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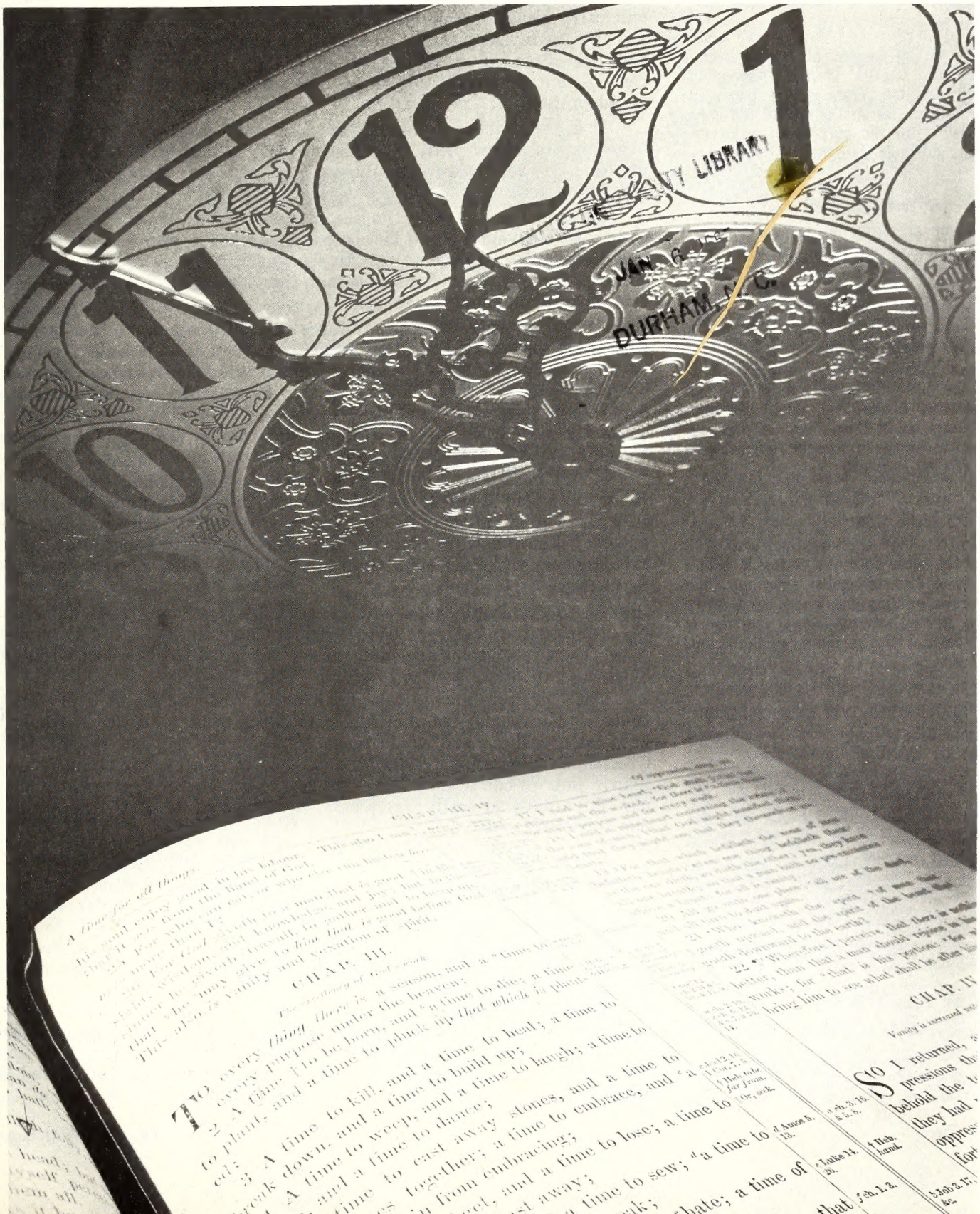
the Free Will Baptist

Ayden, North Carolina, Wednesday, January 6, 1965

PHOTO BY ROBERTS



Ten Years Ago in the 'Baptist'

Approximately 200 leaguers and Sunday school workers attended the State Sunday School and League Rally of Alabama, December 18, 1954, at Fayette, Alabama. There were 21 churches represented.

* * *

A new Free Will Baptist Church was organized in Niles, Michigan, on November 18, 1954, after the members of the Wolverine Association set the mission in order.

* * *

The young people of Mable Avenue Free Will Baptist Church, Kannapolis, North Carolina, met at the parsonage with the pastor and his wife December 10, 1954, for the purpose of organizing a Young People's Auxiliary.

* * * * *

From the 'Wesleyan Methodist'

A weakness may be any disadvantage that makes living more difficult. Let your weakness be what it will; one of the strangest paradoxes and at the same time one of the most encouraging facts in human life is that your weakness can be your greatest asset.

Men, like kites and airplanes, rise against and not with the wind. You cannot be blamed for your weakness, but you should blame yourself for not trying to turn it into your greatest asset. —**Carrie M. Hazzard.**

* * * * *

On the Light Side

The retiring usher was instructing his youthful successor in the details of his office. "And remember, my boy, that we have nothing but good, kind Christians in this church—until you try to put someone else in their pew."—**Biblical Recorder.**

THE FREE WILL BAPTIST

Volume 80 Number 1

JANUARY 6, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

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Editorial—

INVENTORIES ARE REVEALING

One of the greatest privileges of life is the opportunity to start anew. Each day, week, and month affords us such an opportunity. It does not mean, however, that we can recall the day and incident wherein we failed. It does mean that we can begin again. This is especially true at the beginning of a new year.

It is always helpful, profitable, and refreshing for one to pause in the midst of life to make a careful study of his position. The traveler will often pause during his journey to ascertain his rate of travel, to see how far he has been, to see how far he has yet to go, and to determine the time of arrival at the destination. The stops are necessary for many reasons, but they must not be too long; they must not hinder the anticipated progress.

It is the practice and policy of many businesses to take inventory at beginning of a new year. To do so reveals several interesting facts that prove to be profitable for the business. Inventory itself is no easy task, but it is a necessary one.

An inventory reveals the accomplishments if there have been any. This year's inventory can be compared with last year's, and the years' before. Thus, one may be able to see just how much progress has been made. If the inventory reveals that there has been a lack of progress, then correction must be sought.

An inventory reveals the failures and shortcomings. It may be difficult to recognize and accept a failure, but they exist in some measure in each business enterprise. They must be regarded, however, with a constructive outlook. Each inventory also reveals those items or products that are no longer in demand. In retail business this is not uncommon. Thus, the retailer must take the loss and then do whatever is necessary to get rid of the stock that has proven to be a liability.

An inventory also reveals the need for growth and expansion. If there have been failures, one must take them into consideration and thus seek ways to avoid their reoccurrence. If progress has been made, then one may know how to plan for the year ahead. When the assets are tabulated, and if they outweight the liabilities, then concrete plans can be made.

At the beginning of a new year, almost everyone takes his life, as lived during the past year, into consideration. In an effort to improve, New Year's resolutions are made. Each one is made with good intentions, but somehow many are forgotten.

The Christian should take an inventory of his life at every opportunity. He should examine his spiritual growth. To do so would be be most revealing, and would result in a concerted effort to be a better Christian. We cannot repeat the past year; we cannot recall a single hour. But we can start anew. We can "lay aside every weight and the sin which doth so easily beset us." We can get rid of the liabilities in our spiritual lives.

Louisa Fletcher Tarkington, the poet, wrote the following lines:

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again."

There is no such place as the Land of Beginning Again, but life does afford us the opportunity to start anew. As we enter into the New Year, may we do so with the determination to make our lives truly count for Christ. An inventory of our lives reveals our need for Christ and His guidance. May we seek it in consecreated living.

History of Free Will Baptist League

SINCE the Free Will Baptist League movement has been abandoned by the National Association of Free Will Baptists, and will from now on be a part of the International Convention of Original Free Will Baptists, it has been deemed wise that sketches of the history of the movement to date be published in **The Free Will Baptist,** with the hope that this edition be preserved for future reference. All the information given regarding the early history of the movement was carefully confirmed and validated in the year 1948 through certified records in possession of Mrs. Alice E. Lupton, generally conceded to have been the founder of the league, and the Rev. L. E. Ballard, organizer of the second league and co-laborer with Mrs. Lupton over the early years of the movement, and by the testimony of Mrs. Lupton and other early leaders who were still living at the time.

First League: In February, 1915, Mrs. Alice E. Lupton, with the endorsement and cooperation of the Rev. W. B. Everett, pastor, organized the first general organization for Free Will Baptist young people in St. Mary's church, New Bern, North Carolina. Contrary to general report, this organization was never called a "Baptist Young People's Union," but was called "The Young People's League." It did use for awhile B. Y. P. U. literature, and this probably accounts for the word getting out that it was a B. Y. P. U.—St. Mary's Church Records.

Second League: The second known organization for Free Will Baptist young people was organized in June, 1917, at Cedar Hill church, West Asheville, North Carolina, by the Rev. L. E. Ballard and Miss Terrie Pettit. It was called "The Free Will Baptist Young People's Union." At the time it was organized, the Western North Carolina leaders knew nothing about the New Bern organization; but very soon correspondence between Mr. Ballard and Mrs. Lupton brought about the unifying of the two societies under the name being used by the New Bern organization. The West Asheville society used no regular literature, the leaders obtaining materials for programs from whatever source they could.—Diary of L. E. Ballard.

First Use of Name: The first society to bear the name "Free Will Baptist League" was organized at Cofer's Chapel in Nashville, Tennessee, in the year 1920 by the Rev. J. L. Welch. While Mr. Welch knew about the North Carolina organization, there was no connection between them. —Young People's Friend.

Expansion Begins: The society at New Bern proved of such value to the local church that Mrs. Lupton was encouraged to visit several other churches in the vicinity and organize groups of young people on the same plan. Likewise in Western North Carolina, Mr. Ballard and Miss Pettit organized a number of youth societies in Buncombe and Madison Counties. To help promote the work in that area, a small mimeographed paper, called simply "The Booster," was published for several months. By 1922, about a dozen youth organizations had been formed in the two areas of North Carolina, a majority of them being in the eastern area.—Notes of Mrs. Lupton.

First Constitution: In October of 1921, Mrs. Alice E. Lupton attended the Cumberland Association of Tennessee, and she and the Rev. J. L. Welch revised a form of constitution for the new organizations which Mrs. Lupton carried with her from North Carolina, and agreed that it would be presented at the meeting of the General Conference of Original Free Will Baptists for consideration by that body the following year.

General Conference Endorsement: In July, 1922, the General Conference of Original Free Will Baptists held its second annual session in Marshall, North Carolina, at which time reports were made of the work in North Carolina and Tennessee. The conference voted to endorse the movement under the name "Free Will Baptist League," and to assume responsibility for promoting it generally throughout the denomination. The speaker for that day was the Rev. L. E. Ballard, only recently ordained as a minister. Commenting upon the action of the conference, he declared, "This is the greatest movement ever started in the Free Will Baptist Church in the interest of the future of the denomination." A committee consisting of the Rev. J. L. Welch, Mrs. Alice Lupton, and the Rev. L. E. Ballard was appointed to further plan and promote the work, including preparing literature for the new society. —Minutes and Notes of Mrs. Lupton.

First F. W. B. L. Board: At the meeting of the General Conference in Damascus, Georgia, in May of 1923, reports of the special committee appointed the year before showed considerable prog-

(continued on page thirteen)

YOUNG PEOPLE AND WHAT THEY READ

WALTER E. ISENHOUR

WHAT anyone gets into the habit of reading will determine very largely what he will accomplish in life. We realize that the company one keeps has a great bearing on his character, his aims, plans, and purposes in life, and so does his reading. Perhaps it is more common to warn a boy or girl of the company they keep that might be ruinous than the books and literature they read, and get entangled with, that might be likewise ruinous.

If one runs with bad company he will become a part of such company; and if one reads a low class of books and literature he will take on to such and it will become a part of him.

However, if one is rooted and grounded in God's truth, and is settled and established in heart, mind, soul, and spirit in that which is pure, it may not be out of place sometimes to read that which is erroneous and misleading in order to warn others against it, or to know how to expose its teachings, and to save others from its dangerous pitfalls. This should be the only reason for reading it. Such reading should be done with great caution.

There is no doubt but that young people are greatly affected by what they read. If one reads books and literature that is written by atheists and infidels he may believe it to the extent that he will become an atheist or infidel. It is very dangerous for a youth to read such material.

If one reads bad sex literature it may be the means of making him adulterous, and causing him to lay a very low estimate upon his life, soul, and character, and upon the lives and characters of others. Such literature should never be published, but since it is published, no youth, or anyone else, as for that matter, should buy and read it. Such publications should be committed to the flames.

Anything that lowers the mind, and excites the passions, and causes evil thoughts to take possession of the inner life, is dangerous. Whatever causes anyone to lay the wrong emphasis upon life, upon character, manhood and womanhood, by way of books and literature, or the company he may keep, is to be absolutely shunned.

We should advise every youth to choose a clean, uplifting, moralizing, spiritualizing class of reading matter. In the first place the Holy Bible should be chosen above all books as the main Book to live by. No one can become highly successful and useful who rejects the Bible, or neglects its wonderful lessons, commandments, teachings, and truths. Young people should cherish it above all their textbooks, and above all other books on earth. To leave it out of one's study, out of his life, and out of his library, is a mistake that will eventually prove fatal and everlastingly defeating.

Every youth should cherish that which leads to the best and highest in life in various ways, and his reading is no exception. Personally speaking, I was very fortunate in early life to choose books, along with the Bible, that were constructive instead of destructive. This holds good along the class of literature I sought to read. It has meant so much to me across the years of my life. As a writer myself, it has greatly helped me to give my country articles, poems, sermons, tracts and truths, also books, that God has blessed. I'm not ashamed nor afraid to meet my readers anywhere, because I have earnestly endeavored to bless them through my writings. It has been my desire and purpose to help everyone live for God that I can and travel life's beautiful way heavenward.

If a youth reads and feeds on trash he will likely go with the trashy crowd. That is the crowd that lives and revels in sin and wickedness. If he feeds on wholesome books and literature he will go with the best of people. They will be his chosen company.

Remember, dear youth, that what you read and take into your mind and heart becomes a part of you. Be careful what you choose at the newsstands, the bookstores, the libraries. It might be advisable sometimes to get someone to help you choose something to read. Someone who is careful, thoughtful, prayerful, and knows what to choose for your good. It is advisable to subscribe to good, clean, sound, moralizing, and spiritualizing papers and magazines that may be coming into your home from week to week, or from month to month. Money spent for such publications is well spent. Let me emphasize this point: **Be an honest, enthusiastic reader of the best books and literature.** It will pay you for time and eternity.

BE FRIENDLY

Walter E. Isenhour

You may not stand in halls of fame
With many honors to your name;
You may not own a lot of wealth,
Nor even have the best of health;
You may not reach some earthly throne,
Nor claim a palace of your own;
You may not master some great art,
Nor rank with those the world calls smart—
But you can be friendly.

You may not be a scholar great,
Nor with the learned highly rate;
You may not wear a pretty face,
Nor fill a great, important place;
You may not write a book or song,
Nor have the praises of a throng;
You may not ride in pullman cars,
Nor reach through eloquence the stars—
But you can be friendly.

Yes, friendly with your folks at home,
And friendly where you chance to roam;
Quite friendly all along the way
With those you meet from day to day;
For people know it's well worthwhile
To wear a kind and friendly smile,
And reach to them a friendly hand,
However great or small they stand—
Yes, you can be friendly.

POOR FATHER

A farmer once had a wife who was very critical of his grammar. One evening the man told her he had a friend named Bill that he wanted her to meet.

"Don't call him, Bill," she insisted. "Call him William."

When the friends came to visit the farmer remarked, "I'd like to tell you a tale."

"Not tale," the wife interrupted. "Say anecdote."

That night, the farmer asked his wife to put out the light.

"Not, put out," she exclaimed, "say, extinguish the light."

Later in the night she awakened her husband and sent him to investigate a noise downstairs.

"What was it?" she asked, when he returned.

"It was," he explained carefully, "a William-goat which I took by its anecdote and extinguished." **—Selected.**

"Remember that it is the daily grind that gives a person polish."

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

Woodmen of the World Give Christmas Party at The Free Will Baptist Children's Home

by M. L. JOHNSON, Superintendent

ON Monday night ,December 14, 1964, the Free Will Baptist Children's Home at Middlesex, North Carolina, was the scene of excited children, appreciative staff members, inspired visitors, and a large number of sovereigns and ladies of the Woodmen of the World with the right to be pleased about a job well done. The occasion was the annual Woodmen of the World Christmas party and everyone seemed to be happy.

Plans for the annual visit to the Children's Home had been made under the direction of Mr. Willie A. Dunning, district manager of the Bethel District of the Woodmen of the World. This party was made possible by a gift from the head Camp of North Carolina from funds collected in the various local camps and forwarded to the Orphan's Fund Committee at the Head Camp for use in the annual Christmas party program. Mr. Dunning was assisted in this project by officers and members of the several local camps and courts of the Bethel District.

The program for the evening began in Memorial Chapel with a short but impressive service of worship during which each one was reminded of the true meaning of Christmas. Following the service of worship the group moved to the central dining hall where refreshments, made possible by the Elm City Ladies Court, were enjoyed by all.

Following the refreshment and fellowship period. the children of the Home were introduced by Superintendent M. L. Johnson. As the children were introduced, they were greeted by Mr. Dunning who presented each one with an envelope containing a cash gift and a bag of fruit, nuts, and Christmas candy. Each child was also invited to select a toy from a large selection which had been donated to the Woodmen for use in this party by Carolina Enterprise of Tarboro, North Carolina.

The following local Woodmen of the World Camps were represented by one or more members: Elm City, Wilson, Nashville, Lucama, Bethel, Enfield, Rock Ridge, Weldon, Rocky Mount, and Bailey. Members of the Ladies Courts of Elm City, Lucama, and Bethel were present, as well as several visitors.

In commenting on the party Superintendent Johnson, who has witnessed many of the annual Christmas parties, expressed the opinion that this was one of the very best ever given. He reports that all the children seemed to enjoy the party very much and that the cash gift to each child made it possible for many of them to get some special thing they wanted for Christmas.

Superintendent Johnson expresses the appreciation of the children and staff and invites each one to attend the Woodmen of the World party next year which has already been scheduled for Monday night, December 13, 1965.

P. L. NETHERCUTT AND FRIENDS DONATE TURKEYS TO THE FREE WILL BAPTIST CHILDREN'S HOME

On Monday, December 14, Mr. P. L. Nethercutt, poultry dealer of Kinston and a life-long Free Will Baptist of the Hull Road church community, called the Free Will Baptist Children's Home to say that he had some turkeys for the Home. When the men from the Home arrived in Kinston on December 16, Mr. Nethercutt presented five choice dressed turkeys weighing a total of one hundred and forty-six (146) pounds.

In making the presentation of these turkeys, Mr. Nethercutt was continuing a project which he has conducted for many years. He was assisted again this year by members and friends of the Hull Road and Faith Free Will Baptist Churches.

For many years Mr. Nethercutt has made sure that the children of this Home have at least one good turkey dinner during the Christmas season. Long before Christmas he contacts his friends in the Hull Road and Faith churches who each year assist him in this project. After he receives the contributions from others, he always makes a generous contribution himself. He always insists that he wants "every child to have all the turkey they can eat." The generosity of Mr. Nethercutt and his friends this year has made it possible for the children and staff to enjoy two Christmas turkey dinners.

Mr. Nethercutt has often expressed his deep appreciation for his friends who help him in this project each year. He recently stated, "When I can no longer be active in this project, I hope some of my friends will see that it is continued."

The children and staff of this Children's Home join in expressing sincere thanks to Mr. Nethercutt and his friends for their thoughtfulness which provides them with such delicious turkey dinners each Christmas.

A Matter of Comparison

We used to keep our little white Highland terrier washed and brushed and cleaned and powdered — until one night it snowed.

When we got up in the morning, the snow had stopped and the sun was shining. Then I saw a dirty-looking dog walk across the snow! I said, "What is that dog doing there?" Then I saw it was my dog. He was just as he had always been, but against that dazzling background of newly-fallen snow he looked so dingy.

Have you ever seen yourself against the background of Christ's dazzling purity?—Al Bryant.

An open foe may prove a curse; But a pretended friend is worse.—Poor Richard's Almanac.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Cragmont Treasurer's Report For November, 1964

Mrs. Fountain Taylor, treasurer of Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of November, 1964:

Balance in Bank October 31, 1964		$1,811.29
Receipts		
Churches	$ 642.59	
Sunday Schools	377.63	
Personal Gifts	205.54	
Woman's Auxiliaries	45.00	
Woman's Auxiliary Conventions	157.31	
Leagues	16.00	
Conferences	204.81	
Unions	13.97	
Refund	8.40	
Water	428.98	
Alumni Building	207.10	
Camp Operation	1,903.40	
Total Receipts		4,210.73
Total for Which to Account		$6,022.02
Disburesments		
Operating Expenses	$ 55.41	
Utilities	83.30	
Transfer of Lease of Floyd House	3,750.00	
Total Disbursed		3,888.71
Balance in Bank November 30, 1964		$2,133.31

Cape Fear Minister's Credentials Revoked

The Rev. James A. Evans, chairman of the Ordaining Council of the Cape Fear Conference, states that at a meeting of the council on November 23, 1964, the following motion was passed: "On motion that since J. Vernon Barbour no longer belongs to a member church of the Cape Fear Conference, having left the conference without a proper letter of dismission; therefore, we declare that he is not now in good standing with the conference, and furthermore, we recognize his credentials as null and void within the bounds of the Cape Fear Conference and that this action be published in the Free Will Baptist paper."

Groundbreaking Service At Mount Olive College

Participating in the groundbreaking services for dormitories on the new campus of Mount Olive College, Mount Olive, North Carolina, were left to right

T. F. Hart, Mrs. Celia H. Garris, and Bobby Sanders all of Ayden. One of the three dormitories now under construction wil be named the Hart Dormitory in recognition of the pioneer work in Christian education among Free Will Baptists by the late J. T. and W. F. Hart of Ayden and their descendants.

Dr. Raper to Speak At Watery Branch Church

Dr. W. Burkette Raper, president of Mount Olive Junior College, will deliver the eleven o'clock message on Sunday, January 10, 1965, at Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina. The pastor, the Rev. C. M. Coates, and the church invite the public to attend this service.

Ministers to Meet at East Rockingham Church

The Semiannual Spiritual Life Conference of the North Carolina Ministerial Association will be held at East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, January 14, 15. The host pastor is the Rev. Walter Carter. All ministers are urged to attend.

What Made Her "Splendid"

A friend of mine once exclaimed to me: "I love to make myself do what I don't want to do!"

She was a very young girl when she made this remark, but it is because she has steadily continued in truly loving to do what has been distasteful, though really for her good, that her life is the success it is.

Whenever I hear it said, "Isn't Miss—a splendid girl!" I think of the day when, with much enthusiasm, so much real pleasure, she uttered the seeming paradox.

Would that more people loved to do what they don't want to do! The world would be a cheerier place, for most of our duties have to be done in spite of lazy inclination.—The Examiner.

Suggested Book for Layman's Leagues
(Recommended by Layman's League Board)

Great Personal Workers

by Faris Daniel Whitesell

This book contains twelve chapters about the lives of some of the world's greatest personal workers, including D. L. Moody, Will H. Houghton, and others.

Each chapter can be easily adapted for the monthly meetings of the layman's league.

One of the "Moody Pocket Books."

Price, 59c

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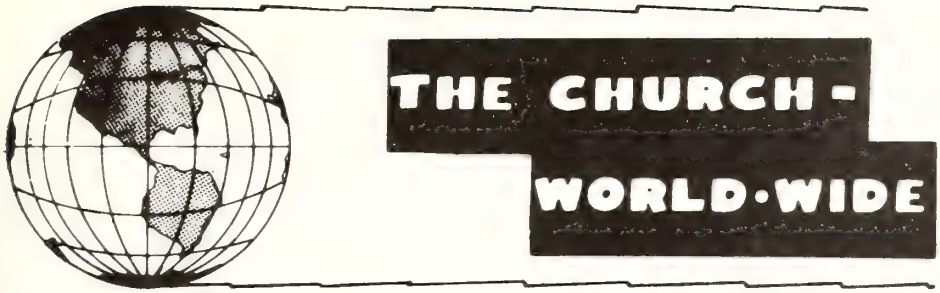


'No Time to Let Up in Prayer'

CONGO (EP) — "This is no time for people to let up in prayer," said a mission spokesman whose agency still has missionaries missing in Congo. "Even though there is a temporary lull in the news, and the situation does not command the headlines, many of our brothers and sisters in Christ are still in places of great danger. We must keep praying."

This statement seems to sum up the situation at the moment in blood-marked Congo, where a cloud of confusion still hangs low and the fate of many missionaries still is in question. . . .

As we pray, for these our brothers and sisters in Christ who still need our prayer so desperately, consider these words written recently by a missionary mother in a relatively safe section of Congo. In a letter to her children in the United States, she spoke of the "precious gift of peace" belonging to the Christian, and then added: "I feel that one of the reasons we are in Congo today is to help Christians to understand and experientially prove Christ's promises. Not the least among these is His parting gift, 'Peace is my parting gift to you, my own peace, such as the world cannot give' (NEB).

"This all leads up to something else and it might be a good thing to say this while the saying is good. It has been on my mind for a long time. These are the days when one does not know from day to day what the following day may bring. If it should happen that we fell in the hands of the rebels (who in reality are also Communists) we would not want you to be worried about us. We would want you to rest secure in the knowledge that we are in God's hands and that His peace is ours, as we also want it to be yours. Neither would we want you to pray for our special safety but rather that we be true witnesses of His power and love through our Saviour Jesus Christ."

And then, with a typical missionary heart which thinks first of others and with a typical mother's love, she adds: "You also, each of you, are in difficult places. Sin is around each of us each day and the temptation to fall into sin is always present, sometimes for our own convenience. We pray for you, as we pray for ourselves, the power of discernment between what is right and what is wrong—and then for the courage to do that which is right."

In this same letter, the missionary mother expresses concern for those suffering in Viet Nam, Southern Rodesia, Cyprus and Malaysia.

This is no time to let up in prayer! As we pray, let us remember all the concerns on all the hearts of those in places of danger—above all, their desire to "be true witnesses."—Larry Ward.

Churchmen's Visits to USSR Rapped by Exile Groups

KITZINGEN, Germany (EP) — Criticism of increased travel by western churchmen to the Soviet Union was voiced here at a meeting of the Committee for Eastern Affairs of the Evangelical Church in Germany (EKID).

Several speakers emphasized that most Western travelers were unable to judge the real conditions prevailing in the Eastern Bloc states because of lack of proper information.

Yugoslav Reds May Drop Ban on Worship by Party Members

LONDON (EP) — The 8th Congress of the Yugoslav Communist Party has been asked to rescind a long-standing rule that party members must not practice religion.

Observers said the report, broadcast by Yugoslav Radio at Belgrade, indicated that it was "politically opportune" for the regime to drop the rule from the books.

According to the rpeort, Lazar Kolisevski, a member of the Party's executive committee, submitted the draft to the Communist Congress. It is a new version of the statute governing activities of party members.

It would delete a paragraph which held that membership in the Communist party was "incompatible with the practices of religion."

The statute was never strictly adhered to, observers said here.

Mr. Kolisevski made plain that his draft did not extend an olive branch of peace to Yugoslavia's churches.

"The omission of the reference to religious worship by party members in no way signifies that our attitude to religion has changed," he told party delegates. "On the contrary, party organizations must pursue a most active line for the scientific world outlook and the superseding of religion in social activity, but they must not limit their attention solely to specific acts a party member may happen to perform."

It was reported that in pre-Congress discussions in many Yugoslav communities, there was much criticism of the ban on religious practices, especially in villages and rural areas.

Dutch Reformed Seminarians May Lose Right to Study Abroad

CAPETOWN, So. Africa (EP) — Theological students of the Dutch Reformed Church in South Africa may find themselves barred from studying abroad lest they become influenced by attitudes on race at variance with those of their own denomination.

This was the hint dropped here by "Kerkbode," official organ of the Church which supports the government's apartheid (racial segregation) policy.

It said that already, as a result of overseas studies, "there has been a noticeable shift in the traditional view of young clergymen, particularly those visiting the Netherlands and studying there."

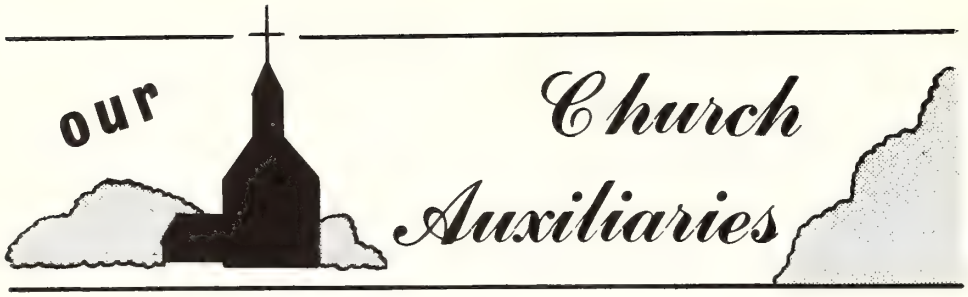
Church Colleges Receiving Grants Risk U. S. Control, Says Bethel Head

MINNEAPOLIS, Minn. (EP) — Church-related and other private colleges which avail themselves of federal grants under the Educational Facilities Act will face the possibility of federal influence or control, the president of a Baptist college told the Minneapolis Ministerial Association.

It "seems almost inevitable" that "the expenditure of public money must be governed by public law," said Dr. Carl Lundquist, president of the Bethel College and Seminary, St. Paul (Baptist General Conference).

He said this already has been demon-

(continued on page fifteen)



Saratoga, N. C. — The Woman's Auxiliary of Saratoga Free Will Baptist Church met in the home of Mrs. Mae Cobb recently for its December meeting. The meeting was called to order by the president, with the Scripture and prayer following. Mrs. Ila Gray Jones, assisted by other members of the auxiliary, presented the program, "Sharing God's Greatest Gift." This was followed with the singing of Christmas carols by the group.

During the business session a vote was taken to bring a special offering to the next meeting for missions. The various committee chairmen gave their reports. The meeting closed with prayer by Mrs. Madeline Amerson.

The hostess then served refreshments to the seventeen members and three visitors present.

The highlight of the evening was the exchanging of Christmas gifts by the members. One of the members, Mrs. Lossie Rodgers, who has been a shut-in was able to attend, and the hostess set up a special little Christmas tree for her on which she was remembered with an assortment of gifts.

The January meeting will be in the home of a new member, Mrs. Lucille Burress.

Vanceboro, N. C. — The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church held its December meeting Tuesday evening, December 15, at Vera's Diner. The meeting was opened by the president, Velma Morris, with the pastor, the Rev. Phillip Rice, offering the prayer. The president welcomed the thirty-six members, with special recognition given the eight visitors. At the roll call each member answered with a Bible verse. The regular offering was taken, receiving $21.23. An offering of $7.66 was also taken for missions. Plans were made to send cheer baskets to shut-ins.

"Sharing God's Greatest Gift" was the program topic introduced by Mrs. Irene Tripp. The Scripture, taken from Luke 2:1-9, was read by the president. A group of six dressed in angels' costumes sang several Christmas carols. Following the reading of a beautiful Christmas poem by Mrs. Walter Taylor, the group sang "Silent Night." Assisting Mrs. Tripp with the program were Mrs. Lula Morris, Mrs. Sybil Morris, Mrs. Margaret McGowan, and Mrs. Wesley Morris. Mrs. Morris made a poster with a picture of a tree, bringing out the twelve fruits of the Tree of Life. A duet in song was rendered by Misses Vera and Velma Morris. The closing prayer was offered by Oscar Edwards. The group then sang "Isn't He Wonderful" for the benediction.

Refreshments of ice cream, cup cakes, peanuts, candy, coffee, and soft drinks were served by the hostesses, Misses Vera and Velma Morris. During the social hour Mrs. Vadie Marie Taylor, the program chairman for the year, expressed her thanks to her committee and to each one who had helped her in any way in presenting the programs during the year. Gifts from the Sunshine Sisters were then exchanged, and each member learned who her Sunshine Sister for the past year was.

For this meeting Vera's Diner was decorated with Christmas decorations of blue and silver. The long table was covered wtih white cloths and a beautiful arrangement of blue and silver banked with greenery and blue burning candles. The colors brought out the auxiliary colors. At the door was the worship center with an open Bible, greenery, and burning candles. At the rear of the room was a small tree arranged with gifts to be presented to shut-ins. A large tree of blue and silver was arranged for the Sunshine Sisters' gifts. To the side of the tree was a counter covered with gifts for the pastor and his famly. The auxiliary presented the pastor's wife, Mrs. Rice, with a beautiful black dress and accessories.

Bear Grass, N. C. — The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its December meeting recently with Mrs. Faye Williams. Mre Williams read the Scripture taken from Luke 2:1-19, followed with the group's singing "Silent Night." Prayer was offered by Mrs. Selma Cowan. After the dues were collected the officers for the new year were elected as follows: president, Mrs. Beck Wynne; vice-president, Mrs. Peggy Bailey; secretary, Mrs. Jeannette Wynne; program chairman, Mrs. Annie Cratt; and card chairman, Mrs. Fessie Bailey. Games were then played by the group. The meeting closed with the Mizpah benediction.

During the social hour the hostess served refreshments to the eleven members present. Christmas gifts were exchanged revealing the Secret Pals for the past year. The Secret Pals for the new year were also drawn.

Stantonsburg, N. C. — The Woman's Auxiliary of Watery Branch Free Will Baptist Church held its monthy meeting in the home of the president, Mrs. Marie Taylor, December 18, with twenty-five members present. The meeting opened with the group's singing several Christmas carols and Mrs. Estelle Benton offering prayer. The pastor, the Rev. C. M. Coates, was in charge of the devotional. Mr. Coates then installed the new officers for 1965. They are as follows: president, Mrs. Marie Taylor; vice-president, Mrs. Dotsy Lancaster; secretary, Mrs. Irene Pender; corresponding secretary, Mrs. Mary Anna Howell; treasurer, Mrs. Pat Coley; church helper, Miss Mary Rowe. The meeting closed with prayer by Mrs. Marie Taylor.

The hostess served refreshments and Christmas gifts were exchanged. A sunshine box was also to be delivered to a shut-in.

Fountain, N. C.—The annual Christmas program of the Woman's Auxiliary of Aspen Grove Free Will Baptist Church was held Friday night, December 18, in the church with sixteen members and twelve visitors present.

Mrs. Lovalace Gardner, president, presided. The program chairman, Mrs. Dick Smith, had the group join together in singing the hymn, "Joy to the World." Mrs. Smith used for her Scripture, Luke 2:1-19, followed with prayer by Mr. David Hobgood. The Rev. C. H. Overman, pastor of the church, gave a very interesting and informative talk on the program, "Sharing God's Greatest Gift."

During the business session, Mrs. Gardner presided and Mrs. Lester Gay, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they

were approved. This was followed with the treasurer's report. A motion was made and seconded to remember Mr. Lowine Windham with a love gift. Mrs. David Hobgood prayed the closing prayer.

Following the business session, all assembled in Mr. Robert Oakley's Sunday school room where home-made candy, pimento sandwiches, salted nuts, potato chips, and cold drinks were served after the Rev. C. H. Overman returned thanks. Following the social hour each member of the group was presented with a gift that was around the beautiful Christmas tree.

Fountain, N. C. — The Young People's Auxiliary of Aspen Grove Free Will Baptist Church met Thursday night, December 10, at the church. Evelyn Morgan gave a very interesting talk entitled "Let Jesus Show," taking her Scripture from Luke 2:11.

After the business meeting, the group enjoyed singing Christmas Carols together. Seventeen members were present. A Christmas party was enjoyed after the meeting.

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Releasing Hidden Life

The following inscription underlining the significance of worship in spiritual development is found on a plaque outside Toynbee Hall in London.

"Your lives are busy, useful, honest; but your faces are anxious and you are not all you want to be. There is within you another life, a buried life, which does not get free. When it really hears God's voice it will arise. I doubt that this life will be stirred by excitement. I believe that in the quiet of a place full of good memories, in the sound of fine music, in the sympathy of fellow-seekers, you may better wait God's call. It may be that as you listen to the silence, to the music, or to the worship of others, God will speak, and the buried life will arise, and that you will have peace."—Biblical Recorder.

✠

"What is the use of living, if it be not to strive for noble causes and to make this muddled world a better place for those who will live in it after we are gone? How else can we put ourselves in harmonious relations with the great verities and consolations of the infinite and the eternal?"—Winston Churchill.

MISSIONS

Matthew 18:19, 20

NEW POLICY FOR THE NEW YEAR

by John B. Elliston

First of all, we here at Arizona-Mexico Missions wish to thank all of you who took thought for the needs of missions at Christmastime. We greatly appreciated the clothing, toys, and other gifts which many of you sent. We distributed everything to the best of our ability. We trust that all of you had a marvelous Christmas season and we wish to tell you that we are wishing and praying for you all to have a happy and prosperous New Year in the service of the Lord.

It was recently announced by the Rev. A. B. Bryan that the McLean Truck Lines would no longer receive clothing for deadhead shipments out here. This is quite understandable as the volume of clothing being sent created a considerable burden on the truck line. We greatly thank the McLean Line for their kindness in handling so much clothing free. Their generosity has made it possible for the work of Christ to be furthered much more than it could have been otherwise.

We feel that we must change our policy concerning used clothing in order not to deprive the people of receiving used clothing. Our future policy will be as follows: We urge all of you to continue to send us clothing as in the past, except that you can send it COD for the freight charges. In this way it won't be necessary for you to pay any transportation charges when you cannot send it free. I am sure that the freight lines will be willing to receive the shipments at no charge to you with the understanding that the transportation costs will be paid by Arizona-Mexico Missons when the goods arrive.

We shall defray the cost of transportation and handling by selecting out some of the articles to sell at a nominal charge, and we shall continue to distribute the rest free. In this way the cost of transportation will actually be paid by some of the recipients of the clothing. However, the people who cannot afford to pay for clothing will still be receiving free clothing. No one will be deprived of clothing, and you will not have to dig up money to pay transportation on the clothing.

You can also send other articles along with the clothing, such as used appliances, vacuum sweepers, mixers, toasters, or other such things which you do not want. The truck line will be paid for transportation, so they won't mind what you send. You won't be out any money for transportation, and the people will be able to have the clothing and other articles.

Please send all shipments to Arizona-Mexico Missions, Inc., 200 La Castellana Drive, Nogales, Arizona 85621.

If anyone has any suggestions to offer we shall always welcome them. Please pray for us, and may God bless you!

✠

If the church's mission is that of a servant-church . . . it offers its message not in a spirit of arrogance, but in a spirit of total humility. It does not behave as if it were the representative of a superior culture. It goes out of its way to prove that it is in no way linked up with any attempt to spread an ideology—not even the best ideology. It does not desire any privileges other than the right to preach the gospel.—W. A. Visser 'T Hooft.

✠

Much of the beauty of obedience lies in its being rendered at once, and without question. God's will is done in heaven immediately, because love is perfect there. That child is disobedient who is slow in obeying.—C. H. Spurgeon.

✠

If the things of the world are so very important, why does everybody have to leave them behind when they leave this world?—Walter E. Isenhour.

NOTES AND QUOTES

By J. C. Griffin

DID WE ADORE CHRIST?

Christmas for 1964 has come and gone. It is history; and the great question is, How did we observe the day? Those who saw the Christ Child in the manger in the town of Bethlehem worshiped Him. The greatest choir that ever sang dropped down from heaven, and with voices tuned in perfect accord they gave glory and adoration to the Christ Child. The shepherds praised God and gave glory to God for the newborn Child. The wise men came from the East and worshiped and made gifts to the infant Son of God. All these gave praise to "God in the highest."

Did we give adoration to Christ, or did we follow the ways of man? The observance of the time of year called Christmas has moved so far from what was manifested at the birth of Christ that unbelieving, Christ-rejecting sinners can join in and put on a great show and call it Christmas. Men drink alcoholic beverages and get drunk on that day and praise the gods of this world; they let worldly praises steal the real spirit from God and confer it on the praise of man and Satan.

There was no room for Christ nor His mother nor Joseph in the inn on the night that Christ was born in the city of Bethlehem. There is no room for Christ in the barrooms or the liquor stores, nor in the hearts of those who delight in spending their time in those places. Dedicated children of God have no fellowship with the associates of such dens of vice. The Word of God says: ". . . what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14). A lot of that stuff called "Christmas observance" is patterned after the thoughts of the world. God has no praise nor adoration. I honestly believe that some of it is actually an abomination in the sight of God. Unsaved people can sing "Joy to the World," but it cannot come from their heart; only those who are saved by faith in the Lord can give praise and adoration to Christ.

But Now the New Year Has Arrived

What kind of resolutions have we made? A great number of people make some kind of resolution. Some swear off from smoking; some, from drinking beer, wine, and whiskey; some, from going to the movies; some, even from coffee and cold drinks; and some say, "I am going to go to Sunday school and the worship services of my church." But most New Year's resolutions are not of long life.

There is only one resolution that will last; that is the resolution of a complete surrender to Christ Jesus. Here is the best resolution that I have ever seen.

"All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live."

I say, in the name of Jesus, that there has never been a better resolution made than the one recorded by the song writer, J. W. Van Deventer, entitled "I Surrender All." It is in our church hymnal (No. 238). If we surrender all to Jesus, He will take care of all the rest. Every other good resolution can be kept in surrendering all to Jesus.

A great number of people "join" the church and repeat the Church Covenant, confessing that they have given themselves to God and now to one another, when actually they have not surrendered their all to Jesus; therefore, they live the next day just as they lived the day before. But, friends, God knows the heart of man. We cannot fool God. I believe that Lincoln said something like this: "You can fool all the people part of the time, but you cannot fool all the people all the time." God says, "Your sins will find you out."

Some people join the church for purposes other than giving themselves to Christ. A man left a little church and took membership with the largest church in the city where he lived. I said to him, "Why did you move your membership?" He replied, "To get more prestige." This man's business was solicitation of business and collecting fees.

I know another man who was a politician years ago who would get very religious just before the election in his county. I know of another man who would shake your hand the next day after he was elected with just as much grip as he did the day before the election. God does not change (see Malachi 3:6). We human beings change, but God does not change. Sin today is as black in the sight of God as it was the day that Eve yielded to the request of Satan.

Proving That We Love Christ

There is an old adage that runs like this: "The proof of the pudding is in the eating." The proof of our Christianity is in the way that we live. Real dedicated Christians demonstrate to the world and to their neighbors how much they love Christ and one another by the way they live with one another. Some great man said years ago, "The reason that I attend worship on the Lord's Day is, first, to meet and worship Christ. He promised to meet me there. 'Where two or three are assembled together, I am in the midst,' said my Lord. My second reason is to have fellowship with my brethren and sisters in Christ."

Some people are conspicuous by their absence. They want to see their pastor on Monday.

Excuse me for speaking of self, but I preach because I love to preach. People go to church because they want to go. The psalmist said, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1). Any loyal son or daughter is always happy to go back to the home of their parents because they are received with so much welcome and they experience so much joy and happiness in fellowshiping with their mother and father. So I find so much joy and happiness by attending the hour of worship at the house of God that I do not want to miss a single worship service. There is no place like home, we are taught. This is so in our home on earth—I mean a real home, not simply a place to eat and sleep, or a place to fuss and quarrel and to "kick up the devil." But let me say that it is a happy place to be where love and true fellowship abide. The house of worship is our church home. We can make it an enjoyable place to meet, or by our inconsistency we can make it a place of torment. Get right with God and right with your brethren and sisters, and you will enjoy their fellowship. Your church is just what you make it.

I believe that the Rev. C. F. Bowen said something like this: "Our church is as good as we are"; or it might have been, "Our church is no better than we are." I do not remember just what Clar-

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: When a woman is forced to leave her husband because he committed fornication and did many other things unlawful to do, before she becomes a Christian, if she divorces him and marries someone else, after she becomes a Christian, can she still go to heaven?—M. B., Rocky Mount, North Carolina.

Answer: I don't know. There are, evidently, so many things involved that you failed to disclose in this brief question that I would not know how to give a brief answer to what you want to know. However, I can give you a few Scriptures and tell you what they mean.

"And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her" (Mark 10:2-11).

If anyone questions the reason for so long a passage of Scripture in an answer of this kind, it is given because in the first place these are Jesus' own words and are taken from what is generally agreed upon as being the first Gospel account written. I understand here that Jesus said, and Mark recorded the saying, that when a couple have agreed upon marrying and have entered into that relationship it is a sin for either who have thus committed themselves to each other to be married to anyone else while the other party is still living.

Paul's writings are found to be in perfect agreement with what Mark represents Jesus as saying, as may be seen by comparing that quoted above with "For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Romans 7:2, 3).

Christians of today might profit by reading Paul's further admonition on this vital subject and adhering to his instructions for both the saved and unsaved. The married and the unmarried of our modern society are regarding the laws of God, both written and inherent, too lightly in the practice of shameful promiscuity that can be tolerated in no decent society. By only casually observing young folk as well as those who might be regarded as belonging to the middle-aged category, it is easy to detect an attitude of defiance toward the moral practices or folkways and mores of their predecessors. One, in the expression of such an attitude, expresses defiance to the Word of God.

"Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. . . . I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away" (1 Corinthians 7:1-4, 8-12).

In the reading of the remaining verses of this chapter one may see what to do if he or she gets saved after they have married an unsaved person that has not been saved after he or she begins to live for Christ. Paul says to live with him or her, whichever it may be, in such a way as to win him or her to Christ if that one which has not been saved will allow you to so live. But when the time comes that you cannot do this—that is, live for Christ and at the same time with this unsaved companion—why then live apart to the glory of God, and if when apart you have so lived as to win him or her to Christ then be reunited. This promiscuous mingling of the sexes which leads to early marriage, easy divorce, and legal remarriage as may be achieved in some states and among some so-called Christians, just simply is neither biblical nor rational and does not have the sanction of common decency nor of God's Word.

Luke records Jesus' teaching on the subject of divorce as being in line with Mark. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery (Luke 16:18).

Matthew fails in depicting such clearness as Luke and Mark; and as a result of this, many to whom it applies and who wish a way around the condemning force of the Scripture read and stop at what they find in Matthew, but the Scripture cannot be broken. "If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:35). (See Matthew 5: 32.)

There seems to have been but little occasion for discussing divorce in my home community further back than 50 years ago. I believe that at that time I knew of less than a dozen divorced persons. Those of whom I knew there seemed to have been no fault to be found with but one of each couple. Whichever was the cause of the separation was not held in the high esteem of decent people. However, they looked down on the innocent party in each case with pity. But as far as I know, no one expected that party to pose as a single

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STORIES —for our— YOUTH

RESOLUTION PIE

SQUEAK! squeak! squeak! went half a dozen pencils. It was New Year's Eve, and a group of happy youngsters were busily writing resolutions.

"My, just look at Peggy's list!" exclaimed Peter. "She must have made about 50 resolutions."

"Only 17," corrected Peggy.

"Seventeen!" repeated Tom with a whistle. "Do you think you can keep that many?"

"Well, I can try anyway," answered Peggy. "I'll pick out one to practice each day. And I'll carry the list with me so I won't forget any of them."

All the next week Peggy tried hard to keep Resolution Number Nine. That one read, "I won't get cross when my brother Tom teases."

Tom really thought it was a good idea, and he tried to help Peggy keep that resolution. Or did he?

Every morning at the breakfast table he would ask Peggy if today was the day for keeping her hands clean or for running all the errands, or something else on the list. If Peggy frowned the least bit he'd say that he guessed it wasn't her day to look pleasant, anyway.

Then Peggy would slip her hand into her pocket; she carried the list of resolutions with her all the time. It seemed easier to smile if she just could touch that paper when Tom was so provoking.

One day Mother told Peggy she could help make a pie. Peggy loved to bake, but everything had gone wrong from the very beginning of this particular day.

First of all, Peggy had overslept; that meant that the first two resolutions were broken—for she was late for breakfast, too. Then Resolution Number Three was broken as well. "I will always eat what is set before me," that one said—and her breakfast was cold when she finally got to the table!

After breakfast it seemed as though everybody was ordering Peggy to do first this and then something else—and there went Resolution Number 11: "I will help people pleasantly."

So all together, she was finding it pretty difficult to be cheerful.

"Come, Peggy!" called Mother. "I've got the pie crust all ready for you to roll out, and the oven is heating."

Peggy walked into the kitchen with a little scowl on her usually pleasant face.

"Put on an apron, dear," instructed Mother, without looking up.

Peggy pushed and pounded the crust with the rolling pin and then slapped it onto a pie plate. Once or twice she had to take her handkerchief from her pocket to dry her eyes. Still blinking away tears, she arranged the apples in the pie shell.

While the pie was baking, Mother and Peggy cleared away the dishes. Peggy began to feel somewhat better about things now.

"Run along, now, Peggy," her mother told her; "why don't you read awhile?"

"I'll try keeping my resolutions all over again," Peggy told herself as she went into the living room.

"Time for dinner, children," called Mother when noontime came around.

"There's another one gone to smash," laughed Tom, pointing at Peggy's frowzy hair as the sat down at the table.

"That wasn't on my list!" snapped Peggy. Then she bit her tongue and put her hand into her pocket. But the list wasn't there.

"You took it!" she accused, glaring at Tom.

"I didn't!"

"You did—right when you bumped into me in the hall."

"Honest, I didn't," protested Tom.

Peggy flew upstairs to her room and turned everything topsy-turvy—the list was not to be found.

"Somebody took it, and I want it back," muttered Peggy, coming back to the table.

"Sit down and finish your dinner, Peggy," said Mother. "We'll help you hunt the list later."

Peggy sat down again. She decided that it really didn't matter about the list, for she could make out another—but all those broken resolutions! Maybe if she hadn't made so many . . .

Tom was speaking again. This time he was telling Mother how good the pie was.

Peggy looked up and smiled.

"Tom," she said, "I'm sorry I blamed you for taking my list."

"That's all right," replied Tom. "I'm sorry I teased you about it. My, but this pie—I didn't know you could make — This pie—it's—it's—"

Tom was looking rather queer. He seemed to be rolling something around in his mouth instead of swallowing it.

"What are you biting on, Tom?" asked Mother.

"Ladies and gentlemen," he announced, standing up, "this is what we call Resolution Pie! Listen to this," he said, peering at his plate, " 'Number 13. I will be p-o-l—' I guess it says 'polite.'

"My list!" cried Peggy. "It must have fallen out of my pocket while I was making the pie!"

Everybody laughed, including Peggy.

"I've been thinking," Peggy remarked, "that 17 are a good many resolutions to keep. I think I'll have only one. And—" she continued, with a mischievous twinkle, "perhaps Tom will keep it too: 'Do unto others as you would have them do unto you.' "—Selected.

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History of the Free Will Baptist League

(continued from page three)

ress made. At this time it was deemed wise to set up a board representing more generally the denomination to supervise the promotion of the youth work. The board consisted of Mrs. Alice E. Lupton, chairman, North Carolina; M. B. Hutchinson, Ohio; Miss Ruth Steward, Tennessee; the Rev. J. W. Moore, South Carolina; Miss Dot Harvey, Georgia; J. C. Howell, Alabama; and D. H. Melvin, Florida.—General Conference Minutes.

"Young People's Friend": The first act of the new board was to make plans for a small monthly publication, to be called "The Young People's Friend," which the Free Will Baptist Press agreed to print at a very low cost. The Rev. L. E. Ballard was chosen to edit the paper, with the Rev. J. L. Welch, Mrs. Alice E. Lupton' and the Rev. A. H. Outlaw as associate editors.

The first number of the youth publication was published from Asheville, North Carolina in July, 1923. In September of the same year, the Rev. L. E. Ballard went to Greenville, North Carolina, to pastor the Free Will Baptist church in that city; and the office of the paper was moved there. It was published from Greenville until 1926, but had to be discontinued for lack of funds. It contained news of F. W. B. L. organizations, program ideas, and stories and articles of special interest to young people.—Mrs. Lupton's Notes.

First Manual: The first book of instructions for organizing and carrying on a F. W. B. L. was prepared in 1924 by the Rev. L. E. Ballard, and printed by the Free Will Baptist Press. It was a very small book, and in later years was referred to as "The Little Manual." It was the very humble beginning of something badly needed, and was in use until a larger and more informative manual was prepared by the Rev. Clarence F. Bowen.—Young People's Friend.

State F. W. B. L. Conventions: The first state Free Will Baptist League convention was organized in New Hope church, Cheatham, Tennessee, on July 29, 1923. The first president was the Rev. Henry Oliver. This convention lasted for about six years, and accomplished right much good in the interest of promoting the youth movement in Tennessee. Perhaps the one who is due most credit for the work of this convention was Miss Ruth Steward, who served as field worker, visiting churches and organizing new leagues and encouraging old ones. About twenty leagues composed the convention at the time it ceased operation.

The North Carolina Free Will Baptist League Convention, still active, had its beginning in a statewide Free Will Baptist League rally held in Kinston on January 5, 1927. At this meeting a temporary organization, with Mrs. L. E. Ballard as chairman, was set up and a time arranged for forming a permanent organization. This was done at Edgemont church in Durham on July 4, 1927. The Rev. E. C. Morris was chosen as the first president. This convention has met every year since, and has accomplished many worthwhile things in the interest of the youth movement. — Convention Records.

F. W. B. L. Literature: In 1926, the Free Will Baptist Press, in cooperation with the Free Will Baptist League Board of the General Conference of Original Free Will Baptists, began publication of the first Free Will Baptist League quarterly. The one quarterly endeavored to provide material for programs for all the grades in the league. The literature program has been gradually expanded over the years to include separate publications for each age group. Included among the writers for the first twenty years were the Rev. T. E. Beaman, the Rev. R. B. Spencer, the Rev. J. L. Welch, the Rev. Clarence Bowen, Mrs. L. E. Ballard, the Rev. Henry Melvin, Mrs. M. A. Woodard, and the Rev. J. E. Wooten. From the year 1946 until 1953, the Rev. L. E. Ballard was writer and editor for all the quarterlies and a youth paper, called "Youth's Banner," for the Free Will Baptist Press. Since then writers have been employed for each separate quarterly (of which there are now five), while the general editor employed by the Press has edited all of them.—Free Will Baptist Press Records.

Miscellaneous Statements (From 1935 until 1962): In 1962 the Original Free Will Baptists of North Carolina withdrew from the National Association, but both groups continued to promote the Free Will Baptist League until July of 1964, when the National Association abandoned the Free Will Baptist League for a "completely new training program." This left the Free Will Baptist League movement to the Original Free Will Baptists. . . . At the present there is no general plan for promoting the movement. Promotional responsibility rests upon the various convention groups over the states. . . . The Free Will Baptist Press continues to publish literature for the Free Will Baptist League and offers it at reasonable prices to leagues and youth organizations in all the states who may choose to use it. . . . It is to be hoped that a cooperative arrangement can be worked out between all organizations now endorsing the movement whereby the Free Will Baptist League can be promoted generally among Original Free Will Baptists of the nation. . . . Credit has been given in these sketches to those who began and promoted the Free Will Baptist League movement during its early days, but we feel that it would not be fair to close this feature without recognizing the contributions made through the years by those who developed the program and promoted the movement into a truly great one during the years that followed the introductory period. We will not undertake to call a roll of honor to be considered in any way complete; but we do believe mention should be made of the work of the Rev. and Mrs. Clarence Bowen, the Rev. E. C. Morris, the Rev. R. B. Spencer, and the Rev. Henry Melvin. All of these were active particularly in connection with Camp Leach, and the beginning of a youth camp program which culminated in summer conferences and encampments in a number of states. Mr. Bowen and Mr. Melvin are due special credit in improving the plans for the organization and promoting the movement generally during the years all Free Will Baptists were cooperating in the work. These and many others who faithfully labored will not be forgotten by leaguers of the years to come.

(Compiled by L. E. Ballard)

Superlative Words

The greatest word is God.
The deepest word is soul.
The longest word is eternity.
The swiftest word is time.
The nearest word is now.
The darkest word is sin.
The meanest word is hypocrisy.
The broadest word is truth.
The strongest word is right.
The tenderest word is love.
The sweetest word is heaven.
The dearest word is JESUS!

—Youth's Living Ideals.

St. Claire Bible Class

The Sunday School Lesson

FOR JANUARY 17

'FOLLOW ME'

Lesson Text: Matthew 4:12-25

Memory Verse: Matthew 4:23

I. INTRODUCTION

Remember that the theme for this quarter's study is the kingdom of God and the gospel of that kingdom.

It may be that in this life you will receive many honors, but the greatest honor that anyone could ever receive is to be a citizen of the kingdom of God. This citizenship is available to whosoever will receive Christ, and whosoever has received Him is now a citizen. Men become citizens of this kingdom because they feel an inner compulsion to do so. That inner compulsion is the call of Christ to follow Him.

Yet, you found that once you had received Him there came another call. Some people call this the call to deeper Christian living; others call it a call to specific service in the church; others may call it a call to the ministry. Of course, God only calls certain persons to the ministry. Why He chooses them no one knows, but we are not all called to be ordained to the ministry. Therefore, the call to a specific task and to deeper Christian living is the call that would apply to most of us, clergy and laity. It is a call to discipleship.

The call of Christ is a continuous one. It is also an unavoidable one. Perhaps this is most clearly expressed by the song:

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Today's story is the record of a man who had the right and the authority to ask people to follow Him. And those who said "yes" embarked on a journey they could never forget. Christ comes through your town today calling you to follow Him. Your experience will be much like that of Peter, Andrew, James and John.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. In fulfillment of Isaiah's prophecy, Jesus returned to Galilee and began His public ministry (vv. 12-15).

2. When He appeared, those that had long been in darkness saw great light; for He is the Light of the world (v. 16).

3. Jesus began His ministry by calling upon people to repent (v. 17).

4. Jesus called Peter and Andrew and promised to make them fishers of men (vv. 18, 19).

5. Peter and Andrew left their nets immediately to follow Jesus (v. 20).

6. Jesus then called James and John to become His disciples (v. 21).

7. The two men left their nets and their father to become heralds of the gospel (v. 22).

8. Jesus went throughout Galilee preaching and ministering to the needs of the people (v. 23).

9. The fame of Jesus spread to all the neighboring countries (v. 24).

10. Wherever Jesus went, multitudes followed Him; and He met their needs (v. 25).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The people which sat in darkness saw great light.

Myriads still grope in spiritual darkness and "dwell in the land of the shadow of death" (Isaiah 9:2)—sin-shackled and fear-craven—because too few of us take seriously enough the Saviour's command: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Said Dr. M. A. Dorroch, home director of the Sudan Interior Mission, "Approximately nine percent of the worlds population is English-speaking; ninety-one per cent is non-English-speaking. Yet ninety per cent of the world's Christians are found among the nine per cent who are English-speaking and only ten per cent among the far greater number who are non-English-speaking. Fully ninety-four per cent of the ordained preachers minister to the nine per cent, and only six per cent to the ninety-one per cent. Some ninety-six per cent of the finances are used to minister to the nine per cent. Is this fair? Is this the world vision of Christianity?"

Folow me . . . I will make you fishers of men.

Said Bishop Jesse Peck, "If my eternal salvation depended on winning a thousand souls to Christ within the next ten years, I would not attempt to do it from the pulpit. I would come right down, and go personally after souls."

Dr. Courtland Myers said to a young man as he left the church one Sunday, "I hope you are a Christian." Dr. Myers was amazed at the young man's reply, "No, I am not a Christian, but I know you and have heard you preach for seven years." Taking the young man aside, Dr. Myers had a heart-to-heart talk with him and had the joy of winning him to Christ. Said Dr. Myers, "What seven years of preaching Sunday after Sunday had failed to do, was accomplished in a few minutes!"

When the **Empress of Ireland** went down, 109 Salvation Army officers were drowned. Not one body that was recovered later had on a life preserver. Survivors told how the Salvationists took off their life preservers and strapped them on others, saying, "I can possibly die better than you! Long ago I made my peace with God. Maybe you haven't!"

From the deck of that sinking ship went forth the battle cry of the Salvation Army—"Others!"—Bible Expositor.

2. Is Jesus calling for followers today? If so, what is involved when one becomes His follower?

Yes, indeed! Jesus is calling for followers. His great commission is a call to all. One can hardly qualify as a Christian unless he is willing to help in the Lord's work. Too few of us are willing to make sacrifices. As a result, only one-third of the people of the world can be called Christian, after almost two thousand years; while communism has swept the same number into its godless fold in little more than one generation. Why? Because, as J. Edgar Hoover pointed out, unless a man stands ready to give up his home and even to deny his parents and family, he cannot be admitted to the communist party. A follower of Christ must be prepared to go "all out" in serving the Lord. He must be willing to give up anything that would stand in the way

of complete service to God. Jesus is calling. Who will respond?

What does Jesus promise His followers?

Jesus stood ready to help the Galilean fishermen. He stands ready to help His followers today. How? As the pupils reply, list their replies on the blackboard, such as "His example," "Answers to prayer," "Presence of Holy Spirit," "Courage," "Hope," "Crown of Glory." Each of these can be discussed and applied.

In conclusion, refer to the Lord's promise at the end of His great commission in Matthew 28:19, 20: "And, lo, I am with you alway even unto the end of the world."—Standard Commentary.

3. Charles H. Spurgeon has a sermon in which he says that repentance consists of four things: (1) Illumination, or seeing the truth; (2) humiliation, or being sorry for your sins; (3) detestation, or a turning from sin; (4) transformation, which comes when one turns to God. Someone else has expressed the same thing by using the four words; conviction, knowledge of sin; contrition, sorrow for sin; conversion, turning from sin; and consecration, turning to God. All four are essential elements of true repentance.—Advanced Quarterly (F. W. B.).

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THE CHURCH WORLDWIDE

(continued from page seven)

strated in hospitals using federal grants under the Hill-Burton Act.

The U. S. Supreme Court has held, in effect, he said, that private hospitals that have received Hill-Burton grants must be regulated by public policy regarding racial discrimination.

"While I am glad for every hospital that is open to Negro patients and doctors, it seems to me that is not a long step from this form of federal coercion in matters of selective admission to hospitals according to race to selective admissions in college according to creed," Dr. Lundquist said.

Bethel College might be eligible for as much as $300,000 in direct grants under the Educational Facilities Act, he noted, but he said it will be up to the Baptist General Conference next June to determine whether the college will apply for them.

The grants, he said, could be applied to erection of buildings not used for religious functions.

"This qualification has raised some pertinent questions for us," Dr. Lundquist said.

"In a Biblical view of life, can one separate the religious from the non-religious in our kind of school?"

He questioned whether courses in such fields as the biological sciences, which are considered by the government to be non-religious in nature, can be taught on a Christian campus apart from a theistic and biblical viewpoint.

"Moreover," he continued, "even if such a separation between the religious and the academic were possible so that one could underwrite a science building with federal funds because religion is not taught in it, would this not free church funds for the construction of a chapel and other religious buildings?

"And would not federal funds thus indirectly contribute to the religious purpose of the campus?"

Dr. Lundquist said the increasing influence of the federal government in education can be seen by the fact that last year it paid 18 percent of the total operating costs of higher education in America.

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NOTES and QUOTES

(continued on page fifteen)

ence said about it, but I know that either saying "hits the nail on the head."

We have to be saved and filled with the Holy Spirit before we can really enjoy the fellowship of God and His children.

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Questions & Answers

(continued from page eleven)

person or act as if he were available for marriage. But since then, many church people, including ministers and other active church officers, have divorced, married someone else, and have been regarded with the best respect in the so-called better social-religious groups. Whereas 50 years ago most preachers of that part of the country preached freely that it was not biblical for one who had been divorced to marry again while his former companion lived, today, in that same section of the country, there are ministers to be found who make exceptions and, with little question, will perform the marriage ceremony uniting a man to a second woman while the first one he married is still alive, or uniting a woman to another man while the first husband is still living. How one can do that and pretend to be following the Word of God, I cannot understand.

If I should find one so perverse in the interpretation of the whole of the Scriptures as found in the New Testament on the subject of divorce, I would certainly question his ability to interpret the Word of God as it pertains to other vital questions. So far as I know, when a person has been made "one flesh" through the marriage relation, he has no right to break the vows regardless of what his companion does. He does, as I understand it, have the obligation to cease his relation with that person who breaks the vow in fornication, but then has no right to ever be reunited to that one until he or she has proven genuine repentance and seeks forgiveness in the way the Bible requires. Then and not until then may the same two unite again. No one of them, however, may marry someone else while the two live in the bodies that each committed to the other until death should desolve the union.

This being true, young folks that are Christians should live like Christians, should court like Christians, and should fall in love as the Bible suggests. In this way they can be happy and live fruitful lives, but in no other way. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6: 33). "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

As Christians we cannot do what the Scriptures require of us except when we seek the Lord for salvation and when we recognize that all the Scriptures pertaining to the Christian apply to us as Christians.

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New Confidence

Well do I remember the joy that came to me as a young minister when I came to know that I was not called upon to defend the Scriptures so much as to preach them as they pointed to Jesus Christ, my Saviour. I did not have to defend the sun nor the light it gave to the day. A great, new confidence in God's Word had been born in my mind and heart.—Harrison Ray Anderson.

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the Free Will Baptist

Ayden, North Carolina, Wednesday, January 13, 1965

DURHAM N. C.

PHOTO BY GENE AHRENS

The Best for Me

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoe'er it be,
Still I can trust His love to give
What is best for me.

—*King's Business.*

Ten Years Ago in the 'Baptist'

In a recent session of the stockholders of Cragmont Assembly, Inc., held in Ayden, North Carolina, the Rev. and Mrs. J. E. Wooten of Ayden, were employed as caretakers and general managers of the institution located at Black Mountain, for the year, 1955.

* * *

On December 29, 1954, the Pine Level Free Will Baptist Church, Alma, Georgia, and the Woman's Auxiliary of the church, met in the church auditorium for the purpose of organizing a Young People's Auxiliary. Officers were elected and the first meeting was held on January 3.

* * * * *

In the Editor's Mail

"Would you please give me space in the paper that I may thank the different Ladies Auxiliaries for the nice cards and gifts they sent me on my birthday and at Christmas."—The Rev. Romie Mitchell, Route 2, Pikeville, North Carolina.

* * *

"In behalf of my husband, the Rev. B. F. Ringgold, I want to thank those who remembered him and myself for the many Christmas cards we received and also the love offerings totaling $41.00.

"Please solicit a prayer of all Christian people in behalf of my husband as he has been growing worse in his condition since October. He is seriously sick all the time and has great trouble sitting up. We would be happy to have anyone who is passing through to stop by and see us."—Mrs. B. F. Ringgold, New Bern, North Carolina.

* * * * *

On the Light Side

It was Monday morning and the minister came upon his wife with her hand in the coins gathered in the Sunday collection.

"Martha, what are you doing?" he asked.

"What do you think I'm doing?" she replied annoyed. "I'm looking for a button to sew on your coat."

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

BEWARE OF THE CULTS

On this past Christmas eve, a representative of one of the well-known cults came to our door. My wife answered his knock and, upon learning his mission and what he represented, informed him that we were not interested, telling him that her husband was a minister. Not wishing to be outdone, however, he replied, "If your husband would like for one of our representatives to speak in one of his services, you may contact us at _____." This particular representative was a member of the Church of Jesus Christ of Latter Day Saints, more commonly called Mormons. This incident reminded us once again that cultism is on the march. Some of them are showing a phenomenal growth.

Just what is a cult? Webster defines it as "a system of religious beliefs and rituals." This definition, however, could be applied, in the minds of many, to many groups that are not cultic in the strict sense. A specific definition of a cult is given by Walter R. Martin in his book, "The Rise of the Cults," as follows: "By cultism we mean the adherence to doctrines which are pointedly contradictory to orthodox Christianity and which yet claim the distinction of either tracing their origin to orthodox sources or of being in essential harmony with the sources. Cultism, in short, is any major deviation from orthodox Christianity relative to the cardinal doctrines of the Christian faith."

There are eight major cults in America today. They are Jehovah's Witnesses, Mormonism, Christian Science, Baha'ism, Theosophy, Father Divine, the Unity School of Christianity, and Spiritualism. The top six exclude Baha'ism and Theosophy. The eight are commonly called the contemporary American cults.

What do these cults have in common? Naturally, we cannot enter into a discussion of all of their common interests and characteristics. We will discuss a few. All of the cults are willing to work for their cause. This, of course, would mean that they possess zeal of a sort. This is especially true regarding the Jehovah's Witnesses, Christian Scientists, and Mormons. The latter win many followers through their missionaries who spread their teachings from house to house in practically all communities. Another common characteristic is their proselyting tactics. Again, this is especially true regarding the three mentioned above. It doesn't seem to matter whether their prospects are faithful members of a church or not. If one gives the slightest inclination of interest, they will pounce upon it with fervor. These cults also share the common characteristic of denying the biblical doctrines of the Trinity and the deity of Jesus Christ. The Jehovah's Witnesses, for example, teach that before Jesus was born as a man He was Michael the archangel. They say that during His earthly life He was mortal man and no more. They also teach that His resurrection was an illusion.

The cults, Mr. Martin tells us in the above - mentioned book, "capitalize upon the reverence most people have for the Bible, a reverence not always based upon what lies within the seldom-opened covers." They thrive and grow by seeking to win the person who has hidden faith; that is, those who have buried their faith and thus do not know if it is real or not. Upon such persons the cults often bring much confusion as to biblical truths.

It is amazing that we can read what the Word of God says in reference to false doctrines:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:1). (To be continued in the next editorial.)

THE MINISTRY of MOUNT OLIVE COLLEGE

by Frank Ray Harrison
Lucama, North Carolina

TO understand part of the ministry of Mount Olive Junior College to the Original Free Will Baptist Church, I believe it is necessary to look back into our glorious history. Looking back to the years 1750-1755, we see that Original Free Will Baptists nearly lost everything that they had to the Particular or Calvinistic Baptists. After this storm cleared, there were three churches and about five ministers left who adhered to the Original Free Will Baptist faith.

Damon C. Dodd, in his book **The Free Will Baptist Story,** lists three reasons for the loss of our churches to the Particular Baptists:

"(1) The Free Will Baptist ministry was unable to cope with the situation because it was undermanned and undertrained.

"(2) The Free Will Baptist membership was left without regular pastors thus they were not properly taught the necessary facts which make for strong churchmen.

"(3) People thus neglected were apt to fall easy prey to any group that was prepared to give them these things which they were lacking."

And so, as a result of Calvinistic infiltration and influence, the Free Will Baptist faith almost perished.

Another incident occurred in the late 1830's and early 1840's in which we lost many of our churches, members, and ministers. The Christian Baptists, or today, Disciples of Christ, made heavy inroads upon the Free Will Baptist Church. The proselyting ministry of the Campbellites continued until 1843, at which time it came to a head at the Conference (Bethel) in November, 1843. The Christian Baptists gained some 600 of our members and 10 of our ministers. However, recovery from this incident was rapid.

Why have other groups of people been able to come in and almost envelop Free Will Baptists? The Rev. Floyd B. Cherry, in the Febreuary 20, 1963, issue of **The Free Will Baptist,** states three reasons for these incidents:

"(1) Early Free Will Baptist ministers and laymen as a whole were uneducated, and as a result they could not withstand attacks from the outside educated leaders of other faiths.

"(2) Many early Free Will Baptists did not manifest the depth of conviction that is necessary to the building of a denomination.

"(3) Free Will Baptists have always manifested a spirit of cooperation and generosity toward other groups."

The years 1959-62 saw another crisis in the bounds of the Free Will Baptist Church. The leadership and loyal disciples of the National Association tried to gain control of the North Carolina State Convention and its work. Our people had a hard struggle to prevent this, and by the grace of God stood by the principles and practices of our forefathers.

There were three of our institutions that played a great part in holding our people together: (1) Free Will Baptist Children's Home, (2) Mount Olive College, and (3) Free Will Baptist Press. I shutter to think what could have happened had not these three institutions been in existence as a molding force among the Original Free Will Baptists of our state.

The crisis of 1959-62 came about in part as a result of the education and training of the ministers. The leaders and many of the ministers of the National Association, in general, are men who received much of their education at independent, and certainly non-Free Will Baptist schools.

I believe the educational training of our ministers and Free Will Baptist young people will determine the future of Little Rock church and every other Free Will Baptist church in our denomination. As I see it, this is a great part of the vital ministry of Mount Olive College to the Free Will Baptist Church —giving her men and women, laymen and ministers, who are dedicated to Jesus Christ and the Free Will Baptist Church. I believe with all my conviction that the future of the Free Will Baptist denomination will be determined by the success or failure of Mount Olive College.

The Rev. L. E. Ballard has written recently some very interesting and informing articles in **The Free Will Baptist** entitled "Will Original Free Will Baptists Survive?" To his question and articles I answer yes only if Mount Olive College survives. Today, at this hour and time in our history, the character of the Free Will Baptist Church for years to come will be made. The kind of church we pass on to our children and generations to come will be decided by the educational program of our denomination today. It is this responsibility and ministry that Mount Olive College is aware of, and is seeking to fulfill such purpose.

It has been said that Christian education is worth whatever it costs. Christian higher education is the goal of Mount Olive College; but to us as Original Free Will Baptists, Mount Olive College is more than this. May I list briefly a few things the college is and does in its ministry to our church and people.

(1) Mount Olive College is the only fully accredited college in our denomination. This accreditation means that a

(continued on page thirteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

This text climaxes the teaching of the Apostle Paul on the subject of Christian unity. The divisions of Christianity originated at Corinth. It was here that professed believers began to classify and arrange themselves under the banners of human leaders, and to assume human distinctions in their religious thinking and allegiance. One said, "I am of Paul"; another, "I am of Apollos"; and yet another, "I am of Cephas"; or "I am of Christ." But Paul's answer was to the point, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Corinthians 1:13). The apostle, in this epistle, especially in the first three chapters, strongly discountenances this course of procedure. He does this to show its carnality and to remind them that they are all servants of the same Lord, preach the same gospel, and are not divided, much less opposed to each other; that there is but one true and saving foundation—Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Paul, in these chapters, is trying to unite all the people to build their lives and work upon the one and only true foundation, Christ. Any other method or motive is carnality, he says; "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apolllos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:3-9).

Let us consider Christ as the foundation. The term is architectural, and refers to that which is the lowest part of the building, and on which the whole structure rests. It is often employed, however, to denote the beginning of any thing, and sometimes as the essential principle of a system. In our text it may be considered applicable to each or to the whole of these significations. The Church is a spiritual edifice, and Jesus is the foundation stone, as well as the head of the corner. Redemption is a dispensation of grace and mercy to man; of that dispensation Jesus Christ is the beginning. Christianity is a system of truth and righteousness; of that system Christ is both the center and the essential principle.

Christ is the foundation of the gospel. The gospel is emphatically the gospel of Jesus Christ. He is its founder, source, subject, and glory. All the doctrines of the gospel, all its privileges, and all its blessings are from Him, and from Him only. All its ordinances bear His name, and all its light and glory emanate from Him.

Christ is the foundation of the sinner's acceptance with God. He is the only way of access to God. The sinner is saved and justified by faith in Him, and is accepted in the beloved. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

Christ is the foundation of the believer's hope. The Christian is begotten to a lively hope; but it is by the resurrection of Jesus Christ from the dead. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5). Again we read, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Colossians 1:27). The believer's hopes relate to full and complete salvation—redemption from a life of sin, an overcoming life as a Christian, victory in death, resurrection from the dead, in the likeness of Christ, and entrance into the kingdom of glory, and eternal bliss in the presence of God forever. But all these grand and sublime hopes rest on the Saviour. We are saved by Him, we conquer through Him, we die happy only in Him, we shall be raised by His power, we are admitted into heaven by Him, and we shall have all the blessedness of eternal life flowing from Him.

In the remaining space I want to point out the folly and impiety of attempting to lay any other foundation than that is laid. The text supposes that men would attempt this, and affirms the impossibility of effecting it. The history of the church amply bears out this supposition. Think how many are the false foundations which have been laid, and embellished, to attract and draw men from the only Saviour of sinners! Think of the mixtures of "gold, silver, precious stones, wood, hay, stubble!"

Have we ever thought in what way, or ways men attempt to lay another foundation? Some attempt it by trusting alone to the dictates of men to the exclusion of the plain teachings and requirements of God's Holy Word. There are those who deny the virgin birth and deity of Christ, the only begotten Son of God. They preach a cold, lifeless repentance, a lifeless faith, and a spiritless morality, as a basis of salvation. We find it impossible to exclude such from being of those who would lay another foundation.

This is done by relying on our own righteousness for acceptance with God. This may be done in a thousand ways and forms: by trusting in our honesty, or to the absence of notorious and flagrant crimes; by acts of generosity, of devotion, of self-denial, of correctness of creed, or of public profession. All these are well and good in their own place, but absolutely worthless as the soul's foundation.

The folly and criminality of attempting to lay any other foundation will appear when we reflect on the fact that this foundation is identified with the depths of infinite skill, with the boundlessness of divine love, and with the unspeakable preciousness of Christ's

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Parables of OFFENDED MEN

by William Holiday

One Became Bitter

AND IT came to pass that a man was offended and refused to go in to his church. And because he would not, neither did his wife and their two sons. And as he remained in his house Sunday after Sunday brooding on his fancied wrong, he became more and more bitter. And it came to pass that because of the poison of his thinking, his soul shriveled up and died, and the grace of God departed from his heart, leaving him cold, and hard, and resentful.

And after a time the man died and was buried. And in hell he lifted up his eyes, being in torments, and saw his wife descending to the same place of torment. And she, seeing him, cried saying, "Husband, you played the fool. Because of your folly you are here, and not only you, but so am I." And they began to upbraid each other bitterly.

And after a time they lifted up their eyes and looked, and lo, descending from a drunken brawl, they beheld their two sons, who immediately began to rail on them saying, "You knew the truth; why did you not tell us? Why did not you live for God? Then we wouldn't have come to this place of torment!

And the man thought on the smallness of the offence toward him, and how, because of the mere words of another, he had crucified Christ afresh. He thought of the havoc wrought in his family and among his neighbors, and on his own present plight as his wife and his sons railed on him and cursed him, and of where they all might have been had he overlooked the offense in the spirit of Christ. And the worms of remorse ate at his heart, and he blasphemed God and cursed his family in his utter bitterness of soul. And the ages of eternity rolled endlessly on.

Another Sought Forgiveness

And it came to pass that a man was offended and would not go in to his church. And because he would not, neither did his wife and their two sons. And it came to pass that because of the lack of spiritual food, his soul shriveled

(continued on page eight)

PROGRAM

of the

North Carolina Ministers' Association

Semiannual Spiritual Life Conference
convening with
EAST ROCKINGHAM FREE WILL BAPTIST CHURCH
Rockingham, North Carolina
January 14, 15, 1965

Theme for the Session

"How a Minister May Secure the Loyalty of Members to the Church"

Theme Scripture

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful" (1 Corinthians 4:1, 2).

Thursday, January 14, 1965

4:00—Registration
5:30—Evening Meal (Places to Be Selected by Individuals)
7:00—Calling Association into Session, the Rev. F. R. Harrison, Secretary
Pianist: the Rev. Wayne West
Music Director: the Rev. Willis Wilson
7:05—Hymn (Standing)
7:10—Devotions, the Rev. James A Evans
7:20—Welcome to Rockingham, Mayor of City
7:30—Welcome to Host Church, the Rev. Walter Carter, Pastor
7:40—President's Remarks, the Rev. David W. Hansley
7:55—Appointment of Committees and Announcements
8:00—Special Music (To Be Arranged)
8:10—Introductory Message, the Rev. C. L. Patrick
8:40—Intermission
8:50—"Problems of the Minister's Wife and How to Solve Them," Mrs. J. C. Moye
9:20—Adjournment Until Friday 9:30 a.m.

Friday, January 15, 1965

9:30—Registration
10:00—Hymn (Standing)
10:05—Devotions, the Rev. J. C. Yates
10:15—Business Session and Reports of Committees
11:00—Hymn
11:10—Intermission
11:20—Hymn (Standing)
11:30—Associational Message, the Rev. B. L. Shook
12:00—Recess for Lunch (Place to Be Selected by Individuals)
1:30—Hymn (Standing)
1:35—Devotions, the Rev. N. D. Wiggs
1:45—Special Music (To Be Arranged)
1:55—Panel Discussion "How a Minister May Secure the Loyalty of Members to the Church"
Panel Members: Moderator, David W. Hansley, F. B. Cherry, Melvin Everington, Wilbert Everton, A. B. Chandler, E E. Edwards, Norman Ard, A. B. Bryan
3:00—Hymn (Standing)
3:05—Benediction

Note: The Executive committee has not made any arrangements for sleeping or for meals. Each individual will have the privilege to arrange for this.

Remember our conference to be held at Cragmont Assembly June 21-25, 1965. We hope all our ministers will plan to attend.

OFFICERS FOR 1965
President: David W. Hansley
Vice-President: Henry W. Armstrong
Secretary: Frank R. Harrison
Treasurer: C. J. Harris
Paul Davis

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Seventeen Made Perfect Attendance

On December 27, 1964, the superintendent of Sherron Acres Free Will Baptist Sunday School, Durham, North Carolina, proudly presented pins, wreaths, and bars to those who had made perfect attendance during this year. Especially was he happy to present a pin to Mrs. Mamie (Grandma) McCauley, who will be 80 years young in May. (Are there others in our denomination who have done likewise at her age?) She did not miss a Sunday in the worship services.

Pictured above, left to right, back row, are Mrs. McCauley; Pastor Fred A. Rivenbark, about 30 years; Mrs. Rivenbark, 24 years; Mrs. Obie Slaughter, 8 years; Mr. Obie Slaughter, 7 years. Front row, left to right, Mrs. Percy Smith, 3 years; Steve Currie, 3 years; Robert Currie Jr., 2 years; Linda Slaughter, 8 years; Debbie Currie, 2 years; and the Sunday school superintendent, Mr. Ollie Lane Sr., 1 year.

Those not present when the picture was made who made perfect attendance are Mr. Gilbert Parrish, 4 years; Mrs. Gilbert Parrish (number of years unknown); Beverly Parrish, 2 years; Kevin Lee Parrish, 1 year; Rena Noles, 2 years; and Donna Sorrell, 6 years.

Report of December Receipts

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledged the following receipts for the month of December, 1964. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS "RECEIVED"

(Includes gifts for all purposes)

Albemarle Conference	$ 625.98
Blue Ridge Association	52.61
Cape Fear Conference	206.64
Central Conference	2,518.65
Eastern Conference	1,629.27
French Broad Association	130.00
Pee Dee Association	6.30
Piedmont Conference	60.00
Western Conference	1,399.00
Statewide Bodies	125.00
Total Gifts from Conferences	6,753.45
Parents and Relatives	435.85
Friends and Others	2,010.63
Miscellaneous	407.87
Total Receipts for the Month	$9,625.80

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

HONOR ROLL

Trinity Church, Beaufort County	$139.00
Piney Grove S. S., Pitt County	$172.55
Harrell's Chapel S. S., Greene County	$100.00
Walnut Creek Church, Wayne County	$150.00
Pleasant Grove Church, Wayne County	$590.00
People's Bank and Trust Company	$200.00
Davis Church	$200.00
Bethlehem Church, Chinquapin	$104.40
Fifth Eastern Union	$100.00
A Friend	$500.00
Sweet Gum Grove, Pitt County	$100.00
People's Chapel Church, Wilson County	$100.00
Hull Road Church, Snow Hill	$380.66
Sound View Church, Newport	$100.00
In Memory of Mr. J. T. Bundy by Mrs. J. T. Bundy	$100.00
Rose Hill Church, Pitt County	$213.00
Howell Swamp Church, Greene County	$130.00
Kenly Church	$135.00
Leder's, Inc., Wilson, N. C.	$100.00
Lake Side Sunday School, White Lake, N. C.	$125.00
Wilson Petroleum Company, Wilson, N. C.	$100.00
Winterville Sunday School	$130.00
Colonial Frozen Foods, Inc., Zebulon, N. C.	$125.00
Mr. and Mrs. Lloyd Powell, Elm City	$184.63

Ordination and Installation Held at Hugo Church

During the worship service at Hugo Free Will Baptist Church near Grifton, North Carolina, Sunday, January 10, the pastor, the Rev. Charles Sapp, held an ordination and installation service to install the officers of the church for the new year. Ordained as deacons were

Mr. Roland Grant and Mr. Rayburn Faulkner.

The following were installed to serve the church during the year: clerk, Mrs. Bertha Harris; treasurer, Mrs. Doris Odham; reporter, Mrs. Howard Holt; trustees, Mr. Howard Holt, Mr. Roland Grant, and Mr. Ray Shepherd; deacons, Mr. Leslie Waters, Mr. Howard Holt, Mr. Ray Shepherd, Mr. Roland Grant, and Mr. Rayburn Faulkner.

N. C. Sperannuation Report For December, 1964

The Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, reports as follows for the month of December, 1964:

Receipts

Balance on Hand December 1, 1964	$6,429.63
Regular Receipts for December	605.47
Ministerial Retirement System	1,150.00
Life and Hospital Insurance	304.38
Adopted Ministers and Widows	5.00
Burress-Galloway Endowment	50.00
Total to Account For	$8,544.48

Disbursements

Minister's Monthly Checks	$ 235.00	
Widow's Quarterly Checks	514.00	
Operating Expenses	95.62	
Transferred to Burress-Galloway Endowment	50.00	
Transferred to M.R.S. Fund	1,200.00	
Insurance Premiums	479.98	
Total Disbursements		2,574.60
Balance on Hand January 1, 1965		$5,969.88

Recipts by Conferences

Albemarle	$111.30
Cape Fear	$314.26
Central	$542.93
Eastern	$566.25
Western	$580.11

Rev. Walter Carter to Conduct Lilesville Revival

The Rev. Walter Carter, Free Will Baptist minister of East Rockingham, North Carolina, will begin a series of revival services at Lilesville, North Carolina, on Friday night, January 15. Services will begin each evening at seven o'clock, and each one will feature special singing and gospel preaching. The public is cordially invited to attend.

Cragmont Treasurer's Report For December, 1964

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of December, 1964:

Balance in Bank November 30, 1964		$2,133.31

Receipts

Churches and Missions	$230.50	
Conferences	58.07	
Unions	73.73	
Sunday Schools	159.20	
Leagues	21.13	
Personal Gifts	30.00	
Total Receipts		572.63
Total for Which to Account		$2,705.94

Disbursements

Operating Expenses	$49.96	
Total Disbursed		49.96
Balance in Bank December 31, 1964		$2,655.98

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The brook would lose its song if you removed the rocks.—F. Beck.

NEW BUILDING UNDER CONSTRUCTION

Progress on the Henderson Building on the new campus of Mount Olive College, Mount Olive, North Carolina, is revealed in the above picture. When completed the two-story modern structure will contain 23,400 square feet of floor space and will have classroom seating capacity for 350 students. It will also contain administrative and faculty offices.

General contractor for the $375,000 building is the L. P. Cox Construction Company of Sanford.

How Big Is Your God?

There are those who evidently have a very small God. They believe that God can be ruled and regulated by legislation and court orders. They have even suggested that God by court order has been thrown out of school rooms. Since when did God come under the domination of any court?

Some of these people now believe that they can put God back in the classroom by legislation. They propose that congress pass an amendment to the Constitution, get most of the states to ratify it, and then God has to go back to school.

Where in the Bible do we find such a concept of God? The Bible presents a personal God, not one that is bound up in the laws of a nation. If God is so small that the laws of a nation can control His activity, then just think of some of the predicaments God could be put in.

Baptists of all people should be in the forefront of interpreting the nature of God and the freedom of religion to others. We know that even though the law might say that God has to be put back in the school room, God does not go unless He goes in the hearts of His people.—James O. Duncan, Capitol Baptist.

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Whatever a man lives for and lives with he will die with, whether it be right or wrong.—**Walter E. Isenhour.**

our Church Auxiliaries

Pikeville, N. C. — The Woman's Auxiliary of Pleasant Hill Free Will Baptist Church met on December 15 in the home of Mrs. Martie Worley for its December meeting. Mrs. Maud Rollins opened the meeting with prayer, followed by the group's singing a Christmas carol.

During the business session the roll was called; nine members and two visitors were present. The secretary read the minutes, which were approved. She also read the names of the members with perfect attendance for the past year: Mrs. Peal Bass, Mrs. Purine Bunn, and Mrs. Marie Robbins.

After the routine business was transacted, the program for the month was given. Mrs. Zora Bunn gave the devotional and other members read and discussed the program. The group was dismissed with prayer.

The hostess served refreshments to the members present.

Kinston, N. C. — The Woman's Auxilary of the First Free Will Baptist Church met on Monday night, December 7, in the church sanctuary. The meeting was called to order by the president, Mrs. James C. Lucas. After the singing of "Give of Your Best to the Master," prayer was offered by Mrs. Mamie Lee Rouse. The Scripture was taken from Ephesians 6:7. There were twenty-eight members present with twelve daily Bible readers. The minutes of the previous meeting were read and approved. Reports were heard from Circles 1 and 2. The following committee chairmen also reported: benevolence, missions, study course, and orphanage. Other necessary items of business were transacted.

The new officers for 1965 were then installed in a very impressive service. They are as follows: president, Mrs. James C. Lucas; vice-president, Mrs. Vivian Suggs; secretary, Mrs. William E. Tyndall; treasurer, Mrs. W. B. Warren; benevolence chairman, Mrs. Lavonia Taylor with Mrs. Brooks Owens and Mrs. Leonard Seymour as assistants; missions chairman, Mrs. W. S. Oliver; youth chairman, Mrs. Joe Etheridge; program chairman, Mrs. Emmett Tyndall; orphanage chairman, Mrs. Charles Lancaster; study course chairman, Mrs. F. M. Register Jr. The installation service closed with prayer by the Rev. W. A. Hales, after which refreshments were served in the educational building.

Kenly, N. C. — The Woman's Auxiliary of Mt. Zion Free Will Baptist Church met in the home of Mrs. Aaron Lewis for its December meeting. There were fourteen members present. The program theme was "Sharing God's Greatest Gift," with the Scripture taken from Luke 2:1-19. The group sang "Silent Night," followed with prayer by Mrs. Martha Boswell. Those taking parts on the program were Mrs. Marie Johnson, Mrs. Lois Boykin, Mrs. Sarah Lou Crocker, Mrs. Myrtle Lewis, Mrs. Liza Godwin, Mrs. Ruby Johnson, Mrs. Geraldine Cockrell, and Mrs. Nadine Crocker. The closing prayer was by Mrs. Ruby Johnson.

During the social hour the members exchanged Christmas gifts and refreshments were served by the hostess. The January meeting will be held in the home of Mrs. Ruby Johnson.

Deep Run, N. C. — The Woman's Auxiliary of Gray Branch Free Will Baptist Church held its annual Christmas party on December 18, the the home of Mrs. Adelle Deaver with approxiamtely eighteen attending. The home was beautifully decorated in the traditional holiday motif. Several interesting games, including bingo, were played under the direction of Mrs. Ada Hines. The door prize was won by Mrs. Nora Smith. Refreshments of strawberry punch, chicken salad sandwiches, cookies, and dip were served by Mrs. Geraldine Hill and Mrs. Deaver. The group sang "Silent Night" and had prayer before being served.

The party was concluded with the giving out of gifts which revealed the identity of each person's secret pal for the past year. Also names were drawn for the 1965 secret pals.

During the following Sunday night's worship service the pastor, the Rev. Andrew Hill, conducted a candlelight installation service for the incoming auxiliary officers. As he explained the duties of each officer, each officer-elect lit her candle in acceptance.

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Parables of Offended Men

(continued from page five)

up and died, and the grace of God departed from him, leaving him cold, and hard, and resentful.

And after a time the man came to himself and said, "I will arise and go to my church and will say, 'I am no longer worthy to be called thy member. Just let me attend thy services, help me to find again thy God who was once my God, then permit me to worship in your services.'" And he arose and returned to his church, he and his wife and his two sons. And after the sermon he bowed at the altar, and confessed his sin, and prayed forgiveness of him with whom he had differed, and said to the church, "I am no longer worthy to be called thy member. But please help me to find again thy God, and then let me sit in the lowest place in your services, there to worship thy God."

And when he had finished thus praying and confessing his sins, suddenly there came over him such a sense of forgiveness from God and the church, and such humility and joy, that he could scare contain himself, but could only weep for joy at the wondrous love of God.

And after some years, having entered his rest, he heard the trump of God (1 Thessalonians 4:16, 17). And as he rose to be with his Lord, he looked, and behold, from his house arose his wife and their two sons, for they, too, had heard the trump. And they four joined the vast multitude around the Throne praising God. And the man could not contain himself, but cried with a loud voice, "Oh, my blessed, blessed Lord! Thou didst not only take me back, but Thou didst win my family. Glory! Glory! Glory!" And the endless age of eternity moved gloriously on.—The Free Methodist.

MISSIONS

Matthew 18:19, 20

NEVER A DULL MOMENT IN OLD MEXICO

by J. E. Timmons

Dear readers of "The Free Will Baptist," during the past year you perhaps have read much about Mexico and the Free Will Baptist mission work being carried on in the different areas by the mission directors and the native Mexican pastors. But still the reality of Mexico remains remote to most of our dear friends in North Carolina, and how we would like to bring our mission field closer to our readers and to the hearts of our Free Will Baptist people.

The land of Mexico is a happy, free, hard-working country where there is laughter and song, beauty and art; also there is sorrow, tragedy, hunger, and pain. The people here are ignorant of the knowledge of God, but there exists a hunger for His Word. Mexico is a country where anything can happen and it usually does, for money is the power in Mexico and it is the law. But there is yet a much greater power: the Holy Spirit of God and His Holy Word that can overcome tradition and the power of evil. We missionaries are carrying a great responsibility and a heavy load, but the joy we experience is also great. There come many calls to the missionary when there is sickness, hunger, someone in jail, death, etc. So this usually becomes part of the missionary's problem. It seems that everyone has a problem and our message to them is to trust in the Lord for He is able to deliver.

Back during the early summer, while preaching in Piedras Negras, Mexico, a Mr. Ramierez was invited to one of our services. He attended with his wife and soon became interested in the message. After a number of months of attending the services he surrendered his heart to Christ, and on bended knees made known his decision for Christ. Later this believer became suddenly ill, and the last few months of his declining health his family became very much concerned. It so happened that back during the summer in the old marketplace where Brother Ramierez worked, a friend, or was it a friend, gave him some meat to eat, from which afterwards he became very ill. Last week he passed on to meet the Lord and receive his reward. Sometimes it costs a lot to accept Christ and become an infamous Protestant believer, but would this man have known Christ if we Free Will Baptists had waited longer with the message of salvation? Today many children are attending the Free Will Baptist Mission in Piedras Negras, Mexico.

During our revivals young people are surrendering their lives to Christ. Others are coming, but we do not have enough benches for them. Friends, does this mean anything to you today? Are the people in Mexico so remote and their needs so remote that the spark of compassion is not felt? During the Christmas program at the mission in Piedras Negras there was hardly any standing room. Of course, our rented building is small; and there were eighty-five that attended, some for the first time. The next night I drove to Jimenez to preach a Christmas message for their program. Arriving there, I found a large crowd gathered. Then suddenly the grass roof was set on fire. Again God looked upon us in mercy. A visitor from Texas climbed to the roof and quickly put out the blaze. The visitor, a brother whom I baptized a number of years ago in West Texas, loves the Lord and is ready to serve Him wherever needed.

Yes, in Mexico anything can happen and it usually does. God has brought us to this hour. Will 1965 be a year in which you and I will labor together for Christ before He returns? I believe that if a dozen of our pastors in North Carolina could come to Mexico and spend a week with us on the mission fields, soon there would be no problem in securing enough funds to support the mission work here. Original Free Will Baptists in North Carolina, will you let the Lord touch your hearts for this mission work and send your donations to the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513? Please let us hear from you!

WHERE DO WE GO FROM HERE?

by John B. Elliston

For several issues of **The Free Will Baptist,** Brother Ballard has had a very interesting series of articles of Free Will Baptist history under the title "Will Original Free Will Baptists Survive?" I trust that all of you have been reading these articles because of their historical and denominational value.

I would like to offer an answer to the question asked in the title: "Will Original Free Will Baptists Survive?" Whether Original Free Will Baptists survive will not depend upon their past glories, but upon their present and future missionary zeal and fervor. Unless Original Free Will Baptists turn their main efforts from a contemplation of their past glories to a concerted effort to evangelize the unreached masses, they cannot possibly survive.

"Where there is no vision, the people perish: . . ." (Proverbs 29:18).

This statement is true for any people in any time. No matter how orthodox may be our doctrine, if we fail to proclaim it, we cannot win adherents to that doctrine. On the other hand, no matter how reprehensible our doctrine may be, if we proclaim it openly and with fervor, we shall gain adherents. Consider Christian Science, Jehovah's Witnesses, Father Divine, and a multitude of others.

Hilter rose to power in Germany, not because he proclaimed a desirable doctrine, but because he and his followers proclaimed it with passion and fervor as though they believed what they said. Communism is winning the world today, not because it is such a good doctrine, but because its adherents are very zealous in proclaiming it. One is led to think that Communists believe what they say, because of their willingness to suffer privation and persecution in order to present their beliefs to the world.

A scholarly examination of our past glories is a nice study for history majors, but our survival depends upon our carrying the gospel into all the world. When we lose our evangelistic fervor we are

(continued on page fifteen)

NOTES AND QUOTES

By J. C. Griffin

GOD'S BLESSINGS

The last Sunday in December we were blessed with the presence of Dr. W. B. Raper as our guest. Dr. Raper preached for us at the eleven o'clock service. It was a timely message, seasoned with spiritual fervor and convincing biblical facts that were illuminating and joyfully received by the congregation.

The Scripture he used as a text was, "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:20). He applied the Scripture to our observation of the Christmas holiday season. He asked, "Now that we are on our way back to our various vocations and professions (many of these duties of life being mentioned), shall we go back to these duties of life glorifying and praising God for all the things that we have heard about Christ?" He concluded that the Spirit of Christ should go with us daily.

As has already been said, the message was illuminating and was fervently delivered. Mrs. Raper came with Dr. Raper, and our people were happy to meet and greet her.

Notwithstanding the very inclement weather, a goodly number assembled to worship and to hear Dr. Raper preach. It was a blessing to us to have the privilege of having him with us, and our church doors are open for his return at any time.

Blessing Number Two

Our children arranged a celebration and invited the public to attend our fiftieth wedding anniversary. It was a very much appreciated fiftieth anniversary celebration, at which time many of our friends from many sections of North Carolina and some from Norfolk, Virginia, greeted us with many precious words, which brought very forcibly to our minds days of the past when many of these were children—some of whom were led to Christ by our ministry and baptized and received into church fellowship, and several whom I married. Really, it was a good time of fellowship that will not soon be forgotten. It always makes us feel good when someone who was saved years ago gets hold of our hand and says, "I was saved under your ministry years ago," giving the time, and we know that they are in the fellowship of Christ after many years of service to the Lord.

Thanks

We will be giving to God thanks for the many cards, both Christmas and anniversary, throughout 1965 and as long as we have thinking ability for what He has done for us through our friends. Not only cards, but we received many valuable gifts, which numbered over two hundred, from our many friends.

We will not have another fiftieth anniversary, but we look forward to the day of all days when we shall celebrate our crowning day of all blessings, when we shall lay our armor down and enter into the joys that surpass anything that we have seen and heard on this earth, with glorifying and praising God for the wonderful things which are prepared for all who believe on and praise Jesus here on earth.

Quote from Arizona-Mexico Missionary

In an article, "A Changing World Brings New Opportunities for the Printed Page," we read: "Political and religious movements have diminished the opportunities for face-to-face contacts with the masses for Christ in many parts of the world; literature has become the key to reaching even the unreachable. Communists know this and will spend four billion dollars on literature this year. Pornographic publishers, atheism, ideologies of every description know this and will send tons of literature around the world.

"The Evangelical Church knows this too, but is slow to action, creeping when she should be running, hesitating when she should be leading."

Among all the "creeping" of the various churches of the world, we are wondering if we as a people are not the slowest in getting literature to all parts of the world. We are very slow in getting printed matter to our next door neighbor. In fact we are too slow about availing ourselves of the literature that informs us concerning the doctrine, usages, and customs of our denomination.

The Fight Is On

Satan's fight against the church of Jesus Christ is on, and has been on from the early days of Christianity. The apostles had to fight to establish the Church. Our Pilgrim Fathers had to flee from one location to another in order to have the opportunity to worship God according to the dictates of their consciences. Satan works through people, so it has been declared by our Supreme Court that reading the Bible and prayer cannot be tolerated in the public schools. Mrs. Madilyne Murphy worked to get the Bible and prayer out of the schools, and she is now working to get churches taxed and to get the name of God out of every part of our government.

Let us remember that it is written in the Bible, and this message is to Christians "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (1 Peter 3:14). Let me repeat, this Scripture is written to us who believe and trust Christ as our Lord and Saviour. Again the Bible says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (2 Peter 3:3). Again the Bible says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walked about, seeking whom he may devour" (1 Peter 5:8).

And Jesus said, ". . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

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SIMPLICITY IN DRESS

The sanctified body is one whose dress is free from worldiness and sin, and marked by modesty and simplicity — which does not attract attention by being either excessive or defective.

The truest dress is that which the ordinary observer is less likely to notice, and so controlled by simplicity and propriety that most persons should fail to remember anything special in the appearance of the wearer, and of which it could be as truly said that the wearer was equally unconscious of her dress.—A. B. Simpson.

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If you aren't as close to God as you once were, you can be very certain as to which one of you has moved.—Defender.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What does the author mean by "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4:6)? Who are these and how are they dead?—Lula Long, Illinois.

Answer: I suppose that this could mean no other than that the people of whom he speaks are, now at the time of his speaking, dead and that they were preached to before they died; that is, while they were alive and conscious of his preaching. To have preached to people after they were dead—like the men of Old Testament times were commanded to preach, like Christ preached and is recorded in the Gospels, and like He means for us to preach—could serve no purpose. Preaching is done to or before living conscious human beings. The result of the preaching that was done in the above quoted passage and its acceptance on the part of the hearers means that such hearers are alive with Christ and are now enjoying the happiness of being in His presence even though they suffered as a result of responding to it while they lived on earth.

The apostle is encouraging and comforting his Christian hearers who, because of loyalty to that which they have heard, are undergoing persecution. They who were called upon to exemplify Christ in their living example before a lost world were finding a great deal of hardship in their Christian living. They found that the cruel world of their day was no friend of grace, and hence they were in need of this kind of solace and consolation. Some of their own number had passed on to be with the Lord. Christ had been delivered and had gone into heaven triumphantly even though enemies had killed His body. He gained victory over the grave and over death itself when He was resurrected and ascended.

Jesus, their Lord, had been judged by men in the flesh as if He were only a man in the flesh; and so had some of those that had stood with them on Christ's behalf and had now in the spirit gone to be with Christ. They (the Christians the world had killed) now live unto God in the spirit as Christ also does. They were those who had the gospel preached to them while they lived on the earth and in the body. Dr. K. S. Wuest in his book, **First Peter in the Greek New Testament,** Pages 113, 114, comments as follows on 1 Peter 4:6: "The Key to the understanding of this difficult verse is found in the context of the entire book. In 1:6, 7 we are told that the recipients are in heaviness in the midst of manifold trials. In 2:18-25 we have the case of Christian household slaves being unjustly punished because of their Christian testimony. In 3:8-17 the saints are instructed as to their behavior when undergoing persecution. In 4:12-19 the apostle deals with the glory of suffering for righteousness' sake. He speaks of this persecution of the saints by the world as a judgment that begins at the house of God, the Church (4:17). In 4:1-11 he speaks of the necessity of having the mind of Christ as armored protection against the persecution of the world. Thus the phrase 'judged according to men,' refers to the judgment spoken of in verse 14, 'If ye be reproached for the name of Christ.'

"The words 'them that are dead,' refer to Christian believers who had died. The gospel had been preached to them and they had become Christians. As a result of this they had been judged according to men while they were on earth. This judgment was in the form of persecution because of their Christian testimony. The work translated 'according to' means literally 'down,' and speaks of domination. This judgment was in the hands of men and was administered by them.

"The words 'in the flesh' are to be constructed with 'might be judged,' for they balance up the words 'in the spirit' which clearly are to be understood with 'live.' We have here the dative of respect. These Christians were judged with respect to the flesh, that is, with respect to their earthly existence in the body. The natural result of accepting the gospel would be the living of a Christian life, and the natural result of that would be persecution. But these Christians died, many of them as martyrs. Now, in heaven they were living according to the Word of God with respect to their spirits, their human spirits. They in their disembodied state were serving the Lord in the future life."

You will notice that this saintly scholar noted for his understanding and clear exposition of bibical truth does not hesitate to say in the outset that this is a difficult passage. Some passages of the New Testament were difficult for the apostles that wrote them to understand; therefore, we need not be surprised that even a person with scholarly qualities may fail to convey the whole unaltered truth in such a passage. Some passages in the Bible are better understood as the time of their complete fulfillment draws near. R. C. H. Lenski and Albert Barnes all make interesting comments on the verse; Scofield's and Thompson's Reference Bibles might also be of help in a further understanding of this verse.

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FIRE THAT SPOKE

A clergyman once went into the home of one of his members who had boldly declared that he could find God on the Sabbath day as well in his garden as he could attending services in his church. The preacher sat in silence with his friend before the open fireplace. The man knew that his pastor had come to take him to task for his boastful spirit. The preacher knew that he was expected to give a deserved rebuke. Yet both remained silent.

At last the preacher arose from the chair and went to the fireplace. Taking the tongs, he lifted a single coal from the embers and placed it alone on the hearth. He waited in silence as the single coal quickly burned into a black ash—while the fire in the fireplace continued to burn brightly.

"You need not say a word," said the man of the house. "I know what you mean. I cannot keep the fire of faith burning alone. I'll be in my place at church next Sunday."—The Kablegram.

STORIES —for our— YOUTH

WARREN FINDS A GOOD WORD

Margaret N. Freeman

WARREN stood at the head of the line and looked across at the long line of boys and girls on the opposite side. Bradley School just had to win the spelling match, he thought.

Today was the day Bradley School and Broad Street School had been waiting for. The winning school would get to take a trip to the big science building in the city.

There was a rustle as the line straightened to attention when the teacher opened the spelling book. Warren took a deep breath and listened hard. "Please, Lord Jesus, help me do my best for my school," he prayed.

One by one the boys and girls missed words until there were only a few lined up on each side. The children who missed words took their seats and kept saying encouraging things until the teacher finally said: "No talking on the sidelines, please." But when the match came down to two people—Warren and Peggy—everyone was so excited it was hard to keep still.

"Beautiful," pronounced the teacher.

"B-e-a-u-t-i-f-u-l," Peggy said without a bit of a pause.

"Gorgeous," said the teacher.

"G-o-r-g-e-o-u-s," spelled Warren with a grin.

"That's you, Gorgeous! Atta boy, Chubby!" one of the boys cheered.

Warren's plump face shown good naturedly. He knew he was almost as broad as he was long, and he didn't care if he was called Chubby. He knew it was all in fun.

The teacher pronounced harder and trickier words. Sometimes both Warren and Peggy had to think hard before spelling them.

"Sharing," said the teacher, and it was Warren's turn.

Warren's mouth went dry. His mind seemed to go blank. It was such a simple word, but did it have an 'e' in it? For a moment, he could not remember for sure. "S-h-a-r-," he began and then he paused. And in that pause, before he was perfectly sure just which he would have done, one of the girls whispered behind him "i."

Warren put the 'i' on and the teacher nodded. Evidently, she had not heard the coaching from the sidelines. Maybe even Peppy hadn't heard. The girl who said it sat directly behind Warren and she had whispered softly. But the day went suddenly flat for Warren. He was pretty sure he would have left out the 'e' — but could he be absolutely certain?

The next word was "geography" but Peggy got flustered and left out the 'h' and Warren spelled it to victory. The match ended with cheers for Bradley School and Warren's classmates clapped their hands and cheered loud and long.

Warren tried to tell himself he had earned the right to be winner, and maybe he had. Oh, if he could only feel sure! He straightened his shoulders and smiled back at his classmates. He would act sure.

Then Peggy came up to him, her hand outstretched. "I did such a dumb thing leaving the 'h' out of 'geography,'" she said. " I know better but I got nervous. Congratulations!" she smiled warmly. "You're a wonderful speller."

"Thanks," Warren gulped, feeling worse than ever. Peggy sure was a good loser. He was so miserable the words just burst out of him. "I don't know," he blurted, "if you really should congratulate me of not."

"Of course I should!" Peggy grinned, "you beat me fair and square."

That did it! He knew some of his classmates would be disgusted with him, but he just had to feel honest inside.

"Miss Herold," he turned to his teacher, "I don't feel exactly right about being winner. You see, before I got done spelling the word 'sharing' someone on my side whispered 'i' and I didn't know for sure at the time if it should have an 'e' first or not."

"Well," Miss Herold looked keenly at him, "this changes things." She turned to the Broad Street teacher. They put there heads together and talked in low voices.

"Are you ever silly!" one of the boys on his side told him disgustedly.

Another said: "I hope you're satisfied! You did us all out of a trip to the science building."

"I'm sure you knew how to spell the word, Warren," the girl who had whispered 'i' said insistently.

Warrent sat miserably silent. He squirmed and twisted and felt worse and worse. Everbody looked at him as if he were a criminal.

"We have decided," Miss Herold turned then and spoke quietly, "that the only fair way to decide this contest is to call Warren and Peggy back again. We will give Peggy first chance to spell the word."

"Aw!" the Bradley scholars groaned.

"Atta girl, Peggy! Go to it!" the Broad Streeters yelled.

Even though no one was cheering him, Warren began to feel good again. He was sure this was the way God would have him act. His feet seemed to have elastic in them as he bounced to the front of the room once more.

"The word," said the teacher, "is 'responsibility.'"

Responsibility, thought Warren is a good word. It is my responsibility to be honest in all things. And then God helped him think of a Bible verse. It flashed acoss his thoughts "He that is faithful in a little is faithful also in much." It was a verse he had learned in Bible school once. Now Warren knew he had done the right thing.

He listened as Peggy made two or three starts. "Too hard!" Broad Street School groaned.

Finally she spelled "r-e-s-p-o-n-s-a-b-i-l-i-t-y." She sat down among the groans of those on her side.

No one on Warren's side looked at him very encouragingly. It was a very hard word, but Warren's chubby shoulders straightened. His chin lifted. The room was so quiet, not a shoe scraped.

"Responsibility," repeated the teacher.

(continued on page sixteen)

THE MINISTRY OF MOUNT OLIVE COLLEGE

(continued from page three)

student can attend Mount Olive College two years and transfer anywhere he wishes to continue in a four-year school.

(2) Mount Olive College is the only college in the world committed to the **Statement of Faith and Discipline for Original Free Will Baptists of North Carolina.** I believe this to be very vital to the Free Will Baptist Church and our young people. We often wonder why Free Will Baptist young people go to college and join a church of another faith or lose interest in their faith. We wonder why our ministers pick up foreign doctrines when attending other denominational schools. If we would be honest with ourselves, can we expect anything else? You cannot order a Sears Roebuck product from Montgomery Ward. No, neither can we send our young people and ministers to other denominational schools and expect them to remain the same Original Free Will Baptist people.

(3) Mount Olive College is owned and operated by Free Will Baptists of this state. It is our college, committed to the perpetuation of Original Free Will Baptist doctrine, principle, and practice. No other college anywhere in the world can take the place of Mount Olive College in its ministry to the Free Will Baptist Church. No other educational institution in the world is following the steps of Paul Palmer, Joseph Parker, Jeremiah Heath, and beloved J. C. Griffin.

(4) Mount Olive College believes that every qualified and worthy student should have the opportunity of Christian higher education. For this reason student aid is given. No Free Will Baptist boy or girl who is worthy will be denied an education because he or she is poor. I had a $100 scholarship which I received when graduating from high school in 1959 and went to Mount Olive College. I was able to attend because student aid was available in loans and work scholarships.

(5) Mount Olive College is cooperating with the State Mission Board in providing scholarships and education for future missionaries.

(6) Mount Olive College is providing scholarships and educational opportunities for Free Will Baptist ministerial students who wish to prepare for the Christian ministry.

(7) Mount Olive College is providing scholarships for graduates from the Free Will Baptist Children's Home.

(8) Mount Olive College offers a liberal arts program to all students, regardless of professional interests.

So, I ask you, what is the ministry and worth of Mount Olive College? Truly, its ministry and value cannot be measured in dollars and cents. The worth of our college can never be measured in terms of buildings or campus. Utimately, the true value of Mount Olive College is in terms of human lives, Christian faith, and the destiny of men and women. This college is a symbol of the faith that you, as Original Free Will Baptists, have in your own children.

Dr. Roy C. O'Donnell, in an address delivered at the Ministers' Conference on June 21, 1962, raised two vital questions concerning the future course of our educational system. The two questions are these: "(1) What kind of program do we really want? (2) Are we willing to pay for a program of higher education?" These two questions we must answer and we will answer in our response to the program of Mount Olive College.

Again, may I quote from the same address delivered at the Ministers' Conference of 1962 by Dr. O'Donnell:

"The future of Christian higher education among Original Free Will Baptists is in our hands. If we want a good program, we can have it; if we do not want it, we will not have it. If we want it, we will be willing to pay for it, and if we are not willing to pay for it, we do not deserve it. And without a program of higher education, the future of our church is limited. We will not long survive as a distinct group if we fail to provide opportunity for higher education of our youth."

I support Mount Olive College because I know what it is and what the college did for me. But most of all, I suport Mount Olive College because I believe in the future of the Free Will Baptist Church. I support Mount Olive College because I have faith in the young people of our denomination.

May God grant us vision and courage to provide the very best in Christian higher education for our youth, and follow in the shadow of Paul Palmer through the ministry of Mount Olive College.

OBITUARIES

MRS. SYBIL DAVENPORT

Mrs. Sybil Davenport, age 63, a member of the Deep Run Free Will Baptist Church, Deep Run, North Carolina, died October 27, 1964. Sister Davenport had been in ill health for several years but managed to keep up with her church activities. She was taken ill the last time while attending the Eastern Conference.

Sister Davenport was a life-long Free Will Baptist, joining the Woodington church at the age of 15 and moving her membership to the Deep Run church in 1957. Until her last illness she was extremely active in the work of the church, even when she did not feel like going or doing.

Her contributions to the church, the home and the community are greatly missed. Sister Davenport was sincere, faithful, and willing to do what she could for her Saviour, Jesus Christ.

The church, community, and home misses her smiles, her words of encouragement, and her activities in the community and church. Her life was spent in the service of the Master. She has now gone to reap her reward.

By her pastor,
The Rev. Melvin K. Everington

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Praising a bad thing doesn't take the evil out of it, nor the poisonous sting.—**Walter E. Isenhour.**

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CHRIST AROUSES OPPOSITION

Lesson Text: Matthew 9:9-13; 10:17-25

Memory Verse: Matthew 10:39

I. INTRODUCTION

Any man who takes a stand for any principle will soon discover that there are many who will oppose him because they are in opposition to the principle which he advocates. This, far from being detrimental to our efforts, should constitue a healthy situation, as it will serve to make us examine closely the principles to which we adhere. If after this examination we find it worthy to embrace, we should not allow any amount of opposition to get us to throw it aside.

No man welcomes opposition, but none can deny that there is a wonderful sense of accomplishment in the overcoming of it. We have been informed by our Lord that we will meet with opposition every step of our pilgrim pathway, but we are well equipped to meet and overcome all this opposition. No obstacle can be put in our path that cannot be surmounted.—Senior Quarterly (F. W. B.).

II. HINTS THAT HELP

1. By associating with people, Jesus showed that He was interested in the social and spiritual aspects of people (v. 10).

2. The Pharisees were, as usual, critical of what Jesus did (v. 11).

3. Jesus made it plain that He came to help those who feel the need of His help (vv. 12, 13).

4. The followers of Christ can expect persecution from the world (vv. 17, 18).

5. In cases of emergency, the Holy Spirit will give extraordinary help (vv. 19, 20).

6. The time will come when one will put another to death with the idea that he is doing God a service (v. 21).

7. The world hates the followers of Christ, but endurance is the acid test of the believer (v. 22).

8. A Christian should avoid persecution when doing so does not hinder his doing God's will (v. 23).

9. No disciple is ever above his master (v. 24).

10. The disciple should be satisfied with the same fare as that of his master (v. 25).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. After going to Capernaum to begin His public ministry, Jesus continued through the towns preaching, teaching and healing. Once during this itinerant ministry, seeing the multitudes, He went up into a mountain; and from there came the best known sermon ever preached, appropriately named the Sermon on the Mount. He taught them who the truly happy were. He told the people to rejoice when they were persecuted for righteousness sake, for their reward would be great; that they were the salt of the earth and the light of the world.

He made sure that they understood His relationship to the law and the prophets. He had "not come to destroy, but to fulfill." Anyone who would break the commandments and lead others to break them would be called least in this kingdom about which He had been talking. He talked of divorce. He condemned these whose religion was merely external, and He called them hypocrites. He gave them a model prayer to go by when they prayed. He encouraged them to pray and not to judge others. He gave the cure for anxiety; namely, that they should trust in the Father's care, for they could not even add eighteen inches (one cubit) to their size by worrying.

He warned against false teachers; against professing without possessing. He mentioned that man could build his life on one of two foundations, rock or sand. The life built on solid foundation would stand the test of life; the other would not. Indeed He taught them many things.

In fact, He taught so very many things that it was inevitable that He would arouse some opposition. He did, but He handled it perfectly.—Bible Student (F. W. B.).

2. Opposition to Jesus came because His method and manner did not comply with the ideas that prevailed among the Jews. This was the first real opposition that Jesus had experienced. He was later to experience much more opposition that would result in His crucifixion.

Jesus wanted His followers to know that we may expect opposition in this world. False promises were never held out to get people to become followers of Jesus. We should be careful not to make promises today that are not valid in our efforts to lead people to Christ.

Jesus told the disciples that they would have three kinds of difficulties:

First, He assured them that the state would persecute them. In our country today, we do not have this problem; but there are still places in the world where this is true even today.

Second, He told them that they would be scourged in the synagogue. In other words, they would have opposition from organized religion. Christians were and are those who turn the world upside down (Acts 17:6). Someone has rightly said: "It has often been true that the man with a message from God has had to undergo the hatred and enmity of a fossilized orthodoxy."

Third, Jesus wanted them to know that their families would persecute them. Often the dearest one in this world to a Christian's heart misunderstands him because of his principles. Perhaps this is the most difficult thing to bear.

We may be sure that if we take our Christianity seriously we will meet with opposition. If we have no convictions, then of course we will not be opposed. But if we have definite convictions, we will meet opposition. It has been said that there are but two directions. One leads to hell, and one leads to heaven; and whichever way we go, we will meet people going in the opposite direction. —Advanced Quarterly (F. W. B.).

3. For three years Richard Baxter preached in a wealthy parish in England. He preached with zeal and power. There were little or no results. He became discouraged. He prayed, "O God, You must do something with these people or I'll die!" Then it seemed as if God spoke audibly to him, saying, "You've put forth

your best efforts in the wrong place. You've expected a revival to come through the church. Try the home!" Baxter began to systematically and regularly call in the homes of the people. Often he spent entire evenings in the homes. He helped Christian parents to start family worship with their children. Before long, revival fires began to burn in the church.

How slow we are to learn that it is more essential to ring doorbells than church bells!

The Lord Jesus was no recluse. He had come to seek and save the lost ones. He couldn't have fulfilled His mission if He had failed to mix and mingle with them.

Herman Idle, an eighty-nine-year-old recluse, died recently in Harberth, Wales. He lived and dressed like a pauper. As local officials searched among the junk and dusty furniture they found five violins bearing the name of the master violin maker—Antonius Stradivarius! If genuine, the violins are worth $280,000. They had lain mute and tuneless for decades.

How like that recluse are some of God's children who confine themselves from a sinning, sorrowing, suffering world; possessing inestimable wealth, but who either do not fully realize it or do not care to share it with lost and longing hearts. The Incarnate Christ is the instrument and workmanship of God that can bring music to the souls of men. — Adult Bible Teacher (Union Gospel Press).

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MISSIONS

(continued from page nine)

already dead. We may be a beautiful corpse with a sound orthodox doctrinal position, but a corpse nonetheless. We may appear as Digger O'Dell used to say, "Very natural," to the beholder; but that is just the trouble. We are "very natural" but not very spiritual.

The Church is not a natural organization but a spiritual body. When the Spirit is gone from the Church, it is a dead body! ". . .ye shall receive power, after that the Holy Ghost (the Spirit) is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It is impossible for a live church to fail to place world evangelism as its sole purpose for existence. Any church which spends more of its income for any purpose than it does for evangelism admits thereby that it is a dying or dead body.

It is my fervent prayer that everyone who reads this will fall on his knees in repentance of his smug orthodoxy, and promise God that he will multiply his efforts on God's behalf this year; asking from Him only the imbuement of His Holy Ghost to prepare him for the task. Until the day that 30,000 North Carolina Free Will Baptists spend at least $30,000 per month on missions, we cannot even look to Christ and ask for survival. How can we expect to survive when we are already dead?

Come alive in '65!

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Union with Christ

Oswald J. Smith

"God hath given." You can't buy, earn or work for salvation. It is a free gift and must be accepted as such or not at all. "The gift of God is eternal life" (Romans 6:23). "I give unto them eternal life" (John 10:28). How clear and unmistakable is the Word of God! How emphatic! Eternal life — a gift! And, therefore, being a gift it never can be obtained by works of human merit. "God hath given to us eternal life, and this life is in his Son;" therefore, "he that hath the Son (Jesus Christ) hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

Eternal life depends upon your relation to Jesus Christ; it is union with Him. "This life is in his Son." God has embodied eternal life in His Son. Hence, Christ must get into your heart if eternal life is to get in. He Himself is Life (1 John 1:2). Christianity is a Person — Christ. If you lack Christ you have nothing; if you have Christ you lack nothing. "He that hath the Son hath life; and he that hath not the Son of God hath not life." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). "Ye will not come to me, that ye might have life" (John 5:40).

But how can Christ enter your heart? Only by birth. Hence, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Apart from birth there can be no life. Natural or physical life enters the world through birth, and so does spiritual. "Ye must be born again" (John 3:7). Christ must get inside; and the moment He enters, life, eternal life, is yours. "Christ liveth in me," declared the Apostle Paul (Galatians 2:20).

Have you life? This moment, now, can you say, "Christ liveth in me?" Never mind how religious you are nor yet how good you have lived. My question is, Have you life, life, life? If you have Christ, you have life; if not, you haven't. And if you have been "born again," you have Christ, and if not, you haven't. Does the life of God throb in your heart? Are you conscious of His indwelling presence?—Gospel Herald.

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NEW LIFE

Rev. Clyde W. Cox

The autumn leaves are falling
So gently to the ground,
With coats of many colors
From green to rusty brown.
The music of the songbirds
All seem to softly say,
That balmy days are over,
And winter's on its way.

Soon all the hills and valleys
Will seem so bare and still,
As if the winter's coming
Had broken down their will.
But yet I know for certain
That this can never be,
For after winter's over,
New life again you'll see.

We, too, like leaves are falling
To lie beneath the sod.
From dust to dust, the body,
The spirit, back to God.
But one day just as certain
As winter's storms will go,
There'll be a resurrection
Of those that lie below.

New Life: a new beginning
For all those saved by grace;
In glory that's celestial
We'll see the Father's face.
So when our lives, like leaves fall,
Don't give in to despair;
Just think what would happen if
The Father wasn't there.

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Don't think because a man prospers in the wrong business that he is living a successful life. Such prosperity will eventually be his defeat.—**Walter E. Isenhour.**

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Boys' and Girls' Stories

(continued from page twelve)

Warren's broad smile flashed like sunshine across his face. It was one of the words his mother had pronounced in a word drill she had given him last night. "R-e-s-p-o-n-s-i-b-i-l-i-t-y," the letters rolled out of his mouth one right after the other!

It was nice to know his side had won fair and square. It was good to hear the cheers of his schoolmates and see the beam of approval on his teacher's face, but best of all was when Peggy came up once again.

"You know," she said, "you're not only a good speller but you have a lot of courage. I don't believe I could have done what you did today. How could you?"

And from there on it was the simplest thing in the world to say: "The Lord Jesus gives me courage in hard places, Peggy."—My Pleasure.

The Lighted Pathway

(continued from page four)

blood. To attempt to lay another foundation is to set at naught these perfections of deity, and to trample under foot the blood of Jesus. It is the exaltation of self-device and self-sufficiency above God and His Son Jesus Christ. It is to involve the soul in remediless woe, by the rejection of the only Saviour!

He who rejects the light of life must dwell in darkness. He who rejects the one Saviour perishes necessarily and virtually by his own obstinacy and crime. There is no other Saviour—no other refuge—no other remedy. He is the light and life of the world; to reject Him is to be guilty of our own soul's blood and to go down to the pit by the stroke of our own suicidal hand!

"If the foundations be destroyed, what can the righteous do?" (Psalm 11:3).

Man is God's image, and to curse wickedly the image of God is to curse God Himself. Suppose that man should say with his mouth, "I wish that the king's picture were burned"; would not this man's so saying render him as an enemy of the king? Even so it is with them that by cursing wish evil to their neighbors or themselves; they contemn the image of God Himself.—John Bunyan.

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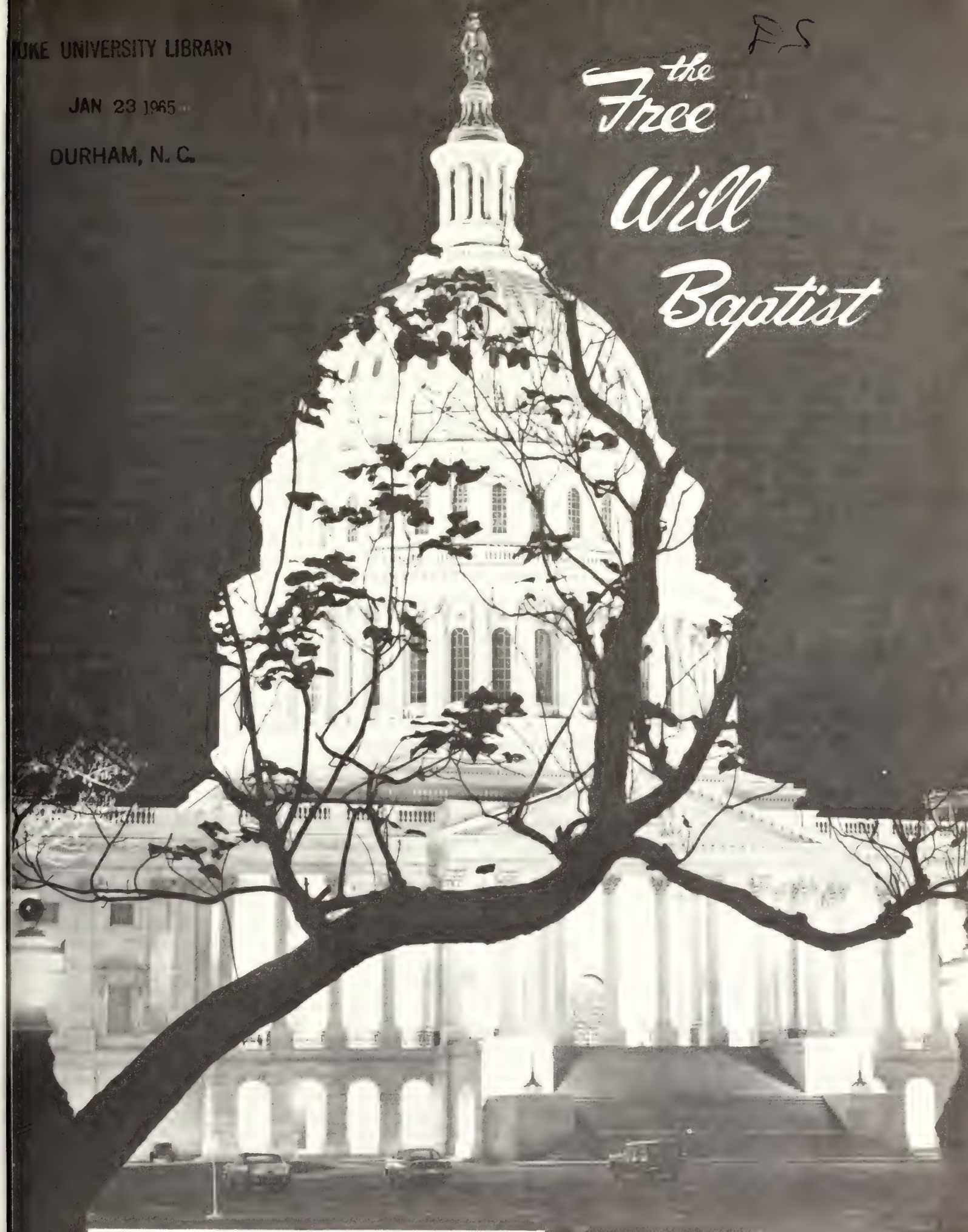

Ayden, North Carolina, Wednesday, January 20, 1965

PHOTO BY GENE AHRENS

Ten Years Ago in the 'Baptist'

The Rev. D. W. Alexander, president of the State Convention of North Carolina, announces that he is resigning the pastorate of Gum Swamp Free Will Baptist Church, Greenville, North Carolina, the resignation becoming effective September 30, 1955.

* * *

At a meeting on January 13, 1955, the North Carolina Mission Board made plans for a series of one day missionary conferences to be held in various places during the month of April, 1955. Outstanding speakers will be brought in for these conferences.

* * *

A new semester will begin on Jaunary 26, 1955, at Mount Allen Junior College, Mount Olive, North Carolina. Courses will be offered for both day and night students in business, religious education, and the regular junior college departments. The college will be in position to accept new students.

* * * * *

In the Editor's Mail

"I would like to take this opportunity to thank each and every one who remembered me during the holidays with gifts and cards. My prayer is that the Lord will bless each one sevenfold."—Mrs. Agnes Letchworth, LaGrange, North Carolina.

* * * * *

Bits from Bulletins

"The cry of babies is sweeter then the snore of saints." Think upon this. — Winterville church, Winterville, North Carolina.

* * *

Statistics from last Sunday's sermon: From the FBI for 1963 — Crime increased 19%. There were 10,000 murders. There were 18% more robberies, 14% more attacks on the streets, 22% more car thefts. Crime cost the nation $27,000,000,000 in 1963.—First Church, Wilson, North Carolina.

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

BEWARE OF THE CULTS

In continuing our discussion begun in last week's editorial, it is important to understand that we are not writing against any person, or group, as such. We recognize that it is the privilege of each individual to believe what he chooses to believe, although what he believes may not be true. We also realize that there are many fine men and women who are members of the cults. Many of them are persons of high moral standards, often persons of leadership and influence in their communities. We realize that it is not our place to condemn them, for condemnation is in the hands of God. The Christian cannot look upon these persons with contempt and at the same time be filled with the love of Christ.

It is the duty of the Christian, however, to know the truth, to live for it and to die for it if necessary. Christ said, "I am the truth." To know the Truth is to set the soul free. Thus, the Christian must exemplify the Truth; that is, Christ. In doing so, he must be firm and steadfast. He must not waver or falter. On the other hand, he must not reach the point of agument. The Scriptures cannot be effective when used for argument's sake. The truth when presented in its pure form will bring results according to the work of the Holy Spirit upon the human heart. The Christian will accomplish little by arguing.

In seeking to expose heresy, we must be very careful. Oftentimes, representatives of the cults are far more versed in the Bible than the orthodox Christian. They are able to quote verse after verse in defense of their beliefs; however, the verses are taken out of context and used to their advantage. Therefore, it is absolutely imperative that the Christian be familiar with the Bible, as well as the doctrines and beliefs of his church, before entering into a discussion with a member of a cult.

In the book referred to in last week's editorial, "The Rise of the Cults," by Walter R. Martin, there is a clear-cut indictment against the church regarding the basic causes of cultism. Mr. Martin writes:

". . . This is, unfortunately, the failure of the Church to institute and emphasize a definite, systematic plan of apologetic and doctrinal theology. The average Christian is, sad to say, terribly unprepared to defend his faith thoroughly. In a word, he knows what he believes, but too often he does not know why. This fact is the chink in the armor of orthodoxy into which the cults have driven a subtle wedge, and through which innumerable false doctrines have penetrated with alarming rapidity and telling effect. It is also helpful to remember when dealing with cults, whatever variety one may encounter, that cults are always built upon what the founders of the respective cults said the Bible teaches. So in the final analysis it is necessary to refute the claims of cult founders in order effectively to undermine faith in the related cult. Cultism thrives principally upon two factors: (1) ignorance, and (2) uncertainty; and where they most abound, there also cultism will be found in force. The cults consistently appeal to 'reason' and 'rationality' which many times they use as their sole guide in evaluating the character of God and His revelation. Hell is 'unreasonable,' eternal punishment is 'irrational,' consciousness after death is a 'pagan theory,' hence these doctrines cannot be true, argue the cults, apparently oblivious to the fact that they are circumscribing the infinite God to the scope of their finite reasoning processes and imputing to Him their manifestly feeble powers of logical thought."

DISCERNMENT:

Defense Against Deception

Part I

by Kenneth R. Beardslee

ONE OF THE interesting developments in American home life in recent times has been the do-it-yourself movement, where all kinds of tasks are undertaken by novice and expert alike. However, it appears that one of the most significant places where people resist applying do-it-yourself is to their thinking. They insist on leaving that to the "authorities."

Though the 20th-century technological, scientific, social, and many other developments have great potential for good, the fact also remains that never have forces of evil been more diligent in their attempts to convert all of these things to their own objectives, and in the process to deceive many good people who are not aware of the real battle. For persons who will diligently investigate and honestly face the facts, the nature of the conflict in its many phases becomes quite readily discerned. To the person who, through various means, has been awakened to the implications of the conflict for the church, his country, and the world, the next big question that arises is why more people do not see the dangers, and bring their influence to bear on the problems.

In his article, "What Happened to Common Sense" (**Saturday Evening Post,** 4-28-62), Calvin Linton cites Martin Gardner's book, **Fads and Falacies in the Name of Science,** in which Gardner is particularly concerned with the tendency of the modern educated man to accept things on authority rather than on evidence. Linton laments the gullibility of teacher and student alike with the tendency to give automatic assent to such catchwords as, "latest statistics show," or "science has proved," or "uniquely original vision," or "authorities now believe." He states further, "But the key reason, to my mind — the one underlying all the rest — is the abdication of what used to be called 'common sense' as the judge of what is or is not to be believed and trusted." It is as gullible to believe too little as too much.

Paul Poirot notes in "A Healthy Skepticism" (**The Freeman,** September 1962) that even the experts may be wrong. Experts said that flying was a scientific impossibility; that to travel thirty miles an hour on a train would cause insanity; that Bell's experiments with the telephone were the triumph of folly; along with similar pronouncements concerning many of the things from which we now benefit. If it were not for an economic and political system permitting people to be skeptical and explore other possibilities, progress would be very slow. A system of government which requires that every innovation must be deemed feasible by itself breeds mediocrity and preludes the emergence or ascendancy of the wise. History, past and present, abounds with examples of failures of such systems. Poirot concludes his article with, "Even the experts may be wrong; and the price of freedom is a healthy skepticism about turning over to them the political power to rule one's life."

Many good people can see no cause for concern with some of the changes and trends in our own country. In many instances this can be accounted for by reason of the development of an intense personal loyalty to our country and its founding principles. Such loyalty is very commendable—if it is not a blind allegiance. Often this loyalty prevents seeing any fault in our country and its government. Worthy and righteous causes never need blind allegiance. Such persons fail to recognize that the rug of founding principles is being snatched from under their feet—and that their loyalty is to things which will destroy the country to which they give their allegiance, unless trends are changed.

While the preceding discussion relates to the general population of the United States, the writer has a further concern about the inability of Christians to discern truths relating to various aspects of their lives. There has been a tendency to believe that, other things being equal, the Christian should have better preception in the affairs of this life than his non-Christian friends, because of the guiding presence of the Holy Spirit in his life. How is the lack of vision in the Christian to be accounted for? What can be done about it?

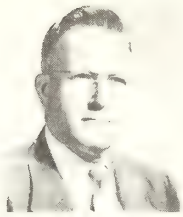
Christians Deceived?

Some persons become quite incensed when it is suggested in any manner that there is a possibility that they do not see clearly or are being deceived. All of us must face the fact that we are susceptible to being deceived, as is evidenced by the many scriptural exhortations to the necessity for eternal vigilance, that we be not taken unawares. How do we reconcile this with scripture such as John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth"? Probably the key is to be found in the word "guide," which indicates the necessity for willingness to follow, if we are to find truth. There is no indication of our being able to recognize and obtain truth without effort on our part. Some other scriptural admonitions for extreme care on our part are: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24); also 1 Peter 5:8; Ephesians 5:15-17; Hebrews 5:14; and Proverbs 14:15.

Satan, in his many forms, is sharp enough to know that the way to deceive is to mix error with truth; and if we are

(continued on page fifteen)

The Lighted Pathway



Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

HOW CHRIST LOVES US

"As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9).

This verse not only tells us how Christ loves us, but also, it tells us how we must love Him. The Saviour is discoursing in this whole chapter on the union subsisting between Himself and His believing people. He likens Himself to the vine, His people to the branches; and shows how entirely they depend upon Him for fruitfulness and safety. In Verses 5 and 6 He says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." He then shows how the Father would be glorified in their bearing much fruit. He further states that they might ask in prayer as largely and as abundantly as they pleased, and it should certainly be done unto them, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit! so shall ye be my disciples" (vv. 7, 8). Then He declares unto them the affectionate sentiment of the text: "As the Father hath loved me, so have I loved you: continue ye in my love."

"I have loved you" is one of the most gracious declarations ever made by our blessed Saviour, for without such great love He could not have been a loving Saviour and Lord. Christ's love is the very essence of the gospel. Without it no good tidings of great joy would even have been communicated to the world of perishing men.

The love of Christ is evident from the professions of His love. The name He assumed was a profession of His love. He was called Jesus because He came to save His people from their sins. The prefessions of love to man He revealed by the prophets. They all testified of Christ and of His love to the sons of men. When He appeared in our nature He manifested the most ardent attachment to our races. He exhorted them—wooed them, wept over them — went about healing their sicknesses, removing their misery, and forgiving their sins. His discourses, His miracles, His prayers—all proved the truth and sincerity of His love towards us.

Christ's love was effective and produced the most glorious consequences to mankind. His love magnified the law and removed the curse—His love made Him our surety; and He bore the smart, endured the cross, despised the shame, and made His soul an offering for sin. Yes, He loved us, and gave Himself for us. His love induced Him to become our deliverer; to encounter the foes of our race; and to overcome, for our salvation, sin, death, and the grave. He spoiled our adversaries, He led captivity captives, overcame principalities and powers, and made a show of them openly.

His love has not only achieved much, but has provided for us the unsearchable riches of grace here and of glory in the world to come. The blessings of His love are too numerous to be named. I will refer, as a specimen, to pardon, peace, righteousness, joy, immortality, the resurrection of the body, and eternal life.

What has been advanced respecting Christ's love may scripturally apply to all mankind, but He displays peculiar and special love to those who have believed on His name. These He loves with complacency and delight. It is to these that our attention is expressly called in the second part of our text.

Let us notice, then, in the text, an interesting similitude, "As the Father hath loved me, so have I loved you." This similitude, however, will have to be guarded, as it cannot apply in every particular. The Father never loved Christ with a love of compassion, pity, or long-suffering, as the Saviour never stood in need of the exercise of these toward Himself. He never sinned, therefore, never required mercy and pardon.

This agreement between God's love to His Son, and the love of Christ to His people, may be seen when we realize the antiquity of His love. Christ said to the Father, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). So Christ has loved the church, and His delights were with His people from everlasting, even before the earth was.

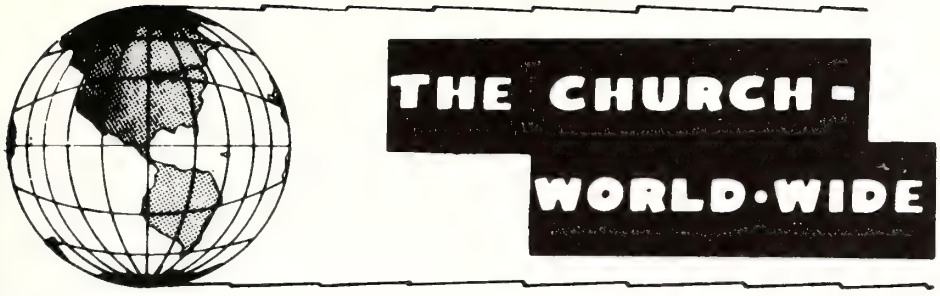
The foundation of God's love to Christ was the express image He bore of Himself. He behold, reflected from His own countenance, the bright rays of His own glory. So Christ loves His people because of their resemblance to Himself. This likeness consists in being of one mind with Jesus, obeying His commandments, and following His steps. For this cause He became incarnate that He might redeem to Himself a peculiar people, zealous of good works, and that they might be partakers of the divine nature.

The greatness of God's love to the Son is shown by the fact that the Father loved the Son with an inexpressible love of complacency and delight. In like manner Christ loved His people; and His love, in its length, breadth, depth, and height, passes all the knowledge and understanding of man.

We could go on and on with the constancy of this love, its evidences, and its glorious rewards; but there is another part of the text which we have not, so far, touched, and which is very important to each of us.

Christ commanded, "Continue ye in my love." The exhortation suggests that we should continue to prize Christ's love to us and place such value on it that we will at all times strive for it to be ours. What is so worthy of our highest joys and delight? I believe that Christ would have us to cultivate His love. It is a holy, tender affection, and must be nurtured with the greatest care. We should continue to abound more and more in it. Here we must make advances —grow in grace and knowledge, and enjoy a closer fellowship with God and the people of Christ. We must be careful to continue to give evidence of our possession of Christ's love in us. This is done by walking as He walked, by keeping His commandments, by loving one another, and by promoting His causes. As the last part of the exhortation of Christ that we continue in His love, let us think of how important it is for us to continue to profess and commend it to others. We are Christ's witnesses.

"For the love of Christ constraineth us; . . ." (2 Corinthians 5:14).



India's President Says Birth Control 'Necessity'

NEW DELHI (EP) — President Radhakrishman has appealed to Indians to recognize the "necessity" for birth control.

In a message issued in connection with a "Family Planning Week" observed throughout the country, he said the rapid increase in population was one of of the "most disquieting" problems India faces.

Dr. Radhakrishman said the enrichment of the life of the people and their health and happiness depend on birth control. The message is believed to be the President's most forthright public statement so far in support of family limitation.

English Anglicans, Catholics Schedule Unity Services

LONDON (EP) — Anglican and Roman Catholic churchmen will work together soon at special events in Britain aimed at developing Christian unity. These will follow new developments linking the two Churches as a result of the Catholic hierarchy's decision allowing British Catholics to attend various non-Catholic ceremonies and services.

One major program will be the third All-Churches Rally for Christian Unity, to be staged in Trafalgar Square on January 24. The service will be opened by the Rt. Rev. Joost de Blank, former Anglican Archbishop of Capetown and now a Canon of Westminster, while Msgr. George Tomlinson, administrator of Westminister Cathedral (Catholic) will read the Scripture.

Prayers will be led by Archbishop of Athenagoras, representative in Britain of the Ecumenical Patriarch of Eastern Orthodoxy, and by the Rev. John Huxtable, Secretary of the Congregational Union. A Salvation Army band will participate.

Greatest Desire of Americans As '65 Begins: 'Bring All Men to God'

NEW YORK (EP) — A world where all men believe in God was the overriding desire of a majority of Americans as 1964 neared its end, according to a copyrighted poll taken during the holiday season by the Louis Harris organization.

Thirty-one percent of an interviewed cross-section of the public placed the goal—"Get all men to believe in God"—as first among eight major areas of possible progress in America and the world.

Other top goals selected were: control use of the atom bomb, 16 percent of those polled; do away with communism, 12 percent; cure cancer, 11 percent; prevent depressions, 10 percent; rid world of poverty, 9 percent; full rights for minorities, 7 percent; cure heart disease, 4 percent.

The South led all other sections of the country in the number of people desiring a universal belief in God, with 36 percent making that choice. In the Mid-West, 30 percent made the same selection; the West, 28 percent, and the East, 23 percent.

Smithsonian to Display Famed 'Psalm Scroll'

WASHINGTON, D. C. (EP) — Among the 14 Dead Sea Scrolls scheduled to arrive in the U. S. from Jordan is the 12-foot long "Psalm Scroll,' a spokesman at the Smithsonian Institution announced.

Also to be included in the dispaly will be a scroll containing Deuteronomy, in which are written the Ten Commandments. Accompanying the scrolls will be the juglets in which they were found and about 30 artifacts, including coins current at the time of their storing.

The scrolls are from the Qumran community of the Essene sect of ancient Palestine. The finds, made in the late 1940's, are from 10 of 11 caves now under Jordanian control. Cave One, under Israeli control along the Dead Sea, yielded the most valuable contents.

George Berklacy, press officer for the Smithsonian, said the scrolls will go on exhibit at the Institution's Museum of Natural History beginning Feb. 27. An elaborate showing will be held for three weeks before being taken to a number of other American cities for display.

Mr. Berklacy said some of the cities included in the agenda, which has not yet been finalized, include Philadelphia, Baltimore, Omaha and Los Angeles.

Judge Dismisses Atheist's Suit

BATIMORE (EP) — A suit to end real estate tax exemption for churches and synagogues—started by Mrs. Madalyn E. Murray of Baltimore, a professed atheist —was dismissed by Circuit Court Judge Wilson K. Barnes here.

He said he would file an opinion explaining his reasons at a later date. The suit was dismissed "with prejudice," or closed at the circuit court level. Plaintiffs, however, have 30 days to file an appeal in the Maryland Court of Appeals.

Mrs. Murray initiated the case on the grounds that religious tax exemption constituted public aid to churches and synagogues in violation of federal and state constitutions.

She also launched the Maryland case which resulted in the 1963 Supreme Court decision against prayer and Bible reading in public schools.

WCC Maps $3 Million Literature Program

GENEVA (EP) — The World Council of Churches will disburse a total of $3 million to church groups around the world in the next five years for the production of indigenous Christian literature.

It is believed to be the largest single amount ever appropriated by the WCC for literature work. Most of it will be spent in Asia, Africa, Latin America, Oceania and the Caribbean.

Director of the $3 million fund will be Charles Richards, who served for 15 years as the first director of the East Africa Literature Bureau, a joint enterprise of the governments of Kenya, Tanganyika and Uganda.

✠

The great scientist is ever aware of the something beyond his specialty. It is said that once a student entered the laboratory of Louis Pasteur and saw the great man bent over a table with his head bowed. He assumed that Pasteur was in prayer and waited in silence until he raised his head. As the scientist turned around he noted that he had been peering into a microscope.

"Oh, I thought you were praying."

Pasteur answered, "I was."—Norman K. Elliott in **How to Be the Lord's Prayer** (Fleming H. Revell Company).

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

College Construction Conference

Some of the principal participants in the building program on the new campus of Mount Olive College, Mount Olive, North Carolina, are shown above in a construction conference at the college.

Left to right are Charles Harrell, college business manager; James Brandt from the staff of G. Milton Small and Associates of Raleigh, architectural and engineering firm for the college; Roy Cauley* of Kinston, president of the Lenoir Heating and Plumbing Company, plumbing contractor; and Albert Cox of Sanford, president of L. P. Cox Construction Company, general contractor for the Henderson Building and Dormitory Complex.

President W. Burkette Raper reported that substantial progress is now being made on both building projects. The new campus is located on U. S. Highway 117 Bypass, and friends of the college are cordially invited to stop for a visit when traveling in the Mount Olive area.

*Mr. Cauley is also an Original Free Will Baptist minister who serves Pilgrim's Home church, Jones County.

Promotion and Award Day by Pleasant Hill Sunday School

The Sunday School of Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, recently held promotion and award day. In this service the superintendent, Mr. Floyd P. Baker, presented regular attendance awards to thirty-three members; seventeen of these being perfect attendance awards. Receiving the perfect attendance awards were Jan Bunn, Pam Bunn, Jimmy Pilkington, Susan Snipes, Mark Wade Jr., Sabra Pilkington, Rosemarie Mooring, Ruthie Mooring, Lillian Hinnant, Mrs. Adelle Hinnant, Mrs. Pasty Pilkington, Mrs. Edna Baker, Floyd Baker, Mrs. Marjorie Snipes, Grey Snipes, Mrs. Belva Hollowell, and Clarence Bunn. Mr. Bunn received special recognition for having a twenty-year attendance record.

Pleasant Hill church is now beginning a building program. The grounds have been cleared for a recreation building which will include a kitchen, four additional classrooms, an assembly hall, and toilet facilities.

The Rev. Jack Mayo is pastor of the church.

Midway Church to Host Piedmont Quarterly Meeting

The Quarterly Meeting of the churches of the Piedmont Conference of Original Free Will Baptist of North Carolina will be held on Saturday, January 30, at the Midway Free Will Baptist Church located on West Green Drive in High Point, North Carolina. The Rev. J. C. Fowler is the host pastor. Everyone of the Original Free Will Baptist faith is invited and welcome to this meeting.

Report of Gifts to Mount Olive College

Financial suport of Mount Olive College, Mount Olive, North Carolina, for the first six months of the 1964-65 fiscal year (July 1—December 31) has totaled $80,004, Charles H. Harrell, treasurer, has reported.

Leading contributor has been the Free Will Baptist denomination with gifts in the amount of $75,123. The College Area Foundation has appropriated $418, while other gifts from the Goldsboro and Mount Olive communities have totaled $1,707. Gifts from other foundations and communities have amounted to $2,756.

"It should be noted that this report does not include contributions to the College Area Foundation which have not yet been transmitted to the college," Harrell explained.

Of the $80,004 in gifts received through December 31, $55,758 was designated for the development program on the new campus.

King's Cross Roads Church To Have Singspiration

A singspiration will be held at King's Cross Roads Free Will Baptist Church near Fountain, North Carolina, on Sunday night, January 31, at 7:30. The Rev. L. B. Manning, pastor, invites everyone to attend.

Area Sinspiration at Elm Grove Church on Fifth Sunday Night

Singers from Ayden, Elm Grove, Ormondsville, Reedy Branch, and Winterville Free Will Baptist Churches will meet at Elm Grove church, Ayden, North Carolina, on fifth Sunday night, January 31, at 7:30, for a singspiration. The public is invited to attend.

Albemarle Organizations to Meet At Union Chapel Church

The Union and the League Union of the Albermale Conference will meet at Union Chapel Free Will Baptist Church, Plymouth, North Carolina, Saturday, January 30.

Morning Session

10:00—Devotions, the Rev. L. E. Ambrose
10:10—Welcome Address, J. H. Allen
—Response, the Rev. Tom Davenport
10:15—Moderator's Address, the Rev. Robert May
10:20—Minutes of Last Union
—Roll Call of Ministers and Churches
—Announcements
—News of Mount Olive Junior College
11:15—Morning Worship Service
—Offering
—Special Music, Host Church
11:30—Message, the Rev. Charlie Overton
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. James Howard
1:15—Business Period
—Report of Treasurer
—Announcement of Next Union
2:15—Closing Hymn and Benediction

League Union

7:30—Devotions, Bill Gurganus
7:40—President's Message
7:45—Appointment of Digest Committee
—Roll Call of Leagues
—Minutes of Last Union
—Recognition of Ministers
—Announcements
8:00—Congregational Singing
8:05—Business Period
—Report of Committee
—Awarding of Banner
—Sword Drill
—Report of Treasurer
8:35—League Program and Special Music
9:00—Adjournment

The Sunday School Convention of the Albermarle Conference will also meet at Union Chapel church on Sunday, January 31. The program follows.

Morning Session

10:00—Devotions, the Rev. A. B. Chandler
10:05—Welcome Address, Local Sunday School Superintendent
—Response
10:10—President's Message
10:15—Sunday School Lesson, J. H. Allen
10:40—Enrolling of Ministers
—Minutes of Last Convention
—Sunday School Reports
—Announcements
—Offering
—Morning Worship
—Special Music
11:30—Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Tom Davenport
1:10—Business Period
—Report of Treasurer
2:00—Adjournment

Rain's Cross Roads Host To First Union Meeting

The First Union Meeting of the Western Conference will convene with Rain's Cross Roads Free Will Baptist Church, Johnston County, North Carolina, Saturday, January 30. The program is as follows:

Morning Session

10:00—Devotions, the Rev. J. C. Yates
10:15—Welcome, the Rev. N. D. Wiggs Jr.
—Response, Charles Barnes
10:20—Reading of Minutes, Secretary
10:30—Special Music, Local Church
10:40—Roll Call of Ministers
—Welcome to Visitors
—Appointment of Committees
10:50—Roll Call of Churches and Seating of Delegates
11:15—Recess
11:25—Congregational Singing, the Rev. L. B. Woodall Jr., Director
—Worship Offering
11:30—Sermon, the Rev. C. F. Bowen
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Luby C. Tyner
1:15—Discussion, "Church Loyalty," the Rev. Frank Harrison in Charge
1:40—Report of Denominational Enterprises
—Report of Committees
—Business Session
2:40—Adjournment

Second Western Sunday School Convention at Free Union

The Second Western District Sunday School Convention will convene with Free Union Free Will Baptist Church, Route 2, Spring Hope, North Carolina, on January 31. The theme of the program will be "What Will You Do with Jesus This Year?" and the Scripture selected is Matthew 27:22. The program follows.

Morning Session

9:45—Song Service, Delton Eason
—Devotion, Sarah Inscoe
—Welcome, H. C. Morgan
—Response, Norman Eason
—Business
—Sunday School, H. C. Morgan, Superintendent
—Intermission
—Song Service, Delton Eason
—Convention Message, the Rev. James Joyner
12:00—Lunch

Afternoon Session

1:00—Song Service, Delton Eason
—Devotions, Norman Vaughan
—Report of Officers
—Special Music: Free Union, Joyner Sisters, Eason Trio
—Report on United Programs, the Rev. L. E. Ballard
—Business
—Youth Fellowship Report, Mrs. Earl Bass
—Awarding Banner and Trophy
—Adjournment

Western Conference Ministers' Meeting

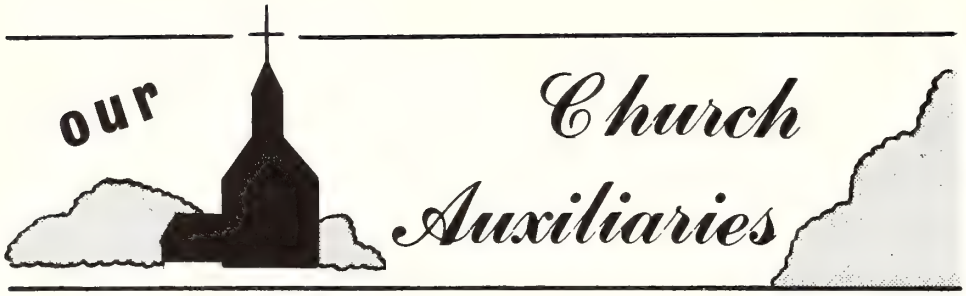
The ministers of the Western Conference of Original Free Will Baptists are urged to be present for the ministers' meeting to be held at the Free Union church, Route 2, Spring Hope, North Carolina, Tuesday night, January 26, at 7:30. The secretary, the Rev. James V. Joyner, states that this meeting is planned to be a period of inspiration and fellowship.

Lenoir County Sinspiration January 31

Simth's New Home Free Will Baptist Church located twelve miles south of Kinston, North Carolina, on Highway 258, will be host to the Lenoir County Singspiration Sunday evening, January 31, beginning at six o'clock. The pastor, the Rev. Robert Fader, and the members of the church extend a cordial invitation to all singing groups to participate in this sing, and those who enjoy hearing good singing are also welcome.

Hansley Moves to Greenville

The Rev. D. W. Hansley began pastoral duties at the First Free Will Baptist Church of Greenville, North Carolina, on December 15, 1964. He moved to Greenville from Kenly, where he pastored the Kenly Free Will Baptist Church. Ordained by the Eastern Conference in 1932, Mr. Hansley still holds membership in that conference. He is listed in the 1963-64 edition of "Who's Who in Southeast United States."



MRS. WALLER REPORTS AUXILIARY WORK

Mrs. Helen K. Waller, corresponding secretary of the Emma Powell Circle of Snow Hill Free Will Baptist Church, Duplin County, North Carolina, reports the work of her circle for the last quarter of 1964. According to Mrs. Waller, the twenty active members sent clothing to Mexico; sent some spending money and clothing fund for Thanksgiving and Christmas to their adopted boy at the Children's Home; and sold $41.87 of Duncan Hines cakes, the money from which will be used in purchasing a vacuum cleaner for the church.

New Bern, N. C.—The Woman's Auxiliary of Sts. Delight Free Will Baptist Church met on Monday night, January 4, in the home of Mrs. Willie Stilley, with the president, Mrs. Vernon Ringgold, presiding. The meeting opened with the group's singing "Rescue the Perishing." This was followed with prayer by Mrs. Mack Ross. The group then sang another song, "When the Morning Comes."

Mrs. Robert Jones, program-prayer chairman, introduced the program, "Many Thousands Still Are Bound," and reminded those present of their obilgation to help the bound to hear the truth of God's Word. For her Scripture, she quoted John 14:6. Mrs. Mack Ross, Mrs. Florence Williamson, and Mrs. Jesse Rice discussed the program subtopics, stressing the need for prayer for those who are bound outside of Christ and the tragic conditions that exist among them.

Mrs. Ruby Duell, secretary, read the minutes of the last meeting and called the roll. Nineteen members were present with six visitors. Routine business was transacted and chairmen's reports were given. It was announced that get-well cards and gifts had been sent to all the sick and shut-ins. Mrs. Albert Edwards, Mrs. Jones, Mrs. Caton, and Mrs. Rice volunteered to go to the Children's Home at Middlesex Tuesday to deliver a box of clothing and linens and to discuss the sponsorship of a child by the auxiliary. The next meeting is to meet with Mrs. Grady King, with Mrs. Ringgold in charge of the progam. Mrs. King closed the meeting with prayer.

The hostess served refreshments of Norwegian rosettes, fruit cake, cookies, and candy.

Goldsboro, N. C.—The Woman's Auxiliary of Stoney Creek Free Will Baptist Church held its installation of officers for 1965 as part of the worship service on Sunday night, January 3. The program, which consisted of a short history of the auxiliary and a treasurer's report for 1964, was presented by Mrs. Pluma Sullivan. Special music was rendered by Mary Lou Howell and Edward Wooten.

The officers installed were president, Mrs. Lillie Mae Sasser; vice-president, Mrs. Mary Summerlin; recording secretary, Mrs. Jean Coker; corresponding secretary, Mrs. Alma Dale; treasurer, Mrs. Marguerite Sullivan; missions chairman, Mrs. Mary Lou Grantham; youth auxiliary chairman, Mrs. Peggy Ingram; study course chairman, Mrs. Ida Lee Wooten; program-prayer chairman, Mrs. Lula Gardner; benevolence chairman, Mrs. Peggy Waddell; orphanage chairman, Mrs. Dixie Smith; superannuation chairman, Mrs. Gladys Albritton.

Kenly, N. C. — The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its first meeting of 1965 in the home of Mrs. Sue Johnson in Micro. The president, Mrs. Alice Weaver, presided over the meeting. Mrs. Orabell Nichols was in charge of the program, "Many Thousands Still Are Bound." Assisting her with the program were Mrs. Emma Langley, Mrs. Flora Boykin, Mrs. Alice Weaver, Mrs. Myrtie Radford, and Mrs. Nellie Atkinson.

During the business meeting the members voted to begin holding cottage prayer services with the shut-ins in the community. The meeting closed with the auxiliary benediction.

The hostess then served refreshments to those present.

Vanceboro, N. C. — The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church held its installation service for the officers for 1965 in the Sunday evening worship service January 10. For the worship center the table in front of the altar was beautifully decorated with a white cloth and a centerpiece of blue ribbon and netting and a white cross. Down the middle of the cross was silver ribbon with blue cutout letters forming the word "Christian" down the center and "Soldiers" across the bar. Candles were at each end of the table.

The service opened with the call to worship, "Guide Me, O Thou Great Jehovah," followed with the opening hymn, "Am I a Soldier of the Cross." The pastor, the Rev. Phillip Rice, was in charge of the service. As each officer's name was called, she came to the altar and Mr. Rice briefed her on her duties to the auxiliary. The new officers are as follows: president, Miss Velma Morris; vice-president, Mrs. Walter Taylor; secretary, Mrs. Virginia Nobles; treasurer, Mrs. H. C. Wilson; missions chairman, Miss Vera Morris; youth chairman, Mrs. Otis Gatlin; study course chairman, Mrs. Margaret McGowan; program - prayer chairman, Mrs. Mabel Rowe; benevolence chairman, Mrs. Albert Jones. The other members of the auxiliary were asked to stand as the pastor read the charge taken from Ephesians 6:10-18. The prayer of dedication was offered and the group sang "Onward Christian Soldiers."

The pastor brought the evening message from the same Scripture, Ephesians 6:10-18. He stated that it was important that we put on the whole armor of God that we might be able to stand against the wiles of the devil.

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Lest anyone think that this miracle at Cana gives him license to splurge in alcohol, it ought to be clear that the dominant feature of that feast was Christ's presence. Anyone who has ever gone where men are trying to live it up without a blessing knows what a pitiful effort it is. It goes without saying that grief needs God's help; gladness needs it, too. The good time that tries to get away with something, to have fun at the expense of fair play and thoughtfulness, never quite comes off. The night out from God — as if we could get along all right without Him — is a crude contradiction. — David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

PRAYER

by C. L. Brasfield, Jr.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

THE Christian life cannot be sustained without prayer; for it is the Christian's vital breath. The neglect of prayer is grievous to the Lord. It results in the lack of necessary blessings in life. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3). The apostles, regarding prayer as the most important employment that could engage their time or attention, stated, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

Relative to the nature of prayer we may observe that in the time of Abraham prayer seems to have taken the form of a dialogue—God and man drawing near and talking to each other. The life of Moses the lawgiver abounded with prayer. Under Joshua the children of Israel "cried unto the Lord." Under Samuel prayer seems to have assumed the nature of intercession. In the Psalms prayer takes the form of a pouring out of the heart. "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8). Prayer is not a "venture and a voice of mine; but a vision and a voice divine." True prayer consists of adoration, praise petition, pleading, thanksgiving, intercession, communion, and waiting.

Prayer has many possibilities. Through prayer Christ reveals God the Father. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Mathew 11:27). Christ reveals God as a sovereign God in Matthew 19:26 "with God all things are possible." Christ reveals God as a Father saying, "If ye then, being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Through prayer we can take advantage of the sacrificial work of Jesus Christ. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith" (Hebrews 10:19-22). Through prayer we can take advantage of the many promises of the Bible. Each promise is "yea and amen in Jesus Christ." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). "And this is the confidence that we have in him, that, if we ask any think according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

Now let us consider the objects of prayer. In Acts 12:5 God was the object of prayer. "Prayer was made without ceasing of the church unto God for him." God is holy, righteous, truthful, and powerful; therefore, the one who prayer may have confidence. In Acts 7:59 we note that prayer was made to Christ. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The normal mode of prayer is in the Spirit, on the basis of the merits of the Son to the Father (Ephesians 6:18). It is best to pray in the Spirit, for the Spirit will direct your prayers. "But ye, beloved, building up yourselves on our most holy faith, praying in the Holy Ghost" (Jude 20).

The soul may be in prayer no matter what the posture of the body is. The Scriptures sanction no special body posture. Christ stood and prayed (John 17:1), knelt (Luke 22:41) and He fell on his face on the ground (Matthew 26:39). David prayed lying on his bed (Psalm 63:6). Peter prayed on the water; the dying thief prayed on the cross. Daniel, as well as Peter and John, had stated times of prayer. Prayer was made on special occasions such as the choosing of the Twelve (Luke 6:12), times of special trouble (Psalm 81:7), and at meals (Matthew 14:19).

Now let us consider five hindrances to prayer. First is indulged, known sin. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). Willful disobedience to known commandments is a hindrance. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs 28:9). Other hindrances are selfishness (James 4:3), an unforgiving spirit (Matthew 5:22, 23), and the lack of faith (Hebrews 11:6).—Evangel.

The Facade

"Do not harm yourself, for we are all here" (Acts 16:28).

Recently, a business house in the city had a new front put on the structure. It doesn't look like the same place with the new modern exterior. On stepping inside, however, one sees it is still the same old store.

A building facade is little different than the facade some people wear all the time. This is pointedly revealed in this story in Acts 16.

When Paul and Silas first encountered the jailor they would have been impressed with the cold precision with which he carried on his activities as jailor. He was a professional soldier, accustomed to brutality, hardened to human pain and suffering. What they saw was only the facade—the exterior of a very insecure man.

Within hours of their imprisonment this brutal man was trembling at the feet of those he had imprisoned. Life's circumstances have a way of changing the outlook of men and revealing who and what they really are. In this case, a violent earthquake stripped away all the props of this man's life and revealed a man afraid to face disaster.

This is a tremendous insight for the Christian who is interested in witnessing of his faith to others. Sometimes we feel that people around us are upreachable and that our witness for Christ couldn't make any impression upon them.

It may well have been the singing of Paul and Silas in the jail cell with bleeding backs that impressed this man. Truly, men who can be happy under persecution must be men who have something. They did. They had a living, vital faith in the Lord Jesus Christ — it was the one thing that gave them stability under testing.

Do you have Christ, or only a facade? —Rev. Donald Bowman in "Evangelical Beacon."

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Sometimes I wonder if congregations know out of what anguish sermons are sometimes preached. They are mostly the record of a man's spiritual growth and understanding, his personal fears and doubts, just as much as moments of truth and breakthrough.—Henry C. Whitney in **Laughter in Heaven** (Fleming H. Revell Company).

NOTES AND QUOTES

By J. C. Griffin

"All that is reguired for evil to conquer is for good men to do nothing."—Selected.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

The love of the world keeps men away from God. The love of God keeps men from loving the world. We cannot love both at the same time. As water and oil does not mix, so the love of God and the love of the world cannot mix. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

"Dead to the world, in Thee I live,
In Thee I've bliss without alloy:
Well may I earthly joys resign;
All things are mine, and I am Thine"
Bread of Life.

The Apostle Paul said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

These and many other Scriptures declare that we cannot be a half child of God. Our life must be a complete work of God as we surrender all to Him. We have often quoted the following, but it cannot be quoted too often. It has been said that repetition is a good method of teaching. So here it is. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10). We notice that God does the creating, not we ourselves. Yes, we are His workmanship—made a new creature, a living, working, trusting child of God; a person who wants to glorify God and to help other people to know more about God and His wonderful grace.

I was talking a few days ago to a very consecrated lady; and she said to me, "I don't want what the world has to offer. I want Christ and all that He has for me, for I am crucified to the world, and I want only Christ." I cannot believe that a truly born-again child of God wants to lie, steal, curse and swear, slander his fellowman, get drunk and beat his wife, and rob God of the glory that belongs to Him. In fact our whole nature is changed when God makes us a new creature.

But What About the Flesh?

Our flesh is not made perfect; we are subject to pain, temptations, and sickness; and we have to fight the things that are against the work of God. Paul said, ". . . when I would do good, evil is present with me" (Romans 7:21). He also says in Verse 18, "For I know that in me (that is, in my flesh,) dwelleth no good thing: . . ." We cannot be perfect in the flesh. I find that in many things that I am very imperfect. In the spirit of man there is a weakness.

I heard a lady say many years ago, "When God saved me, I was so happy that I thought that I would never be mad again; but I found that my flesh was not perfect. But I had a perfect Saviour that I could go to and find forgiveness and a refuge." We will never get away from temptation. There can be a blessing in temptation. James says: "Blessed is the man than endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away from his own lust, and enticed" (James 1:12-14).

Let us look to Christ to keep us from sinning: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrew 4:15, 16).

I find people who say, "I could not help it." Perhaps he had taken the name of God in vain, or had cursed at someone or some object. My answer to that person is, "But Christ can. Surrender all to Him and you will not want to take God's name in vain." Men yield to Satan and do evil, rather than to yield unto Christ and do right. Men live after the invitation of Satan because they want to. Men live for Christ because they want to live for Christ. When men actually surrender all to Christ, they no longer want to follow the devil. They want to live in fellowship with Christ.

The Power of Salvation

Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Let me repeat, the love of God takes from us the desire to commit sin. The lust of the flesh is gone when we reach Calvary. It was finished at Calvary. Christ is all and in all. If we follow Christ into His death, we will not hang around beer joints, nor gambling dens; nor will we cross the line to get over with Satan's crowd. Why? Because the new birth takes the love of sin out of our soul. Instead of love for sin and worldliness, we love the children of God. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

If I love you I will not harm you. I will not make life hard for you. I will not speak evil of you. If I were to harm you in any way willfully, God's Word declares that I am not in fellowship with Him. I am under God's judgment. God hates sin, but He loves the sinner. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). God's children will not willfully, knowlingly, or purposely sin against God or man. Church members will sometimes, but there is a vast difference in belonging to a church and belonging to the Lord Jesus. God's children are different from the children of Satan. "By their fruits ye shall know them," our Lord said.

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If lots of people would go to church, they wouldn't have to go to the court houses to answer for laws they have violated and pay for crimes they have committed.—Walter E. Isenhour.

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Don't waste your money to indulge in bad habits and then wonder why you are so hard up.—Walter E. Isenhour.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:29, 30). Shall we be able to recognize the people that we have known here when we see them in the future life? — Mrs. A. J. Coon, Illinios.

Answer: The following passage seems to answer your question in the affirmative. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thessalonians 2:19). Then we also have the fact that the rich man of Luke 16:19-31, while in "hell," recognized Lazarus who rested in the "bosom" of Abraham even though they were separated by a great gulf. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:22-24).

It seems to me that no scholar well acquainted with the whole Bible truth would assume that the wicked dead should know and understand more than the righteous and that the story above supports the fact that the unsaved will be as well equipped to see and know as they were or are before experiencing the death of the natural body. Then there is the fact that Peter, James, and John recognized Moses and Elias long after the two ancients were dead, even though they never saw them in their natural bodies. "And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good fur us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matthew 17:3, 4).

The question asked Jesus by the Sadducees which our Lord replied to in Matthew 22:29, 30 concerned whose wife the woman would be that had had seven husbands here in this life, after she should meet them in the resurrection experience. If it were a fact that there would be no recognition in the resurrection, it is indeed quite likely that Christ would have answered this question by saying so. But to the contrary, this answer He gives suggests not only that the Sadducees understood that the teaching of their day concerning the resurrection indicated that it carried with it the belief that resurrected people would recognize each other, but that Jesus himself did not contradict such teaching but rather sanctioned the doctrine. Since He says nothing against that belief but corrects an error that their question portrays, viz., that there will be marriage relations, then we assume that people in the resurrection will recognize each other and even remember the conditions of evil they have been saved from.

In the case of the rich man, even though he was agonizing in the torment of tortuing flames, he not only recognized the poor beggar that had lain at his gate desiring crumbs, but he also remembered unsaved brothers for whom he wished special help in their behalf.

Marriage here serves to replenish population depleated by deaths. The reason why there will be no marriage in the resurrection is that there will be no need for the reparation of losses by procreation. There will be no more deaths, and for that reason, no more births will be necessary. The natural life process including marriages, births, and deaths will have run its course and come to its end because its whole purpose will have been served; and we that are of the first resurrection will be engaged in far more glorious activities than any of these fleeting experiences can here afford. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 21:23, 24; 22:3-5).

The whole of the Book of Revelation indicates that the eternal joy and glory of His creatures that shall dwell in His eternal presence far exceeds any and all the enjoyment experienced here. Just to have His presnce and approval gives complete satisfaction.

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C. S. Lewis agrees that God's earth is not now completely under His control, for good Mother Nature is mixed up with evil. Earth, to some extent, remains the football between two opposing forces, God and the devil. But God is winning, and one day plans to do Adam's old homeplace completely over — to redeem it, not throw it away—domesticating its jungle and cleansing the scarlet sea of guilt that bathes it now. It will be a paradise when He gets through.—David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

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Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindliness, little silent victories over favorite temptations — these are the select threads of gold which, when woven together, gleam out so brightly in the pattern that God approves.—Canon Farrar.

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Special Church Conference In South Carolina

A special church conference will be held at Bethlehem Free Will Baptist Church, Patrick, South Carolina, Saturday, January 23, 7 p.m. The Rev. Walter Carter of East Rockingham, North Carolina will conduct it. All the members and visitors are invited to attend.

STORIES —for our— YOUTH

TAKE TIME TO HELP!

Neal Neitzel

"COME on Jim! Clint Waring will be dressed and driving away from here before we can get his autograph if we don't hurry to the locker room gate," shouted one of the other boys.

Jim and three of his friends had attended their first professional league basketball game. It had been a real thrill to watch tall, darkhaired Clint Waring in action on the court below the stands in the huge city auditorium. The star center easily led all other players in the league in scoring as well as popularity with fans like Jim and his friends.

That was why the boys had been so eager and excited when Russ' dad offered to drive them into the city to see the game. It was their hope that Clint Waring would sign their autograph books and perhaps even shake their hands!

Jim was just as anxious to hurry through the crowd leaving the auditorium and stand near the players' exit at the side of the building as his friends. Hadn't he dreamed about some day becoming a star basketball player just like his hero?

Yet, instead of rushing away from the stands to join his friends, Jim continued to stand near his seat. He was watching a small, white-haired lady as she searched anxiously beneath the rows of seats. No one else seemed to be at all interested in helping her find whatever it was she had lost.

Jim cast another glance toward the other boys and Russ' dad. Again, Jim looked at the neatly-dressed elderly lady. The floor beneath the rows of bleachers was littered with popcorn boxes, candy wrappers, paper cups and other debris. He knew that important as it was to him to ask his favorite hero for an autograph, it was even more important to take time to help another person if he could.

Sighing, Jim walked along the rows of seats. He wanted to do what was right, but he couldn't help feeling disappointed when he thought about missing his opportunity to see Clint Waring at close range. Then, Jim summoned a smile as he approached the small, white-haired lady.

"May I help you?" he asked politely.

The lady turned her head. She smiled gratefully. "Why, thank you, young man! I must have dropped my purse," she explained worriedly.

"I'll try to find it for you," Jim offered. He crouched, looking carefully beneath the seats. There were so many empty popcorn boxes, bags, candy wrappers and paper cups on the floor that he knew it was going to be difficult to see the lost handbag. He poked through the litter and looked everywhere while the elderly lady stood hopefully nearby, watching him hunt.

Finally, after more than ten minutes of crawling around beneath the bleachers, Jim saw the light gray purse! Someone must have unknowingly kicked the handbag because it was far from the seat where the lady had been sitting. Grinning triumphantly, Jim returned the purse to its owner.

"Oh, I'm so glad that you found it!" praised the lady, her blue eyes sparkling with pleased relief. "My reading glasses and the keys to my home are in this purse. I don't know what I would have done if you hadn't helped me, young man!"

When Jim saw that she was fumbling for coins inside the gray cloth purse, he quickly backed away, shaking his head. "I helped because I wanted to," he said. Then, he gasped in surprise. He'd accidentally bumped into someone standing behind him. "Excuse me!" Jim said, whirling around to apologize. His eyes widened with even greater surprise! For, the tall, dark-haried man he'd spoken to was none other than Clint Waring!

"This kind young man helped me so nicely," said the small, neatly-dressed lady as she stood beside Jim. "When everyone else was too much in a hurry to take time to help, he found the time —and he found my purse, too!"

Clint Waring laughed. "Good for you!" he said, placing his big right hand on Jim's shoulder "Thanks for helping my mom!"

Jim's eyes were bright and his face was still flushed with happy pride when he hurried from the auditorium and saw the other boys standing beside the car in the parking lot.

"We didn'e even get to see Clint Waring," grumbled Russ, kicking disgustedly at the gravel. "The man at the gate told us that Clint Waring met his mother and left by another exit," he mumbled as Jim hurried over.

"Where were you?" demanded another of Jim's friends. "We thought you might be lost or something!"

"Yes, we were just getting ready to come looking for you," agreed the other boy.

Jim opened his autograph book "I wasn't lost," he said grinning at his pals. He glanced down at the book where Clint Waring had written his name! Meeting the famous basketball star was an experience Jim would never forget! He decided that "Take time to help" was a good motto to adopt.—Christian Trails.

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A Christian Boy

A Christian boy will never lie
And will never play the cheat;
He'll never look with scornful eye
At the beggar on the street;
He'll never brag of what he's done,
Nor boast of his father's gold:
A Christian boy, you'll find, is one
Who is gentle with the old.

A Christian boy will choose his friends
From those who are good and true;
He'll never speak of help he lends,
Or good deeds he may do.
He'll never speak in an unkind way.
Nor sneer at those who fail,
And the shaggiest dog a pat may claim
If he only wags a tail.

A Christian boy will never shirk
The task that his hand may find;
He'll never fear a hard day's word,
Nor tire of being kind.
He'll never smile at the faith you hold,
No needless hurt he gives;
A Christian boy can be plainly told
By the gentle way he lives.

—Junior Challenge.

OUR DEBT OF GRATITUDE

by Albert M. Ezell

CICERO calls gratitude "the mother of virtues, the most capital of all duties," and uses the words "grateful" and "good" as synonymous terms, inseparably united in the same character. We can therefore see that a good person is also grateful person, as is gratefulness also a stepping stone toward goodness.

So very, very ofter we hear persons who have been the recipients of the richness of God's grace designate it as a stroke of luck. Someone is miraculously spared or else delivered in some grave catastrophe and almost invariably he will attribute this good fortune to luck. Pray, how long will men continue to minimize the blessings of God by casually referring to them as luck?

The Pilgrim Fathers certainly were not deceived into thinking that their first bountiful harvest could be attributed to something as fluctuating as luck; but rather they recognized it as a direct blessing from God, a reimbursement in full for suffering, privation, sickness, and death; but most of all, as a reward for an unwavering faith in Divine Providence.

Surely the times in which we live are times of trial, dread, and uncertainty; but above all, they should be times of humble gratitude for the knowledge that we as Christians can be assured of that inner peace that He has promised to those who put their trust in Him. And even if there is trouble and turmoil on every hand, and fear stands at every turn of the road, we can still say, "What time I am afraid I will trust in Thee." For we serve a God of compassion, a God of understanding.

Webster defines "luck" as that which happens by chance, fortune, or lot. On the other hand, "grace" is defined as the unmerited love and favor of God in Christ; hence a free gift. Therefore I believe that faith and equanimity for the days of unrest through which we are going is the haven of refuge that all of God's children enjoy even if fear, death, and privation are rife throughout the entire world. For this assurance we surely owe God our thanks. Romaine once said, "Gratitude toward God makes even a temporal blessing a taste of heaven."

It has always been characteristic of man that his thanks for blessings received lack the fervor contained in his petitions for mercies sought. Man, generally speaking, is much like the lepers who were healed by Jesus. Ten were healed, yet only one was thankful enough to return and thank his benefactor. There can be little doubt that the nine were also happy over their good fortune, but not enough to take the trouble to retrace their route.

Man, if honest with himself, can see himself very often numbered with the nine. Leprosy is typical of the inherent sin common to man since the days of Adam. God by His grace blots out this corruptive disease of sin, for which man oves Him his ceaseless gratitude and praise. But many feel that the cost is too great; they have to forfeit too many pleasures of this world.

Satan tempts, in many ways the new convert. Sunday morning seems to be the time when all the aliments, both real and imaginary, seem to strike suddenly; and it is not really too hard for one to persuade himself to believe that even God would not expect him to be in church on a morning when he is feeling so miserable. Yet he will be back on his job on Monday morning even though he feels worse than he did the day before.

If we will remember with all honesty and contrition the enomority, the magnitude, and the blackness of our sins which God has graciously pardoned, then how could we help being grateful that our words would be those of David when he said, "I was glad when they said unto me, Let us go into the house of the Lord"? Let us seek, above all things, to make thankfulness one of our virtues, for each grateful thought is of itself a prayer.

For meditation I would like to leave with you these priceless words of truth from the Roman philosopher Seneca: "We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, our health, and reason, we look upon ourselves as being under no obligation."

✠

Whatever the devil displays before your eyes for you to see, or sounds in your ears for you to hear, just realize that when he captures your eyes and ears he's just about got the rest of you. — Walter E. Isenhour.

OBITUARIES

MR. HEBER W. BARROW

The members of Oak Grove Free Will Baptist Church of Vanceboro, North Carolina, mourn the loss of a fellow member and friend, Mr. Heber W. Barrow, on December 21, 1964. God, in His infinite love, saw fit to call from our midst to his eternal home our dear brother. He will be missed terribly, but we truly believe that our loss is God's gain.

Brother Heber was born on April 9, 1906. He had been a member of the Oak Grove church since the church was organized, and had served on the deacon board for a number of years. He was faithful to his church, a good husband, and a good father. His friendly smile will be remembered by his friends for a long time.

His body was laid to rest in the Celestial Garden Cemetery in Vanceboro beneath a beautiful mound of flowers which showed the great respect his friends had for him.

When God sees fit to call,
Be it Father, Mother, Daughter, or Son;
We should always be able to say,
"Thy will be done."

Written by a friend,
Mrs. Geneva Lewis

✠

If more people would cultivate cheerfulness and wear a smile, there wouldn't be so many clouds hanging over their heads.—Walter E. Isenhour.

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St. Claire Bible Class

The Sunday School Lesson

FOR JANUARY 31

REJECTION OR ACCEPTANCE

Lesson Text: Matthew 11:20-30

Memory Verse: Mathew 11:28, 29

I. INTRODUCTION

Keep in mind what the theme for the quarter is—the kingdom of God. We have seen it announced; we have witnessed men being called into service and have seen how opposition was aroused by Jesus for preaching it.

Jesus gave His disciples specific instructions in how to handle themselves in the face of the persecution they would receive for preaching about this kingdom. Later John, who had been the forerunner of Jesus and who had announced His coming, sent two of his disciples to ask Jesus if He was the one that had been foretold or should the people keep on looking. Jesus sent him word to consider the evidence: the blind receiving sight, the lame warlking, the dead raised up, lepers cleansed, the deaf hearing, and more.

He continued to preach here and there. He went forth with determination to make known the gospel. In some cases He and it were received; in other cases, rejected.

Rejection is a bitter pill for one to swallow. Along with it goes misunderstanding. The two together can pack a powerful punch to the life of one trying to do that which is right. Doubt on the part of John the Baptist, cruel opposition on the part of the Pharisees, and the growing indifference of people in the cities—this is the record written in this chapter of Matthew. Jesus was human and subject to the same feelings to which you are subject. His heart broke under the load of these burdens. —Bible Student (F. W. B.).

II. HINTS THAT HELP

1. Jesus upbraided the cities wherein He had performed many miracles because of their unbelief (v. 20).

2. Chorazin and Bethsaida had had greater opportunities and privileges than Tyre and Sidon, but they still did not repent (v. 21).

3. It appears that judgment will be more exacting for those who have the greatest privileges in this life (v. 22).

4. The very city in which Jesus lived failed to respond to His teaching and was ultimately destroyed (vv. 23, 24).

5. God reveals Himself and His will to those who are willing to respond favorably to Him, rather than to those who choose their own way (v. 25).

6. Jesus was in perfect agreement with the Father in this matter (v. 26).

7. Only through the Son can one know the Father (v. 27).

8. Jesus invites all who labor and are heavy laden to come to Him for rest (v. 28).

9. The yoke of the Lord Jesus is the gospel, and it is never burdensome (v. 29).

10. The yoke (the riches of His grace) makes our burdens light (v. 30).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. It is difficult for us even to imagine the shocking impact of the question of doubt that John sent to Christ from prison: "Art thou he that should come, or do we look for another?" (Matthew 11:3). If one could have asked John, after the fashion of a modern newspaper reporter interviewing a celebrity, "What do you consider the high point of your life?" John undoubtedly would have pointed to the fateful moment when he met Jesus in the waters of the Jordan and baptized Him. But if one could have asked John, "What do you consider the low point of your life?" undoubtledly John would have thought of that hour in prison at Machaerus, facing death, when he sent to Jesus this question of doubt.

We can well inagine that on the one side were the disciples, heartbroken and bewildered that their former teacher and leader, the great and peerless John the Baptist, should now bring shame upon Christ by asking such a question. On the other side were the Pharisees, highly elated and filled with unexpected joy at this assist from their old enemy. The multitudes must have listened in deep perplexity. The disciples of Jesus who had been disciples of John must have felt that John at least might have instructed his two disciples to ask this question privately of Jesus and not blurt it out before the whole crowd. But perhaps John hoped the public question would prod Jesus into more decisive action against the wicked leaders who were about to murder John and would shortly move with determined violence against Jesus. It was not that John feared for his own life. He knew the fate of the Old Testament prophets and was not afraid. But what of the fate of Jesus? This was the crux of his problem. If Jesus allowed John to be murdered, it was not a matter of great consequence; but would the enemies stop at that? One can almost see John walking the narrow confines of his prison cell and crying out with clenched fists, "If they so much as touch a hair of His head!"

Christ's answer to John's question of doubt turned in two directions. He presented the facts of His ministry with its towering miracles and its humble service even to the poorest and most obscure of the people of Israel. He presented these facts in the language of Isaiah's predictions as to what the Messiah would do. Thus the facts of His ministry and the predictions of the Old Testament prophets were joined. John had sent not so much a question of doubt as an agonized appeal that Jesus change His methods while there was yet time. He must seize the ax and cut down the fruitless trees. He must lay hold of the winnowing shovel and separate and burn the chaff while preserving the wheat.

Jesus' sermon that followed this question is packed with profound thought and deep emotion. It rises to the heights of public appeal. It closes with the tenderness of the great invitation. Instead of yielding to John's demand for violent action, Jesus declared again His meekness and humility as the way to life blessed and everlasting. He spoke with the authority of heaven as He invited all the world to come to Him and as He declared His ability to satisfy the deepest needs of all mankind.—Standard Commentary.

2. When David Brainerd was seventeen

years old, he was confused and disturbed about the plan of salvation. He knew that the New Testament bade him come to Christ, but he didn't know how to come. He said, "I thought I would gladly come to Jesus, but I had no directions as to getting through." As he prayed, he thought, "When a mother tells her child to come to her, she does not tell him how to come. He may come with a run or with a jump or a skip or a bound. He may come laughing or shouting or singing. It doesn't matter how he comes, so long as he comes!"—Bible Expositor.

3. The title of the lesson, "Rejection or Acceptance," is as timely for consideration today as it was when our Lord taught the great truths brought out in our leson. Modern cities have within them masses of people who refuse as obstinately to repent as did the citizens of the cities that received the rebukes and warnings of the rejected Christ.

The self-styled "wise and prudent" of today who ignore the wisdom of the Word of God while exalting the knowledge and achievements of man are as unaware of its great spiritual truths as were their predecessors to whom our Lord referred in His prayer. The fact is, some of them may even now be teaching your pupils along the lines of their own preference!

But now as then there are humble hearts; there are the meek and lowly who come to the Son of God to learn of Him. To these who, in the esteem of the mighty, may seem as "babes," God is revealing His truths. And these, who neither expect nor hope to have a "place in the sun" humanly speaking, find something far better—rest for their souls. For these are they with whom the Lord Jesus Christ has found acceptance by Him.—Intermediate Teacher (Union Gospel Press).

✠

The devil's business is the destruction of all good. To those to whom Peter wrote the attitude of the devil was that of a roaring lion. It is not always so. Sometimes his opposition is stealthy and slimy as that of a serpent. At others it is radiant and fascinating as that of an angel. His puropse is always the same, "seeking whom he may devour"; and his method is ever that of seeking, watching for the weak moment, the unguarded entrance, the unprepared occasion. — G. Campbell Morgan in **The Analyzed Bible** (Fleming H. Revell Company).

DISCERNMENT: Defense Against Deception

(continued from page three)

to avoid his pitfalls, we must be diligently exercising our senses of discernment for both good and evil (Hebrews 5:14). It has been said that a person's judgment can be no better than his knowledge; and though in some circumstances the Holy Spirit may give judgment that passes understanding, the importance of proper knowledge is basic to effective Christian citizenship.

If a country goes to war with another country, it is important to have not only weapons, but also to know the enemy's strengths and weaknesses. The same must be true for individuals to win the battles with Satan, in whatever form he may appear. Knowledge is something that comes by hard study of the issues, and its importance is stressed in the following Scriptures: "Study to shew thyself aproved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15); also 2 Peter 1:5; Philippians 1:9, 10; Hosea 4:6; and Proverbs 14:6.

As indicated in 2 Timothy 2:15, we must study if we are to rightly divide the word of truth. This includes diligent study of the Word (as cited in greater detail later), as well as other information relating to the world in which we live. It is the writer's firm conviction that for too long many of the people naming Jesus as Lord have compartmentalized their Christianity to various types of church work, with little practical expression in their everyday lives. Until our commitment to Jesus Christ permeates the whole of our life, we are as savorless salt without value to the Kingdom. If there is to be any hope of continuing to have a society based upon God's moral law, vital Christianity must find expression in the political, economic, social, and all other phases of that society. It will only happen as dedicated Christians assume their obligations of citizenship in an active, enlightened way.

Presently there are many professing Christians who know neither the Word and/or the current issues well enough to recognize what is compatible with the Word and what is not, and thus, if they take any stand at all, they can as likely as not be taking a position contrary to God's truth. The policies and trends of the various phases of our society must not be evaluated in the light of expediency, but rather by the light of God's truth as revealed in His Word. The policies and practices of many groups and philosophies will be seen to be diametrically opposed to the Word, including such things as Communism, socialism, the welfare state, and some educational philosophies. When the issues are clearly seen in the light of God's Word, it make little difference what labels are given to the issues or the persons discerning them. These are days in which people desire to be neutral rather than to be known for something. As Christians, we must stand for right, regardless of the consequences.

It is the writer's belief that there are two main reasons for the lack of vision by many people. These will be discussed in Part II of this study.—The Free Methodist.

(Part II next week.)

✠

One of the most famous slaves of tobacco was Sigmund Freud, "father of psychiatry." When Dr. Wilhelm Fleiss diagnosed Freud's irregular heartbeat to be the result of his heavy cigar smoking, and ordered him to stop, the psychiatrist tried to — and failed. He did stop smoking for a time, but soon felt so miserable that he resumed the habit. . . . Throughout his life, Dr. Freud struggled to break the chains of the cigar habit and found himself too weak, time after time. He contracted cancer of the jaw and endured 35 operations, finally losing his whole lower jaw. Again and again he was warned by other physicians that smoking was endangering his health and life, and again and again Dr. Freud tried to stop. But each time the tobacco habit triumphed, and at last Freud died of cancer.—S. I. McMillen, M. D., in **Cancer by the Carton** (Fleming H. Revell Company).

✠

"A. D."—the world writes the letters carelessly as it turns the pages to record for the first time the new year. But in these letters is the "open secret" of the ages, for this, too, is a "year of our Lord," an "acceptable year," a "year of grace."—Jessie B. Thomas, D.D.

✠

Never think a man great if he does far more harm than good.—**Walter E. Isenhour.**

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Non-Involvement

Conformity is a sturdy word. It has to be to carry the blame heaped on it for most of the ills of modern society.

Now it has been indicted again. This time for what seems to be a growing tendency toward non-involvement.

That it is easier to sit it out than to sweat it out is an idea the masses find particularly appealing in their search for the comfortable existence.

Imagine what would have happened if this had been the trend 200 years ago. History might have quoted the early heroes of our republic thusly:

Nathan Hale: Me spy on those British? You've got to be kidding. Do you know what they do to spies? I'll tell you, chum. They hang them.

Paul Revere: What do you mean me ride through very Middlesex village and town? And in the middle of the night yet. Why pick on me? Am I the only man in Boston with a horse?

Patrick Henry: Sure, I'm for liberty. But let's be a little realistic: We're a pretty small outfit. If we start kicking up a fuss with the British somebody is going to get hurt.

George Washington: Gentlemen, I am honored. But I do wish you would try someone else. Let's say General Gates. I'm just getting things organized at Mount Vernon. Also you might say I have already served my time. Against the French, you know.

Benjamin Franklin: What we really need as Ambassador to France is a young man. I'm 70 years old. It's time a new generation took over. — The Medical Scene.

✠

The smoker would do well to figure out how many hundreds of dollars his little hobby is costing him. One smoker who stopped by going to a Buffalo, New York, clinic put a quarter a day in a glass jar. He was so delighted with the speed with which "kitty" grew that he decided he would never begin to smoke again.—S. I. McMillen, M. D., in **Cancer by the Carton** (Fleming H. Revell Company.

The bouquets that the world may give you because you partake of her sins will fade away, but the crown that God will give because you live for Him will last and shine forever.—Walter E. Isenhour.

He who resolves to go God's way and forever sticks to his resolution, will be able to wave palms of victory at the end of the journey and shout His praises for evermore.—Walter E. Isenhour.

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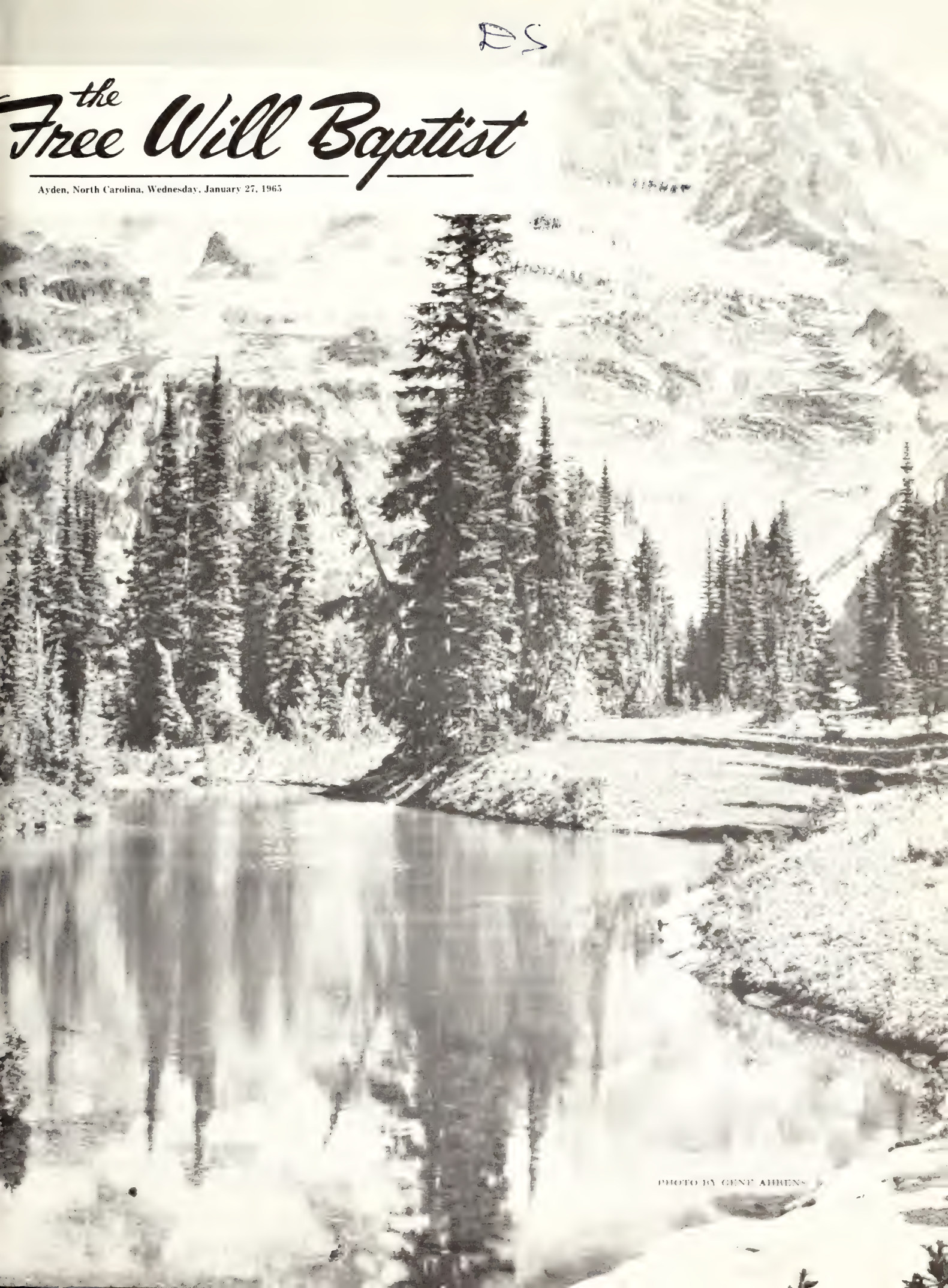

PHOTO BY GENE AHRENS

Ten Years Ago in the 'Baptist'

The Bladen-Columbus Counties Fellowship Supper will meet at Oak Grove Church, Bladen County, North Carolina, Friday, February 4, 1955, at 7 p.m., sponsored by the woman's auxiliary of the church.

* * *

The junior league of the Oak Grove Free Will Baptist Church near Newton Grove, North Carolina, voted against exchanging gifts among the members at Christmas (1954) and pooled the money they would have used to buy gifts and donated it to Mount Allen Junior College, Mount Olive, North Carolina.

* * * *

From 'The Sunday School Reporter'

This should be one of the big years in the history of our convention. An expanded field work program is being contemplated. In April, we will celebrate the twenty-fifth anniversary of the convention with a special program in connection with the 1965 annual session to convene with Little Rock church in Lucama, North Carolina, where the convention was organized in 1940. Many local churches are planning building programs during the year to provide better facilities for Sunday school work. It is a year for both rejoicing and prayer.

* * *

Have you invited the field secretary of the North Carolina Free Will Baptist Sunday School Convention to visit your school to show an inspiring and educational film, make a talk, meet with your Sunday school council, or just "look you over"? He may come along in time anyway, but its really nice to be invited. (If interested, contact the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina.)

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C. H. Overman, *Editor*

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Editorial—

THE NEXT FOUR YEARS

With the inauguration of Lyndon B. Johnson as President of these United States, and Hebert Humphrey as Vice-President, on January 20, this nation launched what the new administration has termed "the great society." No one can deny the fact that our society, or nation, is great, but only time will tell whether it can become greater or not.

The majority of Americans face the next four years with a great deal of confidence in the nation's leaders. President Johnson has displayed a spirit of humility regarding the great office he now holds. On several occasions since November of 1963, he has expressed his faith and confidence in Almighty God, thus pledging his very best to this nation.

In his inaugural message, no more fitting prayer could have been uttered than that which was uttered by King Solomon 3,000 years ago: "Give me wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great" (2 Chronicles 1:10). Solomon, already a man of wisdom and understanding, recognized that his own wisdom was insufficient. Therefore, he sought wisdom of God and that wisdom was granted. Those who humbly seek it will receive it. This includes our own leaders.

We do not now what the next four years will hold for us as a nation. We do know, however, that God has given us a "goodly land, a land flowing with milk and honey." He has blessed this nation beyond measure. We also know that He will continue to bless and guide us if we seek His face—His will and purpose.

Yes, ours is a great land. It is the land of the free and the home of of the brave. It is, and always has been, a bulwark against tyranny and enslavement. Its government is not perfect, but it is the best the world has ever known.

The great Daniel Webster, in a speech on "The Glorious Constitution," expressed the conviction of this nation when he said:

"And who will venture to say that in any government now existing in the world, there is greater security for persons or property than in that of the United States? We have tried these popular institutions in times of great excitement and commotion; and they have stood substantially firm and steady, while the fountains of the great deep have been elsewhere broken up; while thrones, resting on ages of prescription, have tottered and fallen; and while in other countries the earthquake of unrestrained popular commotion has swallowed up all law and all liberty and all right, together. Our government has been tried in peace, and it has been tried in war, and has proved itself fit for both. It has been assailed from without, and it has successfully resisted the shock; it has been disturbed within, and it has effectually quieted the disturbance. It can stand trial —it can stand assault—it can stand adveristy—it can stand everything but the marring of its own beauty and the weakening of its own strength. It can stand everything but the effects of our own rashness and our own folly. It can stand everything but disorganization, disunion, and nullification."

May the next four years continue to be a time of resistance and victory against those evil elements that would destroy our very foundation. May God give our President "wisdom and knowledge to judge this great nation."

THE NEW TYPE: COMMENTS WANTED

Beginning with the first issue of this year, we have been using an entirely different type in printing "The Free Will Baptist." Before we put this type to more extensive use, we would like to know what our readers think of it. Let us hear from you today!

DISCERNMENT:

Defense Against Deception

(In part I of this article the writer discussed his concern about the common lack of discernment, particularly of professing Christians. Part II is devoted to discussing what the writer believes to be the two main reasons for this lack of discernment.)

PART II

by Kenneth R. Beardslee

Lack of Real Bible Study

THOUGH CHRISTIANS may give assent to the fact that God's Word is the ultimate source of all truth, many still do not show that they really believe it in practice. The real value or fallacy in any movement or philosophy can only be recognized when it is compared to God's standard. Many of us have underdeveloped discriminators because we are so far removed from the measuring stick, and have used it so little.

Earlier a number of Scriptures referred to the possibility of Christians being deceived, and the importance of knowledge to help us to be discerning. A number of references relative to the place of the Bible in assisting us to have discernment are: "The Word of God is quick and powerful . . . and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12); also John 17:17; Psalm 119:104, 105; Ephesians 5:8-11; 1 John 4:1-6; and 1 Thessalonians 5:21.

When we recognize the position the Word must have in the life of the discerning believer, it is no wonder that Satan spares no effort in diverting the believer's attention from the Truth. The way he is most successful in defeating the effectiveness of the Word is encouraging neglect of it. Persons get so busy with many things that they do not take time to study the Bible. Others spend much more time in reading the Word itself. Someone has remarked, after having followed such a path and then having returned to the Bible, that it was amazing how much light the Bible casts on those other books.

A second way in which Satan renders the Bible less than fully effective is through its perversion. There is much said in recent years about the modern-day translations, versions, and revisions. There is no doubt that each of these has at least some good features. However, let us never forget that the great Deceiver knows the power of the Word even better than we, and will do all in his power to destroy its effectiveness. If we ever needed our powers of discernment, it is at this point, because the devil would like to give us a short yardstick which would make many things appear to be what they are not when measured by such a perversion. Many of these versions are disguised in the name of progress and scholarship, but the real purpose is often the destruction of essential meanings in the Word, or at best to make a profit for the authors and publishers. Many of the authors of the newer versions deny inspiration of scripture, many of the miracles, the significance of the shed blood, the virgin birth, and other essentials to the Christian faith. Real care must be exercised in selection of the more recent versions and translations, that essentials have not been eliminated. Know your authors!

The second reason for the lack of vision by many people appears to be:

The Presence of Self

As Christian people, we recognize that all of self must be subjected to the will of God for a fully-committed life. In such circumstances we are open to new light through whatever means God may reveal it to us, being careful at all times to try the spirits, that we be not deceived. We must prove all things, and hold fast that which is good (1 Thessalonians 5:21). Many good people tend to reject new information (which may be light), with no thought of considering it to prove what is good. Why is this so?

Any time we are exposed to new light or truth, it tends to cast a shadow or reflection on thoughts or practices of the past. It may be a reflection on us individually, or upon our society in its practices and policies as it moves away from God's revealed truth. A reflection upon our society indirectly reflects upon us as individuals, and the tendency is again to become very defensive, which may again be an expression of self rather than entertaining the possibility that we may be wrong. Me, a Christian, wrong? Preposterous! But is it? We have noted earlier that the Enemy of our souls will spare no effort to deceive us, and is constantly deceiving good people.

Another area of our lives where it is very difficult to face issues objectively and according to God's revealed truth is that of our vocations. Sometimes we can see error in our neighbor's vocation, but to recognize the same in our own is even more difficult than seeing error in our society—probably for the same reasons. Whether it be philosophy and practice of education, of psychology and psychiatry, labor, management, economics, politics, or science, close scrutiny and comparison with the Word is essential. Who were the founders and present-day promoters of the movement? What, historically and currently, were the purpose, plan, and progress of the movement? Does it regard man and society in accord with God's moral law and other revealed truths?

We must remember that much of what we tend to defend is the expression and example of godless men at best, and God-haters at worst. This is not to say that only godly men are capable of giving expression to truth, but is to say that if even godly men are capable of

(continued on page thirteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

HOW WE LOVE GOD

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:1-3).

Last week we were thinking about how Christ loves us, using John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love." This week I want us to consider seriously how we, as God's children, are keeping His commandment, "Continue ye in my love."

If we go back and read again the text quoted at the beginning of this article, we will find in the third verse, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Here then is the test and proof that we love God—obedience to His commandments.

Recently I read the following analysis of Christianity in the light of these verses: "True religion consists of three things: knowledge in the mind, love in the heart, and obedience in the life. The first is the theoretical, the second the experimental, and the third the practical, part of Christianity. The first leads to the second, and the second produces the third; separate, they are only imperfect parts; but together, they form the sum and substance of religion."

The third verse of the text refers to the last two of these three parts, love and obedience, and affirms that this obedience is not grievous.

Obedience to God's commandments is the best evidence of our love to Him. Christ said, "If ye love me, keep my commandments" (John 14:15). Love is the power of action It is this that influences what we are and how we live. If we love God, it will effect the consecration of our thoughts and words and the free devotion of life to Him.

Love to God produces the most impartial, unselfish obedience. It finds in itself the cause and the end of all labor and exertion. When the object loved demands it, it acts bravely and lovingly regardless of danger, and glories in sacrifice and toil. Men may obey others from fear or self-interest, but the Christian obeys because "the love of Christ constraineth him."

Love to God always produces the most constant obedience. It frees us to give our constant allegiance and service to Him who gave His life for our redemption There is no greater privilege, and should be no greater delight, than to obey Him. Many waters cannot quench it, nor death itself can destroy it.

Love to God invariably produces obedience. The loving subject yields subjection to his sovereign. The loving child freely obeys his parents. The loving servant obeys his master with delight. So the true Christian willingly gives to his King, Father, and Master the homage of his heart and the obedience of his life.

The foregoing considerations are all the more true and important because the last part of the text declares that God's commandments are not grievous. This statement may call for some explanation. It does not mean that they are grievous to some. To the carnal person they are certainly grievous because they are toil and drudgery. Neither does it mean that they are not strict; for they extend to the heart, soul, and life—to God, mankind, and ourselves. But it means that they are not grievous to those who love God. To such as esteem His yoke to be easy and His burden to be light.

They are not grievous because they are the commandments of goodness itself. God is good, and all His commandments are the regulations of that goodness. They do not issue from a tyrant, an enemy, or from avarice and selfishness; but from our Creator, Benefactor, and Redeemer—from Him who has loved us even unto death.

They are not grievous because they are in accord with the dictates of sound reason. To adore the highest, to serve the greatest, to love the best, and to trust in the most wise and powerful must be commended as being our most reasonable service.

They are not grievous because of the divine assistance which aids us in our services. The Christian does not go to warfare at his own command. When God commands, He gives power to obey, strength and grace sufficient to every need, and we can say with Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

They are not grievous because of the glorious assurance they unfold. The Bible says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

They are not grievous because they contribute to our present advantage. They lead us to better health, better reputation, and a long life. They produce cheerfulness, serenity, and contentment. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8). And Isaiah said, "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it" (Isaiah 1:19, 20).

How must we answer the following questions: Do we love God? Is He the first in our esteem? Does He command our chief thoughts—engage our chief attention? Do we give the highest evidence of our attachment to Him by keeping His commandments? Do we truly feel, and rejoice in the fact, that His commandments are not grievous?

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

LARGE PRINT BIBLES

King James Version, Black Imitation Leather, Red Edges, Printed on Indo-Text.

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MISSIONS

Matthew 18:19, 20

Christ's Advertising Agency

by John B. Elliston

As Wall Street in New York City has become a synonym for the financial activities conducted there, so Madison Avenue has become a synonym, in certain circles, for the activities conducted there. There many executives command salaries in the one hundred thousand per year bracket, while thirty to fifty thousand is quite common. Ten thousand dollars per year is considered a rather low income.

What do those people do? They do not manufacture anything. They perform a service. They are people engaged in advertising. They command these large incomes for thinking up new ways to announce to the general public the items which their clients have to sell. They devote all their energies to announcing their clients' products in such a manner as to try to gain customers from their clients' competitors to their clients.

Is such advertising biblical? Not in the sense of advertising worldly products. The Bible has nothing to do with such activities, but the Bible is a handbook for advertising, nevertheless. The announcement of the gospel must be the consuming passion of every Christian. As Jesus was leaving this earth, His last command was to His Church to occupy until He comes. He didn't tell them to stand still, but to **go, go, go!** In Mark 16:15, we find Him telling His Church, ". . . Go ye into all the world, and preach the gospel to every creature." This was the purpose for which He had chosen His Church.

Any manufacturer who employs an advertising agency to promote his products expects results. If one agency fails to produce desirable results, he changes agencies. The Lord is not different from these business concerns in this aspect. When He employed Israel as His advertising agency, He expected that they would cause all nations of the earth to glorify and praise Him, when they saw the impossible exploits of Israel. However, Israel proved that men are so self-seeking, and so concerned with their own desires and their own glory, that they soon failed to give Him credit for anything. They forgot their client's interest, and began to promote their own interest. As a consequence, the Lord took His account away from Israel and gave it to the Church. The great error that Israel made was that they thought they were receiving the blessings (the pay for their services) from God because of their own goodness or holiness. Such was not the case. They were to receive their pay only as long as they produced results in advertising God to all the world.

Because of His disappointment with Israel, when the Lord gave His advertising business to the Church, He did it in a different contractual manner. Whereas, with Israel He told them what He wanted, then left it up to them to do it, with the Church He insisted that He keep the operation under His personal command and direction. For that reason He said in Matthew 28:18, 19, ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . ."

Too many of us today are in the same condition that Israel was; we feel that the Lord has accepted us because of our good looks, our tallness, our leanness, our goodness, or our avoidance of certain social aberrations. Or perhaps we feel that He simply loves us more than He does others, and wants to bless us more. Either attitude is as erroneous as that of Israel. We are an advertising agency, employed to represent Him at whatever cost to ourselves. His power is present to lead us and guide us, but His power is not given to us for our pleasure and enjoyment. Because He has the power, we go and announce Him and His gospel. Many of you have not had an experience of the indwelling power of Christ for a long, long time. The reason is that you are not willing to follow His instructions and directions. We are too self-seeking to consider our client's wishes above our own desires. Jesus said in Acts 1:8, ". . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

How odd it is that we believe that we can deny all that Christ told us, that we can refuse His leadership, deny His power and authority over us, and still hope in Him for our salvation. There can be only one basis for our hope of salvation. That must be our obedience to Him, with trust that He will fulfill **all** His words. If we cannot believe what He says about the necessity for our obedience, how can we believe Him for anything? He says that we cannot become disciples, or learners, until we have denied ourselves, forsaken our own self-seeking, forsaken all that we hold dear, and taken up the cross of obedience and service, of complete submission to the will of God, which is what the cross represents, and are following Him. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

The baptism or washing of the Holy Ghost is the empowering of us for witnessing to all the world. Yet we believe that we can be saved without it, even though John the Baptist says in John 1:33, ". . . Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth (washes) with the Holy Ghost." Then Jesus says to Peter in John 13:8, ". . . If I wash thee not, thou hast no part with me." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

Many of you who read this are like the ones in Revelation 3:1, ". . . thou hast a name that thou livest, and art dead." You think you are carnal Christians, not realizing that ". . . to be carnally minded is death; but to be spiritually minded is life and peace. Because that the carnal mind is enmity against God: . . ." (Romans 8:6, 7). If you are not **now** led by the Spirit of God, you are led by the desires of the flesh, and **you are now dead!**

It is impossible to be a Christian and not be a part of Christ's advertising agency. That is the job of His Church, and every member of that Church is devoted to the task. For this cause Paul can say in Romans 10:11, "For the scrip-

(continued on page nine)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Virginia Beach Mission Calls Pastor

The Virginia Beach Free Will Baptist Mission, Virginia Beach, Virginia, recently called the Rev. Bobby G. Bazen for its pastor. At present Mr. Bazen is serving as pastor of Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina. During his ministry at Hull Road the church has been brick veneered; the Sunday school rooms reno-

vated, giving them a modern appearance; a baptistery installed; and an attractive bulletin board placed in front of the church. There have been twenty-five members received into the church during the last sixteen months, and there have been a number of rededications.

The Rev. Mr. Bazen is formerly of Pamplico, South Carolina, and is married to the former Miss Vona R. Jones of Grantsboro, North Carolina. They have two children: Lois Anne, age four years; and Robert Eugene, age four months. Mr. Bazen attended Mount Olive College, Atlantic Christian College, and East Carolina College. For the past four and one-half years he has served pastorates in North Carolina.

The Bazens will assume the new work at Virginia Beach as soon as arrangements can be worked out with the Hull Road church. They seek the prayers and support of all loyal Free Will Baptists in this great challenge. If there are those who have friends and relatives in the Norfolk-Virginia Beach area, please send their names to the Rev. Bobby G. Bazen, Route 2, Snow Hill, North Carolina, in the next few weeks so that he can call upon them.

Western Second Union at Free Union Church

The Free Union Free Will Baptist Church of Nash County, North Carolina, will be host to the Second Union Meeting of the Western Conference on Saturday, January 30. The scheduled program is as follows:

Morning Session

10:00—Devotions, Clinton Morgan
10:15—Welcome, Mrs. Coleman Edwards
—Response, Mrs. Earl Bass
10:20—Roll Call of Ministers and Churches
10:30—Reading of Minutes
10:40—Moderator's Remarks
10:50—Business Session
11:10—Intermission
11:20—Song Service
—Special Music
11:30—Sermon, the Rev. Dewey Bowling
12:00—Lunch

Afternoon Session

1:00—Devotions, Luther Bissette
1:10—Report of Committees
—Final Business Session
2:00—Adjournment

Metal Building Nearing Completion

The metal building now being erected on the lot with the dwelling house at the Roanoke Rapids, North Carolina, Free Will Baptist Mission is nearing completion. In about two weeks the building should be ready for use.

The church reporter makes the following statement concerning the work at the mission: "We would like to take this opportunity to thank each person who has taken a part in this work. To those who have traveled so many miles to give of their time and talents, we say, Thank you. Men have come from Kinston, Saratoga, Tarboro, Raleigh, and Rich Square to help us. May God richly bless you for your efforts.

"We would also like to add a special thanks to our own woman's auxiliary. On Sunday, January 10, 1965, Mrs. Ruth White, retiring president, on the behalf of the auxiliary presented to our pastor, the Rev. Noah Brown, $100 to be used towards the wiring of the new building. Our auxiliary is young and few in number so we earnestly solicit your prayers that it may continue to grow in the grace of our Lord as we labor here for His cause."

Walnut Creek Host to Fourth W. A. and S. S. Convention

The Woman's Auxiliary and Sunday School Convention of the Fourth Union Meeting District of the Central Conference will meet with Walnut Creek Free Will Baptist Church near LaGrange, North Carolina, on Sunday, January 31. The theme will be "Training Our Youth of Today." The Scripture verse is "Remember now thy Creator in the days of thy youth, . . ." (Ecclesiastes 12:1). The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Serve the Lord with Gladness"
—Devotions, Sue Patrick
—Welcome, Local Church
—Response, Carolyn Cobb
—President's Remarks
—Recognition Time
—Greetings from the Children's Home, Child from the Home
—Hymn, "Our Best"
—News from Mount Olive College, Student from College
—Special Music, Friendship Quartet
—Sermon, the Rev. William Futch
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Francis Ross
—Special Music, Children's Home
—Business Period
—Program, Local Church
2:15—Adjournment

Coming Events

February 14—St. Valentine's Day
March 5—World Day of Prayer
March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

Sunday School Convention Of Fifth Eastern District

The Sunday School Convention of the Fifth District of the Eastern Conference will convene with New Bethlehem Free Will Baptist Church near Grantsboro, North Carolina, Sunday, January 31. The theme will be "Rejection or Acceptance," with the Scripture taken from Matthew 11:28, 29. The Rev. Graham Lane will direct the music with Mrs. Mary Rolison at the piano. The program is as follows:

Morning Session

10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Lifted Me"
—Welcome Address, Larry Scott, Superintendent of Host Sunday School
—Response and Devotions, Evon Jones, Vice-President
10:15—Business Period
10:45—Program, Host Sunday School
11:00—Sunday School Lesson, Mrs. Larry Scott, Teacher
11:20—Offering
—Offertory Prayer, the Rev. Willet L. Moretz
11:30—Special Music, Host Church Choir
11:40—Worship Service, the Rev. Graham Lane, Pastor

Afternoon Session

1:00—Devotions, the Rev. Ralph Sumners
1:15—Business Period
1:30—Recognition of Visitors
—Announcements
2:00—Special Music and Program, Sunday Schools of District
2:45—Election of Officers, conducted by the Rev. J. C. Griffin
—Adjournment

People's Chapel Host To Singspiration

The Second District Singspiration of the Western Conference will meet with People's Chapel Free Will Baptist Church, Route 2, Elm City, North Carolina, on January 31, at 7:30 p.m. Everyone in this district is invited to attend.

Youth Fellowship Meets At Children's Home

The Memorial Chapel Free Will Baptist Church at the Children's Home, Middlesex, North Carolina, will be host to the Youth Fellowship on Saturday night, February 6, at 7:30. Each Free Will Baptist of the Second Western District is urged to attend and pray for this youth work.

New Bethlehem to Host Fifth Eastern Union

The Fifth Union Meeting of the Eastern Conference will convene with the New Bethlehem Free Will Baptist Church, Grantsboro, North Carolina, on Saturday, January 30. The theme for the union will be "Boundary Line." The program follows:

Morning Session

10:00—Congregational Singing
10:05—Welcome, the Rev. Graham Lane
10:10—Devotions, the Rev. Owen Arthur
10:20—Roll Call of Ministers
—Recognition of Visitors
—Appointment of Committees
—Roll Call of Churches
10:50—Recognition and Reports of Denominational Enterprises
Mount Olive College
Free Will Baptist Press
Missions
Cragmont
Children's Home
Woman's Auxiliary
11:25—Congregational Singing
—Offering for Children's Home
11:30—Morning Worship, the Rev. Earl Glenn
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, the Rev. E. E. Edwards
1:30—Final Roll Call of Ministers and Churches
1:35—Business Session
2:30—Adjournment

Lenoir County Singspiration January 31

Smith's New Home Free Will Baptist Church located twelve miles south of Kinston, North Carolina, on Highway 258, will be host to the Lenoir County Singspiration Sunday evening, January 31, beginning at six o'clock. The pastor, the Rev. Robert Fader, and the members of the church extend a cordial invitation to all singing groups to participate in this sing, and those who enjoy hearing good singing are also welcome.

Area Singspiration to Be Held at Elm Grove Church

A singspiration will be held at Elm Grove Free Will Baptist Church near Ayden, North Carolina, Sunday, January 31, at 7:30 p.m. Free Will Baptist churches of the area are invited to attend and participate in the service. An offering will be received for Central Conference missions.

Ayden Church Host to Second Union Meeting

The Ayden Free Will Baptist Church, Ayden, North Carolina, will be host to the Second Union Meeting of the Central Conference on Saturday, January 30, with the moderator, the Rev. L. B. Manning, presiding. The music will be directed by the Rev. Willis Wilson, with Mr. Tommy Manning at the organ and the Rev. Wayne West at the piano. The program is as follows:

Morning Session

10:00—Devotions, the Rev. Adrian Grubbs
10:15—Welcome, the Rev. Carol Hansley
—Response, the Rev. Willis Wilson
10:20—Reading of Minutes, Mr. Leo Tripp
10:30—Roll Call of Ministers
—Welcome to Visiting Ministers
10:40—Roll Call of Churches and Seating of Delegates
10:50—Business Session
—Reports of Denominational Enterprises
Children's Home
Mount Olive Junior College
Central Conference Missions
Free Will Baptist Press
Superannuation
Cragmont
11:25—Morning Worship Service
Hymn
Offering
Special Music
Message, the Rev. D. W. Hansley
12:00—Lunch by Host Church

Afternoon Session

1:00—Praise in Song, Mr. Wilson, Mr. West, and Mr. Manning
1:10—Devotions, the Rev. Eugene Sumner
1:20—Panel Discussion, Subject: "The Role of Youth in the Church"
1:45—Final Business Session
2:00—Adjournment

Semiannual Ministers' Conference

In spite of the snow and cold weather on January 14, 15, the semiannual ministers' conference which met at East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, was successful in many respects. The session came to an end at 12 noon on Friday because of the threatening weather. Approximately sixty ministers and their wives registered during the session.

The messages and discussions were wonderfully delivered and proved to be a blessing to all in attendance.

(continued on page fifteen)

our Church Auxiliaries

LIST OF SECRETARIES WANTED

Dear Co-Workers:

Will you please mail to me or bring with you to the Fourth Union Woman's Auxiliary and Sunday School Convention of the Central Conference which convenes with Walnut Creek Free Will Baptist Church near LaGrange, North Carolina, Sunday, January 31, a list of the 1965-66 secretaries of your Sunday school, woman's auxiliary, YFA, and AFC; also the name of your church and your pastor. I need this to bring my address list up to date. Thank you very much.

Mrs. C. L. Patrick
Walstonburg, N. C.

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WOMEN OF NORTH CAROLINA, ATTENTION!

In our last State Woman's Auxiliary Convention, that met at Lee's Chapel Free Will Baptist Church, we voted to pay the salary of Jose Guzman, our native missionary to Mexico, for the year 1964-65. Each district was assigned a certain amount of this according to the number of auxiliaries in the district. Many of our auxiliaries have not responded to this worthy cause. The Rev. Mr. Guzman is a Mexican converted Catholic. He has seven children to support and $624 a year is very little for a family of this size. Please, women, if you have not sent your money for Guzman's salary, do so at once. Each auxiliary is asked to send $5 to our district treasurer earmarked "Guzman's salary."

Used clothes are good and are needed but they will not take the place of food or pay other bills that must be paid.

The following is what each district has been asked to contribute:

Albemarle	$ 75
Cape Fear	$100
Central	$125
Eastern	$125
Pee Dee	$ 12
Piedmont	$ 50
Western	$125
Second Western	$ 12

"And other sheep I have, which are not of this fold; them also I must bring, . . ." (John 10:16).

". . . how shall they hear without a preacher? And how shall they preach, except they be sent? . . ." (Romans 10: 14, 15).

Mrs. R. H. Jackson
Missions Chairman

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YFA ORGANIZED AT GREENVILLE CHURCH

The First Free Will Baptist Church of Greenville, North Carolina, met on January 11, 1965, and organized a Youth Fellowship Auxiliary under the directions of Mrs. Lorraine Hines and Mrs. David W. Hansley.

The officers elected for the new auxiliary are as follows: Danny Griffin, president; Mike Joyner, vice-president; Elaine Griffin, secretary; Keyma Harris, treasurer; Marion Hall, missions chairman; Tracy Warren, educational chairman; Judy Harris, study course chairman; Renee Cannon, program-prayer chairman; Louise Walters, benevolence chairman; Donna Kay Hines, outreach secretary.

The first two projects for the YFA will be to revise the church library and to paint the church bus in the YFA colors.

———

Virginia Beach, Va.—The ladies of the Virginia Beach Free Will Baptist Mission met on January 5, 1965, to organize an auxiliary work under the leadership of Mrs. Octavia Jones. There were ten ladies present for this meeting. Mrs. Jones opened the meeting by reading the thirteenth chapter of Hebrews and with a prayer for divine leadership in the election of officers for the auxiliary and for its future work.

The officers elected were president, Mrs. Mamie Jones; vice-president, Mrs. Octavia Jones; missions chairman, Mrs. Rufus Sawyer; study course chairman, Mrs. Ruby Brickle; youth chairman, Mrs. Nola Jackson; program-prayer chairman, Mrs. Octavia Jones; benevolence chairman, Mrs. Ruby Brickle; corresponding and recording secretary, Mrs. Dorothy Strickland; treasurer, Mrs. Elizabeth Wood.

Mrs. Mamie Jones prayed a prayer of dedication for the officers of the new auxiliary. The January meeting was scheduled for January 12 in the home of Mrs. Octavia Jones. Beginning with the February meeting, the auxiliary will meet the first Tuesday night in the month. Mrs. Lena Scott closed the meeting with prayer. The group then enjoyed a period of fellowship.

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Roanoke Rapids, N. C.—The Woman's Auxiliary of the Roanoke Rapids Original Free Will Baptist Mission held its first meeting of 1965 in the home of Mrs. Nell Duncan. The meeting was called to order by the president, Mrs. Lanis Whitford. This was followed with prayer by Mrs. Noah Brown. The program, "Many Thousands Still Are Bound," was given by Mrs. Ruth White.

During the business session the roll was called, minutes read, and a report from each officer was given. A vote was passed to accept the Christian Service Fund as a means of distributing the budget for this year. Names were also drawn for the members' "pollyannas."

The new officers to serve the auxiliary for 1965 are as follows: president, Mrs. Lanis Whitford; vice-president, Mrs. Nell Duncan; secretary and treasurer, Mrs. Ruth White; study course chairman, Mrs. Noah Brown; program-prayer chairman, Mrs. Margaret Hobgood; youth chairman, Mrs. Nell Duncan; Children's Home chairman, Mrs. Phyllis Ferguson; personal service chairman, Mrs. Alene Howard.

The meeting closed with prayer by Mrs. Ruth White, after which the group enjoyed a social hour.

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Newport, N. C.—The Woman's Auxiliary of Sound View Free Will Baptist Church met in the home of Mrs. Roberts Tuesday night, January 12, for its January meeting. There were fifteen members and six visitors present. The meeting opened with the group's singing "Must I Go, and Empty-Handed?" The Scripture was taken from Hebrews 13:1-3. The program for the month, "Many Thousands Still Are Bound," was

given by Mrs. Hattie Heath, Mrs. Lois Lewis, Mrs. Fannie Hall, and Mrs. Lera Ward. Mrs. Ward closed the program with prayer.

During the business meeting the roll was called and the treasurer's report given. These were approved as read. The problem of the paper drive was also discussed. The meeting closed with prayer.

Refreshments were served by the hostess. The February meeting will be held in the fellowship hall of the church.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met in the home of Mrs. Billy Smith on Monday night, January 18, for its regular monthly program. The meeting was called to order by the president and the group read in unison the words of the 1965 theme song, "O Zion, Haste." The Scripture was taken from the thirteenth chapter of Hebrews, Verses 1-3.

During the business session the minutes of the last meeting were read and the roll called. There were ten members and two visitors present. The treasurer gave her report and various committees gave reports. The business session closed with a moment of silent prayer which was closed with prayer by the pastor, the Rev. R. M. Fader.

The program, "Many Thousands Still Are Bound," was given by the program chairman, Mrs. Annie Ruth Parrish, who did a very good job. Mr. Fader then gave some very timely suggestions to the ladies of the auxiliary for the new year. This was followed with a duet, "All on the Altar," by Mrs. Parrish and Mr. Fader. Mrs. Bertie Howard closed the meeting with prayer. The February meeting will meet in the home of Mrs. Grainger Hill.

Delicious refreshments were served by the hostess.

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MISSIONS

(continued from page five)

ture saith, Whosoever believeth on him shall not be ashamed." Are you ashamed to be a part of Christ's advertising agency? If you are ashamed to be a fanatic for Christ, you are none of His!

However, we know that the Church also shall fail as Christ's advertising agency, and that another one must be employed. Are you a part of that failure? Have you done your part? Have Christ's interests and purposes been our consuming passion and reason for living? Have you put more thought, effort, and money into any other activity of your life than you have to world evangelism? If our answer to the last question is "Yes," your answer to the first question is also "Yes." In Revelation 14:6 we find, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." May God have mercy on us, for **we have failed!**

When we stand at the judgment, what will the Lord say? He will not lie, because He **cannot** lie. He cannot say, "Well done, thou good and faithful servant," unless it is true. Can you look into your heart and say, "I have been faithful to the trust which He left me. I have placed the cause of world evangelism above my daily food. I have spent more time, effort, thought, and money to evangelize the world than I have spent for all other causes combined"? If you cannot say that you have done this, certainly Christ cannot say it. **Look at yourself!** Are you a cause of the failure of the Church to proclaim the gospel, so that He has to put his cause into other hands? Are you failing Him so that He must use His angel to proclaim the gospel?

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STUDENTS–AID PROGRAM AT COLLEGE

A review of the student-aid program at Mount Olive College, Mount Olive, North Carolina, during 1964 reveals that $24,875 was awarded to worthy and needy students in scholarships, loans, and self-help positions, Charles H. Harrell, business manager, reported.

The largest area of assistance was with education loans which totaled $13,000. The college has a program of seventeen student loan funds, including the National Defense Student Loan Program, with combined resources of $50,000.

Scholarships last year totaled $8,000 to high school graduates from the Free Will Baptist Children's Home, Middlesex.

Through self-help positions in the college library and cafeteria, students earned $4,000.

"One of the primary objectives of Mount Olive College is to help remove financial barriers to an education," President W. Burkette Raper declared. "If a capable student is sincere in wanting to attend college, we believe that a financial aid program can be arranged."

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NO TIME TO READ?

We have all the time there is. Unlike money, talents or good books, kind Providence has seen fit to allot time without discrimination; twenty - four hours a day to every man, woman and child in all the earth.

Although it is true that some are busier than others because of differing obligations, yet there is time for all to cultivate the mind and soul through reading, just as time is found for building up the body through eating.

The average reader, so we are told, reads about three hundred words a minute. If one takes but fifteen minutes a day of the 1,440 available, one may read 4,500 words per day; 31,500 words in a week; 126,000 in a month; and 1,512,000 in a year.

Now the average book length is about 75,000 words. This means that in just fifteen minutes a day, one can read at least twenty books in a year. Not too bad, since it is perhaps four times as many books as the average read by the American public in a year.

In **The Wonderful World of Books,** Louis Shores tells the story of how Sir William Osler, one of the greatest of all modern physicians, made it the rule of his life to spend the closing fifteen minutes of his waking day in purposeful reading. In his lifetime Dr. Osler read a significant library of books and became, in addition to a notable leader in his profession, one of the best-read men of his time.

It is a matter of the will to read. Today we have an abundance of inexpensive, paper-bound books.

Just fifteen minutes a day, and you will have read two books a month, twenty in a year, a thousand in a lifetime.

Of the early Christians it was said they "outthought" the pagans. It still remains the duty of Christians to keep alert to the creative thinking of the ages, and abreast of the best literature for our own time.

Whatever excuses we may have for our mental laziness, let us not pretend we do not have the time to read. Three meals a day for the body; at least one period for the mind and spirit.—The Christian Evangelist.

NOTES AND QUOTES

By J. C. Griffin

OUR CHURCH FINANCE ASSOCIATION

On January 12 I had the privilege of attending the twenty-fifth annual session of the Church Finance Association, Inc., which convened with the First Free Will Baptist Church of Goldsboro, North Carolina. It was a delightful fellowship with brothers and sisters who have through the years purchased membership in the association and who were anxious enough to leave their homes and places of business, various jobs, and vocations to attend the annual meeting of the association. It was encouraging to hear the secretary-treasurer say, "This has been another very successful year for the Church Finance Association. There has been a noticeable increase of interest and confidence in the Association this year. This has been reflected both in number of loans applied for and the amount of loans made and the amount of funds made available to us. It now appears that we will be able to expand our services to our denomination during 1965." Brother Johnson, continuing, said, "All accounts are considered in good standing as of this date. At the present, each $25.00 membership (stock) is worth $43.80. This surplus belongs to the Association and helps make more loans available."

If every church had purchased a membership, or perhaps two or three memberships, we would not have stopped with making $75,200 in loans, but we could have made, very likely, $250,000 in new loans, as we have many churches that are in the act of building Sunday school rooms, building parsonages and other buildings, or rebuilding and repairing old buildings. Then we could have loaned to our college sufficient funds to build and equip sufficient buildings for three hundred students; and then instead of giving interest to other concerns, we could have kept all that interest and profits in our denomination and grown thereby. I am suggesting that every church that owns one or more memberships increase its membership, and that churches that have no membership be sure to start now and before the end of this year enroll with at least one or two memberships, and let us make it possible for our churches that desire to enlarge their church buildings and build new additions to be able to go to our own Church Finance Association and keep our interest in our own denomination and, thereby, become more efficient in supporting the cause of our Christ.

This association can be built up, if we will just let God have His way, until every need will be supplied for education (Mount Olive College), our Children's Home, our Cragmont Assembly, our publications, and Arizona-Mexico Missions. It will also enable us to go further into Mexico and other parts of the world to carry the gospel of Christ.

Right now we need more money for our institutions in the United States, but we need more missionaries; and to secure and supply this need, we have to support in a larger way to put the gospel of Christ to the ears of more people. Talk will not do the work. It is going to take money. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). The will of God is that all nations shall hear the gospel of Jesus Christ. If we fail to help carry this message to those who have never heard, we stand condemned before the bar of the Lord's court.

It takes more than saying that we **must do.** If we are to follow Christ we must have the mind of evangelism. We must pray, pay, and go as far as we can. The person who is not willing to help carry the gospel to those who are lost ought not to call himself a Christian, and the church that is not helping to spread the gospel of Christ should not be classified as Christian. Neither should he hope to hear it said by the Lord, "Thou hast been a good servant; enter into the joy of thy Lord."

Some Alarming Statistics

Dr. W. R. Owen is said to have made the following statements regarding church members. Perhaps these statements of the doctor do not cover the full status of the church members of our world. In speaking of church members, we give to you our readers the statistics accredited to his findings, or observations:

Five percent do not exist.

Ten percent cannot be found.

Twenty percent never pray.

Twenty-five percent never attend church services.

Thirty percent never read the Bible.

Forty percent never give to the kingdom of God.

Fifty percent never attend church on Sunday.

Sixty percent never give to missionary evangelism.

Seventy-five percent never accept any responsibility in the church.

Eighty-five percent never go to prayer meeting.

Ninety percent never practice family worship (or have a family altar).

Ninety-five percent never win a soul to Christ.

Perhaps these figures are not correct for this day in which we live, as they were gathered a few years back.

Church members are worth but little if they are not filled with the Holy Ghost. A church member who is not Spirit filled is as worthless as a fountain pen without ink. It scratches. It is as worthless as a zipper that will not zip.

Driftwood is good for nothing but to drift. Church membership without the Holy Spirit never drifts upstream; it flows with the current. It is light and lifeless, just as some church members.

"Not what we gain,
But what we give,
Measures the worth
Of the life we live."

"There are no victories
Without conflicts,
No rainbows without
A cloud and a storm."

"God reckons our service
Not by our ability,
But by our willingness
To serve."

"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" (Proverbs 16:16). "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20). Let us not brag on what we know. Let us seek that which God knows and thereby get wisdom that will take us to God and His wisdom.

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Sin is very costly in health, mentality, spirituality, money and material substance, but the masses or mankind foot the bill and go right on serving the devil. —Walter E. Isenhour.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain the difference in two types of ministers I know: a liberal type in a certain town that often, if not always, reads some parts of the Sermon on the Mount; whereas, others, who say they are fundamentalists, say that the Sermon on the Mount, including the Lord's Prayer, does not belong to the church age. Does not any of this beautiful discourse apply to me? **—R. E. Jones, North Carolina.**

Answer: The Sermon on the Mount, including the Lord's Prayer, the prayer our Lord taught His disciples to pray, pertains to us of the church age; likewise the Ten Commandments and the law, other than the commandments, also belong to us. They have a message for us that applies to us in a different way than what it did to the Jews. On the other hand, they do not apply to us in the same manner as they did to the Jews. All the Scriptures pertain to all the people on the earth that have had access to them. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). In some cases they have one message for the people in the day they were written and another for us of today. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:4-10).

The tabernacle, for example, with all its forms and ceremonies, required that its ritual be kept in every detail by the Hebrews of the day in which people were required to make offerings of animals and other objects, but today it would be a sin for us who are Christians to make and have faith in such offerings. "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Hebrews 13:10-16).

We do not choose a lamb on the tenth day of the Jewish month, keep him until the fourteenth, and slay him, using him for the Passover Feast as the Jews did. They had to do that or suffer God's wrath on their disobedience. If we were to do that, we would be idolaters. They did this, looking forward to the cross and Christ's offering of Himself on Calvary. Now we eat the bread and drink the wine to show forth His death until He comes again in that day. After He comes the second time, no one will take the bread and fruit of the vine. We are baptized into water to symbolize our death, burial, resurrection, and new walk that we gained when we were saved; our identification to Christ in His death, burial, resurrection, and ascension are thus shown. We wash the saints' feet to symbolize the daily cleansing of the Holy Spirit as He causes the believer to see and confess his short comings, or both his sins of omission and those of commission.

When it comes to the Sermon on the Mount, that, some say, we are not to keep since it offers too rigid a set of rules for the Christian of today and does not apply to him, I think they are wrong; for Christ has set Himself as an example for us. We are called "Christians," which indicates a Christlikeness to be seen in all of us who live the Christian life. He is our pattern; He is our standard and our goal. Paul says: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

We must have Him always set before us as He appears in Scripture; and our efforts must be nothing short of an honest, constant endeavor to attain unto the standard we have in Him. We shall not reach it while here in the flesh; but if we obediently seek to, we shall reach it by and by. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). It is required of us that we be perfect as our Father which is in heaven is perfect; but that does not say that we shall be perfect while here, though strive as we may to attain unto such perfection; but it makes crystal clear to us the fact that we must work toward that end in every diligent effort that we are able. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Philippians 3:9, 10).

Getting back to the modernist whom you mentioned, let it be noted that modernists seem to be doing like Nimrod of old; that is, trying to figure out or devise a way by which to get to heaven in a system of works. This is a self-righteous plan, which makes it necessary that they discard many passages of Scripture that tell us of Christ and the Cross where He won for us our eternal salvation. These modernistic ministers refuse to go to Calvary and there bow as sinners before the feet of Jesus Christ as the only Saviour.

I now refer to those who reject His vicarious atonement for sin. Yet these same hypocrites will quote these wonderful and matchless words that fell from the hallowed lips of our precious Lord and Saviour, seeking to build up a code

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STORIES —for our— YOUTH

PRODIGAL SAM

Esther L. Vogt

"IT isn't fair. It just isn't fair!" Sam Ryan sat on the gray-painted back stoop of his home, with his shaggy brown head slumped in his arms.

Why, he hadn't meant to break that plate glass window in the door. The baseball was kind of hard, and it had simply whizzed in the wrong direction.

"And they act as though I did it on purpose!" he sighed.

Not just the window. Last week it had been Mom's prize winter cactus under the bedroom window he'd stepped on and snapped in two. And the new shirt he'd torn on a nail when he had climbed up the roof of that old shed. Oh, lots of things like that. And how he hated to dry dishes!

Sam groaned as he lifted his head and shook the dark hair out of his eyes. Okay. So he was a pest. A regular stumbling block. A—

"If I wasn't here, maybe they'd be sorry they'd treated me like an old shoe!" He picked himself up from the stoop and gazed absently at the lazy blue sky. "If I wasn't here . . ."

"Run away." A tiny voice hammered inside of him. "Run away. Make them sorry."

Sam caught his breath sharply. Run away? But—but—He looked hurriedly at the kitchen door. Mom would most likely be at the store now, doing Friday's marketing. He could slip away and be gone for miles by the time she returned.

He cast one quick glance at the comfortable old house that had been home to him for all his ten years, and set off in a gallop.

After Sam had trudged for several blocks, he panted. Well, he could slow down now. He'd be gone far, far to the other end of town when Mom came home. And when she'd call him, he wouldn't hear—

"And I won't have to dry the dishes and scrub my hands before supper!" he laughed suddenly. "I can just do what I want to, all the time!"

Yep, his folks'd be sorry, all right. Sorry they'd gotten after him for doing things he couldn't help—or not doing what he was supposed to do.

On, on he walked, past the Whittier School and down toward the tracks. He had never been to this part of town by himself. The houses got shabbier and the streets dirtier, he noticed.

"But I'm a big boy now—don't have to be bossed around by anyone!" he told himself with a smug smile.

Sam caught a whiff of savory beef stew from someone's kitchen and he smacked his lips. Boy, it would be supper time pretty soon and—supper! But I'm not going home Oh well. He had a little money in his jeans pocket. Enough for a sandwich, at least.

He wondered idly if his mom had come home yet, and if she were looking for him. He could see her, standing at the kitchen door, her blue skirt fluttering about her slender legs, as she'd call . . . and call . . .

"Boy, won't she be excited when I don't come!" He tried to forget the sight of her calling him, but somehow, he couldn't.

He stopped to watch a group of boys, playing and shouting in a vacant lot that said "Keep Out." They didn't look as though they needed to be scolded for anything. They were carefree and—

Suddenly a shrill voice called out, "You boys better git outta here, 'fore I call the cops!" A thin whispy woman came running out of a nearby house, swinging a broom in her hands. The boys scattered into all directions, like thistles in the wind.

The woman looked about her, spied Sam and came toward him, fiercely brandishing her broom.

"So you won't scat, will you? Well, suits me fine. Here, Officer!" she called out to a red-faced policeman passing by, "this boy is one of them vagrants. Haul 'em in an' lock him up!"

Sam whirled about quickly. "But Officer, I was just walking along—"

"Well, git on home with ye, son," the man in blue growled. "We can't have boys roamin' the streets when it's gittin' dark!"

The mist-gray pearl of twilight had descended so swiftly that Sam hadn't even noticed. It was time he went ho—. But he wasn't going home!

He swallowed hard, and ambled away. "I wonder where I'll sleep."

Sam walked on. His stomach was beginning to grunt with hunger. He wondered if his mom had baked a chocolate cake. M-m! How he liked chocolate cake with peaches!

Maybe he shouldn't have been so hasty. If he would have been a bit more helpful with dishes, maybe Mom wouldn't have gotten quite so peeved with him. But—well, a fellow couldn't just go home now, as though nothing had happened.

Supposing he went home—said he was sorry for breaking the window and smashing the cactus and not doing the dishes, and all the other things—he'd be sort of telling a lie, for he wasn't really sorry!

"I can't help those things!" he muttered stubbornly, "for it isn't as if I was really guilty of them!"

It was growing darker. Sam hurried down the street and blinked at the blackness of the sky. Where should he go?

"I will arise and go to my father . . ."

Where had he heard those words before? Then he remembered. In Sunday School. From the Bible. The story of the Prodigal. How the son had gone back to his home and told his father he'd been sorry for having been so foolish. Foolish . . . silly . . . stupid . . .

Sam walked on and on, thinking. Maybe he wasn't running away from home. Maybe it was God he was running away from! For he wasn't willing to be sorry . . .

Just then a lanky figure rushed toward him in the darkness and thrust a mysterious package into his hand, then hurried away. Sam noticed the hawk-nosed face of the man as he ran under the street light. He opened the brown paper sack and stared at its contents. Paper money!

At that moment the red-faced policeman strode briskly toward Sam. "So! I've caught ye with the goods, boy!

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DISCERNMENT: Defense Against Deception

(continued from page three)

being deceived so that their works need to be observed with discernment, how much more must the works of godless men be scrutinized. Close study of our vocations in the light of the above considerations will mean a change of occupation for some, and at least a change of occupational emphasis for others. If our vocation, or aspects of it, is founded on error (1 John 4:3), our course becomes clear. We must heed 1 Thessalonians 5:21, and "prove all things, holding fast that which is good."

Many persons naming Christ as Lord of their lives have their foundations made of sand rather than rock, having strayed too far from the Word for trying the spirits. They have built upon the sands of men's sayings—professors, philosophers, psychologists, scientists, and politicians. We must re-examine our foundation support, and by God's grace make the necessary changes! Many will fail at this point, with too much of self present to acknowledge either defective foundations and the necessary steps to correct them, or to recognize the perilous future built on the existing foundations. Their alternative is to play ostrich, sticking their heads in the sand and not facing the unpleasant facts. Others will be tempted by Satan himself to somehow assume a position of neutrality. Do not be deceived, followers of Christ can do no less than try the spirits and determine what is right—and stand for it firmly! The forces of the Deceiver are on the offensive, and good people trying to be neutral and co-exist are part of the problem in today's world rather than being part of the solution. It is mockery to pray for souls if we are not also willing to put legs to our prayers.

Conclusion

Considering the many admonitions of Scripture, and the evidence of blindness on the part of many of those naming Him as Lord, it must be concluded that discernment is not more than partially a gift of God, but is something that comes to us with effort on our part as we walk in the light. Again, the Holy Spirit will guide us into all truth (John 16:13), but the inference is that we must be ready to follow. We must "study to shew [ourselves] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Christian, do not be deluded into thinking these things are optional. The Word says (Revelation 21:8) that included in those having their part in the lake that burneth with fire and brimstone are all liars. It says further (Revelation 22:15) that included in those found outside the gates of the heavenly Jerusalem are ". . . whosoever loveth and maketh a lie." The Holy Spirit and the Word have been given, that we may discern both good and evil. There is no more excuse for the person who loves a lie than for the one who makes it. Thus, whether or not we follow truth has eternal consequences for us and others.

If even God cannot force vision upon persons, it becomes obvious that we as humans cannot do so either. The most we can do, with God's help, is to shed light and pray. Leonard Read, in his article on "Seership" (notes from **Fee**, November 1962), states the issue so well when he says, "Seeing is exclusively a phenomenon of self. No one can make another see. This is self-evident. One can only shed light by which others may see if, having the capacity, they choose to do so. Those attracted by the light will take advantage of it; those fitted only for the darkness will in no way be affected."

It has been the writer's observation and experience that it may be easier to first recognize error in areas somewhat removed from the individual's immediate involvement. Close study of movements, to know them and compare with the Scripture, will bring vision for that area. Perhaps a new concern in another direction is more effective than further repetition of the story one has gone to sleep by. When people are asleep, they do not see in any sphere. If they can really be awakened in one area, they often receive sight in others—because they can then be led.

Only an all-seeing Father can know how much delay there can be between spiritual birth and sight in the practical areas of life, and not have it result in spiritual death. Paul in his letter to the Ephesians (1:12-23, 17, 18), gives thanks for their faith, and prays for their understanding and wisdom from God, that the eyes of their understanding might be enlightened—this is no way denying their faith. It is usually recognized that continued rejection of revealed truth results in spiritual death.

The person receiving vision, as a result of walking in the light, must have care that he then promotes truth for its own sake, and not merely as an expression of self, in which he tries to prove that he is right. Satan never gives up in his attempts to deceive. We must be students of the Word, with self fully committed to the Lord, and men of prayer, if we are "by reason of use to have [our] senses exercised to discern both good and evil" (Hebrews 5:14).—The Free Methodist.

Boys' and Girls' Stories

(continued from page twelve)

Didn't ye hear me when I told ye to git along home? Had to swipe the dough from the laundry, did ye?"

Sam's mouth dropped open in sheer surprise, and grew suddenly afraid. "But—but, Mister, it wasn't me! It was a hawk-nosed man—"

The policeman's face softened. "Huh? Sure? That sounds like Hawkeye Joe's doin's. Well, don't worry. We'll catch him. Here, give me the money. And listen. This ain't no place for ye, son. Why don't ye git on home?"

Home. How wonderful the word sounded! To be safe and snug in his own home again, away from the dark, dirty streets. Eating Mom's good cooking. And—yep, he'd even be sort of glad to dry dishes again—although he probably wouldn't admit it! And—and—well, he really was sorry now, for having been so clumsy and disobedient.

He didn't care if he wouldn't get a ring for his finger, like the Prodigal had—or even chocolate cake with peaches. He just wanted to get home.

"Listen, Mister. Would—would you d-drive me home? I—I guess I'm not s-sure just where—" Sam Ryan was close to tears.

The policeman took Sam by the arm, he tilted his face toward the street light. "Say, ye didn't run away now, did ye? But I can promise ye, y'r mother will be mighty glad to see ye. Shure, I'll take ye home!"

Not only Mom, Sam thought with a sudden happy feeling. So will God! I guess I need Him, too.

What was the name of that story in the Bible? The Prodigal Son—or Prodigal Sam? Well, never mind. Both had decided to come home!—Gospel Banner.

St. Claire Bible Class

The Sunday School Lesson

FOR FEBRUARY 7

'SONS OF THE KINGDOM'

Lesson Text: Matthew 13:24-30, 36-43

Memory Verse: 2 Corinthians 5:10

I. INTRODUCTION

Jesus taught by parables, and in this chapter Matthew records seven of them. These seem to be all closely related and seem to have been delivered on the same day. This word **parable** comes from a Greek word which signifies a comparison, and denotes a likeness taken from a natural object to illustrate a spiritual or moral truth. Simply putting it, parables are stories to illustrate certain truths.

The parable that we will consider perhaps will help us to understand why, even though the influence of the gospel has been in the world for hundreds and hundreds of years, sin and evil still exist and persist in our midst. In fact, this parable reveals that evil shall persist with the good until the end of the world, but then there will be a final and complete separation; the wicked will go to their unhappy destiny, and the righteous into the kingdom of eternal glory. Jesus does not teach, nor does the Bible anywhere indicate anything about this world becoming a Utopia. Jesus knew that to the very end of time His gospel would be rejected by a large part of the world. He knows and recognizes only two classes of people in the world, the saved and the lost. He often spoke of the eternal rejoicing of the saved who will abide with Him in eternity. However, He also spoke of the miseries of the lost, their **wailing and gnashing of teeth.** We wonder why people go on unheeding these warnings which Jesus has thrust before the whole world.

The word **kingdom,** which is used in our lesson today, is a difficult word to define. The word is pliant as it is used in the New Testament. Sometimes the way it is used seems to mean the reign of God in the individual. Then again by its use it appears to mean the general reign of righteousness among men. Sometimes it refers to the church, to all of Christendom, to the millenial kingdom and to heaven. The basic meaning of the word seems to imply Jesus' dominion in the hearts of His people through all dispensations and into eternity. The term **kingdom** as it is used here in this parable probably refers to the effect of the gospel upon the world.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Our Lord used familiar things to give lessons on the kingdom of God (v. 24).

2. Through his servants, the devil works in the most subtle ways to harm the followers of the Lord (v. 25).

3. In many cases, evil men pose as the righteous; but eventually a distinction will be made between them (v. 26).

4. Actions based on rash decisions are often more detrimental than no action (vv. 28, 29).

5. The execution of judgment should always be left to God (v. 30).

6. The emphasis is placed on the tares in this parable (v. 36).

7. The Lord is the sower of all good seed (v. 37).

8. The good seed are the followers of the Lord, but the tares are the followers of the devil (v. 38).

9. The ultimate end of the wicked is eternal punishment in the furnace of fire (vv. 40-42).

10. The ultimate end of the righteous is joy with the Lord (v. 43).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A tale is told of two Scotchmen who emigrated to California. They wanted to have in their new home some reminder of their homeland. One took with him a thistle, the national emblem. The other took a swarm of honeybees.

Years passed by. Fields for a long distance are cursed with the thistle, which the farmer cannot get rid of. But the forests and the fields are laden with the sweetness of honey.

Little did those two men think of what would grow out of their selections, either for good or evil.

Is it not always so? The seemingly insignificant acts mean much to future generations. We are a burden or blessing to others through the little things of life, which are fuller of help or hindrances than we often think.

Beginnings count; we can control beginnings. We can make them what we will. Thoughtlessness may bring trouble to many. Thoughtfulness may bring untold good.—The Friend.

2. Throughout the Bible we discover many contrasts. Love and hate, obedience and disobedience, and externals and internals are only a few of the many contrasted subjects in God's Word. As Christ taught in the University of Practical Experience, He often utilized this teaching technique of contrast and comparison. This we discover is what He did in today's lesson. Christ placed under the analyzing rays of the "contrast lamp" the two subjects of wheat and tares.

At first these two subjects might appear to be far removed from applicability to present-day life. But look beneath the surface! There you will discover that the characteristics of the tares and wheat are reproduced in almost everyone's life. Too often the tares receive more care than the wheat. On the other hand, many people fail to distinguish between the tares and wheat in their life. It is this group of the blind that you should strive to reach as you teach today. Awareness of one's personal sin is thwarted by the liberal's attempt to push humanity up onto an elevated and unwarranted pedestal. Only when people see just how low they are can they then expect to be lifted up by the arms of Jesus.—Senior Bible Teacher (Union Gospel Press).

3. It is natural that junior high pupils have had more limited experience in observing the "tares" mixed with the "wheat" in the world around them than have older Christians. Yet even they have become aware of the fact that among the "children of the kingdom" are found hypocrites, that is, "children of the wicked one." They see wrongdoing covered up or lightly overlooked. They know church-going pupils in school who perhaps cheat in tests or who use bad language. They see people "getting by" or "bluffing" without being caught.

Sometimes young Christians, observ-

ing these discrepancies between profession and conduct are tempted to let down their own standards. For example, when church leaders, preachers, teachers, or church-going parents openly indulge in questionable habits or forms of recreation, the young Christian viewing them may decide that he does not want to be a "sissy" or a "square" and deny himself what other "respectable" people enjoy.

The lesson should help them to see that God does not take lightly the presence of the "tares" among the "wheat," that He knows the truth that may be concealed from others, and that a time of righteous separation is coming.—Intermediate Bible Teacher (Union Gospel Press).

4. The New English Bible translation of this parable, written in words more readily recognizable, will illuminate the story: "The kingdom of heaven is like this. A man sowed his field with good seed; but while everyone was asleep his enemy came, sowed darnel among the wheat, and made off. When the corn sprouted and began to fill out, the darnel could be seen among it. The farmer's men went to their master and said, 'Sir, was it not good seed that you sowed in your field? Then where has the darnel come from?' 'This is an enemy's doing,' he replied. 'Well, then, shall we go and gather the darnel?' 'No,' he answered; 'in gathering it you might pull up the wheat at the same time. Let them both grow together till harvest; and at harvest time I will tell the reapers, 'Gather the darnel first, and tie it in bundles for burning; then collect the wheat into my barn.' "

The story has great truth. It confronts the mystery of wickedness. Why is there evil in our world, in our hearts, and even in the church? The mystery is not explained, but neither is it ignored: **an enemy hath done this.** Wickedness is false wheat in human life. It is a demon beyond human control. Christ made sure His hearers knew there was a conflict between this evil and righteousness.—Bible Student (F.W.B.).

News Notes

(continued from page seven)

During the business session, the conference adopted a recommendation which called for the formulation of plans for the selection of "a minister of the year," to be selected each year. A committee consisting of the Revs. W. Burkette Raper, Fred A. Rivenbark, and C. H. Overman, was appointed by the moderator, the Rev. D. W. Hansley, to draw up such plans as necessary. These plans will be presented at the annual ministers' conference which will meet at Cragmont Assembly in June.

The next semiannual conference will convene with the Ayden church, Ayden, January 13, 14, 1966.

Fourth Union to Meet With Walnut Creek

The Fourth Union Meeting of the Central Conference will convene with Walnut Creek Free Will Baptist Church near LaGrange, North Carolina, on Saturday, January 30. The theme will be, "Seek Ye First the Kingdom of God" (Matthew 6:25-34). The program follows:

10:00—Opening Hymn, "Onward, Christian Soldiers"
—Morning Devotions, the Rev. Joe Barrow
—Prayer for the Success of the Union
—Moderator's Opening Remarks
—Roll Call of Churches and Receiving of Reports
—Roll Call of Ministers
—Business Period
—Report of Denominational Enterprises
—Announcements
—Worship Hour
—Hymn, "Higher Ground"
—Offering and Prayer
—Special Music, Host Church
—Morning Message, the Rev. Ray Allman
—Hymn, "Jesus Calls Us"
—Benediction
—Postlude

Wilson Church to Launch Crusade

The First Free Will Baptist Church, Wilson, North Carolina, will launch a Sunday School Crusade, beginning February 7 and continuing through April 18. The Sunday school will seek to increase the enrollment to 550, with an average attendance of 400. A goal of 400 is also set for attendance in the worship service. This will be an increase of more than 100 per Sunday. The Rev. C. F. Bowen is pastor of the church.

College to Offer Course on "Free Will Baptist Church"

Mount Olive College, Mount Olive, North Carolina, will offer a ten-weeks course on "The Free Will Baptist Church" beginning Monday, February 1, and continuing through April 5. Classes will be held on Mondays from 7 to 9 p.m.

The course will be a part of the Paul Palmer Institute program and will be open to ministers, Sunday school teachers, church officers and any interested persons. The Rev. E. C. Morris, pastor of the Mount Olive Free Will Baptist Church, will be the teacher.

A registration fee of $10 will cover the full cost of the course. No tuition will be charged.

The course will include a review of the history of the denomination, a study of the major articles of Free Will Baptist doctrine, and an examination of church organization.

Interested persons may write the college for an application form or report in person for registration on February 1 at 7 p.m.

College to Host Cape Fear Union

The Union Meeting of the Cape Fear Conference will meet with Mount Olive Junior College, Mount Olive, North Carolina, on Saturday, January 30. The program is as follows:

10:00—Hymn, Directed by the Rev. Kemery Ard
—Devotions, the Rev. W. B. Raper
—Welcome, the Rev. E. C. Morris
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of the Minutes
—Appointment of Committees
—Roll Call of Churches
—Reports of Denominational Enterprises
—Miscellaneous Business
11:15—Hymn, Directed by Mr. Ard
—Offering
—Sermon, the Rev. Boyd L. Shook
12:00—Report of Treasurer
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

Progress Report of Fayetteville Mission

The Rev. Taylor Hill, pastor of the First Free Will Baptist Mission of Fayetteville, North Carolina, makes the following report relative to the progress of the mission which held its first service on February 11, 1964:

Members received, 17; converts, 1; deacons ordained, 4; Sunday school enrollment, 38; average Sunday school attendance, 35; average worship service attendance, 35; average weekly offerings, $60.00; cash in checking account, $195.13; cash in building fund (bank savings), $500.00.

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Questions & Answers

(continued from page eleven)

of ethics, which alone they seek to follow in an effort to get to heaven. In this way they lead the erring into a false hope. Such call themselves Christians, and expect us to do the same while they, in principle, deny the Christ who alone died to redeem their sin-cursed souls. They will talk of both His and their good works while they deny His deity, His virgin birth, His sinless perfection, His holiness, and His eternal judgment of sinners who are committed to an eternal lake of fire and brimstone.

On the other hand, these fundamentalists that you refer to may go too far in asserting that Matthew 5—7 pertains only to those of a future kingdom age. It is true, however, that these chapters, in a particular way, set forth the laws of the Messiah's kingdom; that Israel rejected Jesus as her King when He offered Himself to her as such; that He came back and rejected her as a nation; that whereas, He pronounced a curse upon her for her rejection, He also promised to come to her in the future, at which time she would receive Him; and that these laws will in a future event apply in a particular way to Israel and this coming kingdom. Yet at the same time, some of the very words used here are those used to instruct the people of this very age in which we now live. When that future day comes in which the church, because of her apostasy, will be rejected and Israel will again find favor, it will be because, like Israel in her day of rejection, the church will become complacent, self-sufficient, arrogant, and proud.

It is perfectly in keeping with the general teaching of the Bible that we of today pray the Lord's Prayer, as it is also right for us to pray ". . . Even so, come, Lord Jesus" (Revelation 22:20). There are those who object to our praying the part of the Lord's Prayer, "Forgive us our debts as we forgive our debtors," since that by the grace of God He has forgiven us our debts. They say that we should not only remember this, but that we should remember the obligation that we place ourselves under as we thus pray, and that we should be the more careful to forgive every one regardless of what may be the grounds of the debt others owe us.

I myself also think that we need here to remember that we do have an obligation; and that by this kind of praying we reaffirm our willingness to meet it; and that, therefore, we must not pray this way with an insincere heart, but with a clean heart and a determination to live accordingly.

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PHOTO BY GENE AHRENS

Ten Years Ago in the 'Baptist'

Ground-breaking ceremonies were recently held at the Free Union Free Will Baptist Church, Greene County, North Carolina, for the building of a new auditorium. The Rev. C. L. Patrick is pastor of the church. When completed, the building will consist of a large auditorium, rest rooms, a baptistery, pastor's study, and a choir room.

* * *

The Rev. James Evans has resigned his position as director of Public Relations with Mount Allen Junior College, Mount Olive, North Carolina. The resignation became effective January 4, 1955.

* * *

On January 16, 1955, several of the men of the Beaufort, North Carolina, Free Will Baptist Church met with their pastor, the Rev. James Howard, for the purpose of organizing a "Brotherhood." There were twenty-two men present who became charter members.

* * * * *

The Influence of Secular Environment

In the January 30, 1965, issue of the "Biblical Recorder," we noted a very interesting observation which was made by the editor:

"Signs of the Times: A junior Sunday school teacher in a large church in southeastern North Carolina asked his boys to name as many apostles as they could. The average for each youngster was about two. Taken aback by this, the teacher went sharply in another direction. He asked the boys to name all the songs they knew which featured the Beatles. One boy clipped off the names of more than 20 without hesitating a moment. Draw your own conclusions from this little vignette. It points up the tremendous influence of our secular environment and at the same time it reminds every Christian of the educational challenge facing our churches."

We might conclude with the thought that the challenge faces all churches, regardless of the affiliation.

THE FREE WILL BAPTIST

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February 3, 1965

C. H. Overman, *Editor*

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The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

ALCOHOLISM: A DISEASE?

It is the generally accepted opinion of the majority of persons in America, including many religious leaders, that alcoholism is a disease. In a sense, there is some basis for such a conclusion.

Disease is defined as "an impairment of the normal state of the living animal or plant body that affects the performance of the vital functions." Alcoholism is "the state of being poisoned by alcohol, especially when resulting from drinking." Alcoholism, in the first place, is the "continued excessive use of alcoholic drinks." Such use of alcohol does impair man's normal state, and it does affect the performance of his vital functions. Yet, to place alcoholism in the category with cancer, tuberculosis, etc., just doesn't make sense.

We know what causes alcoholism: namely, alcohol. We do not know, on the other hand, what causes some of the diseases that plague man today. If we did know a sure preventative, we would be foolish indeed if we did not avail ourselves of it. It is our opinion and firm conviction that the only real remedy against alcoholism is total abstinence.

Pertaining to this, Evangelist Billy Graham once remarked: "I realize that many of you will say: 'But, Billy Graham, don't you realize that alcoholism is a disease?' And to this I reply, 'A man may not be responsible for his last drink but he certainly was for his first. No disease germ is powerful enough to lead a man into a pub for his first drink. Drinking was a sin first, a disease last.' "

If it is first a sin, and we believe it is, then the only solution that God honors is total abstinence. The fact remains, however, that two thirds of the adult population in the United States drink alcoholic beverages. Thus, its use in moderation is the accepted custom. Social drinking is the order of the day. A quote by the Rev. Walter R. Young in the January, 1965, issue of "Tomorrow" illustrates what the concern of the church should be regarding social drinking:

"I believe that the church in our day must have a message for the social drinker to save him and his children from the degrading influences of alcohol in any form. The social drinkers are in our pews. Very few alcoholics are hearing our sermons. When the social drinker becomes an alcoholic he leaves the pew for the tavern. Therefore, while we have him in the church we must speak to the social drinker and save him before he is lost to himself and to God and to the church."

The great president, Abraham Lincoln, said: "The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will prove futile. There must be no attempts to regulate the cancer. It must be eradicated—not a root left behind—for, until this is done, all classes must continue in danger of becoming victims of strong drink."

The head of the Methodist Church in the United States, Bishop Gerald Kennedy, said: "We pledge a continual warfare against the liquor interest, being more convinced with every passing year that they represent a destructive force in our society. Why any intelligent people hesitate to discourage the sale and curb the advertising of alcoholic beverages is beyond comprehension. . . . We shall continue to fight until one day, God willing, America wakes up!"

America is guilty of much folly, but none is so great as its attitude toward the sale and use of alcoholic beverages. We say that it is a farce to seek the help of any council on alcoholism to "prevent" alcoholism until we strike at the very root of the matter. The person who drinks the slighest amount must be made to realize that he stands on the very brink of ruin.

the Spiritual Dimensions of Leadership

A sermon preached by Dr. Billy Graham to President Lyndon B. Johnson and invited guests, on Inauguration Day, January 20, 1965, at National City Christian Church, Washington, D. C.

IN THAT day, more than a year ago, when the torch of leadership was transferred, I happened to be with a long-time friend of President Johnson's, and we went immediately to a quiet place to ask God to sustain him for the immense responsibilities which were thrust so suddenly upon him. That afternoon, when he was plaving his hand on the Bible and being sworn in to the high office of President of the United States, we read together a passage of Holy Scripture. It was the prayer of King Solomon upon his ascension to the throne of Israel after the death of his father, King David.

Today, at high noon, as he takes that oath again and becomes President in his own right, I can still think of no finer prayer to begin with than that one.

"In that night did God appear to Solomon, and said unto him, ask what I shall give thee" (2 Chronicles 1:7).

And King Solomon prayed, "Give me now wisdom and knowledge, that I may come in and go out before this people."

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, . . . but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, . . ." (2 Chronicles 1:11, 12).

Last February President Johnson said, "No man can live where I live now, nor work at the desk where I work now, without needing and without seeking the strength and support of earnest and frequent prayer." Humbled by the magnitude of the responsibilities of a high office, a man begins to probe the erratic swirl of events for a prophetic understanding of history; and when he is a spiritually sensitive man he will feel as Lincoln did, that he is a "humble instrument in the hands of Almighty God."

During the next four years, many of you here today will have to make decisions of State, perhaps greater than those of any of your predecessors. You will hold in your hands the destiny not only of America, but of the world. You will lead the richest and the most powerful nation the world has ever known. It is a nation which has been abundantly endowed with material blessings, but it is also a nation in danger of losing its moral moorings and its spiritual perspective. Christ, in whom are hid all the treasures of wisdom, once said, "What shall it profit a man if he gain the whole world, and lose his own soul?" (Mark 8:36). This applies to nations as well as to individuals, for a nation that loses its spiritual courage will grow old before its time. Even if we gain all our material and social objectives, and lose our souls, it would be disastrous. Winston Churchill once said, "Man's destiny is not measured in material computations."

There is a spiritual dimension to leadership which this administration has already recognized. Theodore Roosevelt once said, "The White House is a bully pulpit." So it is! From this city you are already leading the nation to its greatest moral and spiritual heights. Jesus Christ said, "Unto whom much is given, of him shall much be required." Those who have the greatest power always need the greatest guidance.

No government rules except by the will of God. You are leaders, not only as a result of the greatest mandate the American people have ever given, but there is a mandate higher than the ballot box. You have responsibilities not only to all the people of America and to the peoples of the world, but you have also a great responsibility to the God of our fathers.

Even to the most casual observer, it is apparent that there is a growing spiritual vacuum in our nation. Our wealth and our prosperity are in danger of making us complacent and careless in the matters of the spirit. Jesus said, "Man shall not live by bread alone." Many nations have tried it, and failed. Germany declared a neutrality in matters of religion during the thirties. That neutrality created a spiritual vacuum,

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The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

BROTHERLY LOVE

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

During the last two weeks we have been thinking on the two great subjects, "How Christ Loves Us" and "How We Love God." This week we will continue with the subject of "Love" by taking up the matter of man's love for man. Brotherly love is the evidence of Christianity; for the text says, "We know that we have passed from death unto life, because we love the brethren." The evidence is not that we belong to a certain church, or denomination, or because we are of a certain race or nation, or because of the fact that we have done great things in the sight of our fellowman, or that we are good moral human beings; but the test is "because we love the brethren." The text continues, "He that loveth not his brother abideth in death."

It is desirable that we get two things fixed in our minds: first, that we should know our natural and ruined state—the state of death; and second, that we should know that that state is changed, and that the ruin is averted—by the passing from death unto life. Becoming a Christian is a holy and happy experience, and Christianity is the evidence of our love to God and man. There are many ways of ascertaining our true Christian character. We can do it by careful examination of the Scriptures, by the desires and the delights of our hearts and lives, and by the inward testimony of the Spirit of God with our spirits, that we are the children of God. Our text furnishes still another: "We know that we have passed from death unto life, because we love the brethren."

The two states or conditions of man are spoken of in the text and in the context. The first condition of man by nature, and later by practice, is the state of death. Death is the condition of all the unregenerate. They are spiritually dead; they are dead by law. They are under the sentence of death. Christ said, ". . . he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). And in Romans 5:12 we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Every sign of death is upon the soul of the unconverted. As it respects God, Christianity, and the proper exercise of its spiritual faculties, the soul is really and properly dead. There is a coldness and a lack of spiritual feeling. There is no, or little, desire after God. No abiding sense of God's existence or omniscience, omnipresence, justice, or goodness. Paul describes them in Ephesians 2:12 as ". . . having no hope, and without God in the world."

During his unconverted state, man lives to and for self alone. He has no thoughts or desires beyond this present world. He is altogether alienated from life in God. But in his conversion a change is wrought. His powers are quickened—his understanding, his will, and his affections are all changed; and he becomes interested in spiritual things. So "old things pass away, and all things become new" to him. There is no question but that this change may be ascertained to the satisfaction of ourselves and others. The knowledge that we have passed from death unto life is the privilege of every Christian; and when experienced, it produces great comfort of mind and heart.

The certainty of this change is contained in the phrase, "because we love the brethren." Brethren includes all Christians—all humanity. For we who love God will love even the rankest of sinners, doing our best to point them to the God we love and serve.

There are many things to take into consideration regarding this love to the brethren. It must be a spiritual love. It is not to be for any human excellency, or ornament of mind or disposition, but because they are the spiritual seed of Jesus Christ. It must be constant. The writer of Hebrews says in the thirteenth chapter, Verses 1 and 2, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It must be at all times, and under all circumstances. It must be universal. God intends it to be to all the brethren; of every name, creed, and country; to the rich and the poor, to the great and the small. How we need to know and practice James 2:1-16! It must be made manifest. There is a great need of the manifestation of our love one to another. We can show it by words of love, by doing good and causing good to be done to them, and by our sympathy. Have we stopped to consider how much a word or act of sympathy would mean to a brother or sister in trouble? So many have fallen by the way when tempted or persecuted, for the lack of love from someone they loved and trusted.

Love to the brethren is evidence, evidence that cannot be denied or refuted, that we have passed from death unto life. Without this love all claims to life are counterfeits. They have nothing to back them up. In Galatians 5:22 the firstfruit of the Spirit listed is "love." It is one part of the fruit of the Spirit which the Christian only possesses. Brotherly love practiced is true conformity to Christ's holy likeness, and obedience to His holy commandment. He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Then brotherly love is the true obedience to the gospel. This is the only true badge appointed as proof of our possession of Christianity; for, "By this shall all men know that ye are my disciples, if you have love one to another." This is the only sure sign of our true love to God. The Bible says again, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother who he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21). First John 4:12 says, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

Oh that all would learn the happiness, dignity, and safety of the Christian's state in true love toward God and one another! It is so very important that we have the evidence of brotherly love. There is nothing that will stand in its place; for "He that saith he is in the

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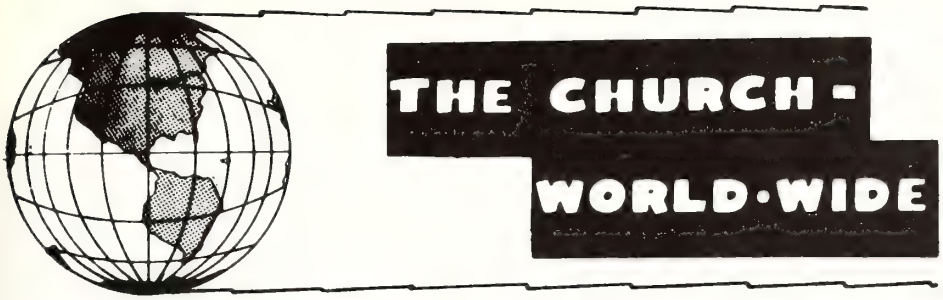

'Liberalized' Law on Churches Proposed in Yugoslavia

BELGRADE (EP)—A draft law designed to "liberalize" the status of churches and religious communities in this Communist country will be introduced in parliament next month, according to Tanyug, the official Yugoslav press agency.

It is said the proposed legislation was designed to amend and supplement the current law on the Legal Position of Religious Communities passed in 1953.

The agency said the bill would include provisions enforcing the separation of church and state, proclaiming freedom of thought and religion, and giving Churches the right to hold other private property besides worship centers.

In addition, the agency noted, the bill proclaims the right of Churches to set up seminaries for the training of clergymen, specifies and increases the number of places where collections may be made for religious purposes, and establishes the equality of all religious communities under the law.

At the same time, it said, the draft prohibits the abuse of Churches and religious communities for political purposes.

According to Tanyug, most of the provisions are included in the present law, but the expanded right of Churches to hold private property will be an innovation.

British Catholics to Promote Private Reading of Bible

LONDON (EP)—A campaign to popularize the private reading of the Bible among Roman Catholics in Great Britain is being launched here by the British Catholic Biblical Association.

A group of Bible experts from Britain, Rome, and Holland, headed by Archbishop John C. Heenan of Westminster, met here to discuss ways of introducing the Bible to schools and parishes.

"Our aim is to try to make the Bible a live issue for Catholics," said Father Reginald Fuller, S. J., who was chiefly responsible for obtaining authorization for the publication in Great Britain of a Catholic version of the Protestant Revised Standard Version of the Bible.

He said the association is seeking to provide a system of notes to aid in Bible-reading, similar to aids made available through Protestant Bible reading groups. "Bible vigils" in churches and correspondence courses also are planned, it was reported.

Japanese Establish Congo Fund

TOKYO, Japan (EP)—A Martyred Missionaries Emergency Fund has been set up, it was announced here by the Rev. Kenny Joseph, TEAM missionary serving as chairman of the fund committee. The fund was established to give opportunity for Christians to help the families of missionaries slain in the Congo, Mr. Joseph indicated.

A similar fund last year for the families of missionaries killed by Communists in Viet Nam was warmly supported by the Japanese.

Religious Christmas Stamp Urged for U. S. in 1965

CLEVELAND (EP)—A Cleveland minister has urged the Post Office Department to issue a 1965 Christmas stamp of religious design, in keeping with the religious nature of the feast and holiday.

The Rev. Ralph E. Dessem, pastor of North Royalton Methodist Church, wrote to Postmaster General John R. Gronouski to charge that this year's special stamp "failed to portray the true significance of Christmas."

A stamp collector for many years, Mr. Dessem pointed to religious stamps issued by other countries at Christmas time and said that the United States should do the same. He admitted that because of the always-present church-state controversy it might take some effort to come up with a design suitable to all religions, but that he was sure it could be done.

Christmas, he pointed out, is celebrated to honor the birthday of Jesus Christ. This year's stamps—separate drawings of a sprig of holly, mistletoe, pine cones and poinsettia—fail to indicate the nature of the feast, he said.

Many of the stamps go on letters to friends of Americans overseas, he said, and the absence of a truly Christmas motif on the U. S. Christmas stamp could give those in other nations the erroneous impression that Christmas in the U. S. is only "a great secular celebration."

Judge Returns Reference to God in Oath for Grand Jury Foremen

PITTSBURGH (EP)—An Allegheny County judge has returned a reference to God to the oath for Grand Jury foremen after it had been eliminated by the Pennsylvania Supreme Court.

As prescribed by a committee of 13 judges and lawyers appointed by the State Supreme Court, the oath began: "You, as foreman, do solemnly swear . . ."

Judge William F. Cercone changed it to: "You as foreman, do swear by Almighty God . . ."

At the end of the oath he added the phrase: "as you shall answer to God in the last great day."

Commenting on the change, Judge Cercone said: "This country was founded on a belief in God and has prospered in that belief." He said he felt that reference to God "adds to the significance and the sacredness of the oath and cannot offend the concept of the separation of the church and state."

According to Judge Cercone, state's high court had said the prescribed form was to be "followed substantially," a stipulation which he felt allowed some modifications.

Church of God Charges Persecution in Mexico

CLEVELAND, Tenn. (EP) — Persecution has broken out again in Central Mexico against the Church of God, according to reports from church leaders there received in the organization's World Missions office here.

"During one of the uprisings, the church of masonry construction in San Francisco Acuautla was totally demolished," reported Alejandro Portugal, Jr., Mexico superintendent for the Church.

"Agitated by the local Catholic priest," he claimed, "the people formed a mob of several hundred persons who followed the priest in his destructive labor."

The destructive force of the mob was the result of several months of agita-

(continued on page sixteen)

News Notes

COLLEGE DEVELOPMENT FUND DINNER

The East Rockingham Free Will Baptist Church, Rockingham, North Carolina, will hold a benefit dinner for the development fund of Mount Olive College at 7 p.m.; Saturday, February 6, the Rev. Walter Carter, pastor, has announced.

President W. Burkette Raper will attend the dinner and discuss the building program now underway on the new 90-acre campus of the college.

Church to Observe Mount Olive College Day

Sweet Gum Grove Free Will Baptist Church in Pitt County, North Carolina, will observe Sunday, February 7, as "Mount Olive College Day," the Rev. W. H. Willis, pastor, has announced. President W. Burkette Raper will speak at the 11 a.m. worship service.

Johnston County Ministers' Fellowship to Meet

The regular Fellowship of the Original Free Will Baptist Ministers of Johnston County, North Carolina, will meet at the First Free Will Baptist Church in Smithfield on Monday, February 8, at 7:30 p.m. All ministers of the fellowship are urged to attend.

An aged pair known for their contentment, affection and happy Christian lives, were asked, as they spoke of many joys that had been their portion, "Have you, then, had no clouds in your sky?" "Why, yes! Where else could all the blessed showers come from?"—Unknown.

Coming Events

February 14—St. Valentine's Day

March 5—World Day of Prayer

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

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ATTENTION UNION MEETINGS

"The Free Will Baptist" would like to have the names of all the clerks, or secretaries, of the Union Meetings in North Carolina. Please send such information to the Editor, P. O. Box 158, Ayden, North Carolina 28513.

IS GOD A MONSTER?

Mina Arnold Young

IS GOD a God of love, or is He a sadistic monster, seeking for opportunities to punish and torture those who do not follow His commands?

There are those who would have us believe that God is cruel, more lacking in compassion than even the most depraved human being. This they try to prove for the Bible itself!

One of their chief talking points is the wholesale slaughter of ungodly people. God sent the flood upon the earth, which ended the lives of all except Noah and his family. God commanded the Israelites to destroy all the people living in the land of Canaan, including the women and children. Certain other tribes were marked for destruction at certain times.

Yet God had allowed these heathen nations to go on in their unspeakable vileness for many years. He had given them opportunity to repent. Instead they became worse and worse. They were not happy, living as they were. It was no favor to their children that they were brought into the world. So God in His mercy cut them off, before more children could be born who would go even farther than their parents on the downward road.

When God led the Israelites into the land of Canaan, He knew that if the heathen nations were allowed to remain, sooner or later they would lead the Israelites astray. But the people of Israel did not obey God completely, and left some of the people of the land. Old Testament history is full of the stories of the results. The Israelites were continually being influenced by the heathen around them. They would forsake the Lord for a time, and then God would allow trouble to come so that they would turn to Him again. Then after He delivered them they would serve Him for a little time and then gradually drift into idolatry again. No wonder God wanted those heathen people destroyed!

We may meet those who believe that God marks some for destruction, giving them no choice in the matter. They use King Pharaoh for an example, and the Scriptures that state that God hardened his heart. Yes, God hardened Pharaoh's heart as an oven hardens the clay article that is baked in it. It sets it more firmly in its own shape. Before we read that God hardened Pharaoh's heart we read that Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exodus 5:2). Pharaoh had already marked out a path for himself. He would not change, no matter how much opportunity God gave him. The more he resisted God, the more his heart was hardened. The claims of God upon his life will always harden the heart of the one who refuses to acknowledge them.

And then all those poor Egyptians who were drowned in the Red Sea after the Children of Israel had crossed in safety! But those same poor Egyptians had seen the wonders that God did in Egypt. They had had the opportunity to turn to God if they wished to do so. Perhaps many of them had, for the Bible tells us that a "mixed multitude" went out of Egypt with the Children of Isreal (Exodus 12:38). Those who hardened their hearts along with Pharaoh deserved to share Pharaoh's fate. Those who feel so sorry for Pharaoh and his drowned army do not seem to share the same compassion for the poor little newborn Hebrew boys whom they had so blithely tossed in the river!

But God did not always send judgment upon those who deserved it. Nineveh was a very wicked city. Its people had treated the Israelites most cruelly. Yet God saw that many of the Ninevites would turn to Him if they had the opportunity, so He sent the prophet Jonah to warn them that their city would be destroyed. Jonah did not want to go. He knew what cruel enemies the people of Nineveh were. He also knew that a kind God had bidden him to go, and that if the people repented, God would spare them. So he went in the other direction, until God brought him back. When he finally warned the people of the city, they repented as he had feared they would, and God spared the city.

There have always been those who would find fault with God. There always will be. Most people can see what they look for, whether it is there or not. If you meet one of these people who believes that God is a God of brutality and hatred, challenge him to read Psalm 23 every morning and evening for a month!—Gospel Herald.

Mother is the name of God in the lips and hearts of little children.—Thackeray, quoted in **With Love to Mother** (Fleming H. Revell Company).

EQUANIMITY AND FAITH

EQUANIMITY in a troubled world is like an oasis to the weary desert traveler. From the very dawn of history there have been trials to try men's souls; but to the one who exercises faith in God, all trials become smaller, and ultimately we wonder why we were so fearful and concerned.

Believing we can do a thing is more than half the battle. God has always demanded strength and courage in His people; and even though discouragement will often come, we must learn to recognize it as only a part of our human imperfection. Discouragement comes to the best of us and is certainly no discredit; the discredit comes when we yield to the voice of the tempter and quit because the going becomes hard. God's people are the ones who work on through prosperity and despondency with a continuity of hope and expectation. Robert Louis Stevenson once said, "Quiet minds cannot be perplexed or frightened, but go on in fortune and misfortune at their own private pace, like a clock during a thunderstorm."

No doubt the faith and composure of Moses, as they were pursued to the very edge of the Red Sea by the hosts of Pharaoh's armies, was very encouraging to the Children of Israel as he said, ". . . stand still, and see the salvation of the LORD, . . . for the Egyptians whom ye have seen today, ye shall see them again no more for ever" (Exdous 14:13).

Through equanimity and faith, Gideon, according to God's command, reduced his army of thirty-two thousand men to a small company of three hundred, and was still able to crush the immeasureable strength of the Midianites.

By calm resolve to obey the will of God, even in the face of mockery and ridicule, Noah labored with his hands to build the ark, and for a hundred twenty years ceased not to preach the Word of God to his persecutors.

I am fully persuaded that if America, today, would only return to the faith and ideals embraced and practiced by our founding fathers, that all the forces of Socialism, Communism, and all of the atheistic forces of Satan could never prevail against this Christian nation. May our God let us see that day!

It is a sad but true fact that our people have lost their real sense of moral value. Prominence and popularity have become will-o'-the-wisps pursued by a pleasure-bent populace, rather than a dedicated search for honesty, truth, and virtue. We have forgotten to seek first the kingdom of God and His righteousness, believeing that all the needful things will be added. Solomon sought God first, and there were added riches and wisdom that have not been surpassed since that day.

There are several factors that are deterrent to moral or spiritual progress. For one thing, we are afraid to take a stand for what we know is right because it might incur public criticism or jeopardize our popularity. It has become very unpopular today to display in any way a spirit of nonconformity, so most choose to drift along with the crowd rather than chance being called an eccentric or a reactionary. I believe that we can say, with no discredit, that Jesus was one of the most pronounced reactionaries of His day. Wouldn't it have been called reactionary when He went into the temple and overthrew the tables of the money-changers and profiteers? Or when He rebuked the Pharisees for their ritualistic practice of religion? And most of all, when He supplanted the law of vengeance with the law of love and self-sacrifice?

It has always been and shall ever be men who have dared to stand alone, if need be, against the clamor, din, and toadyism of those seeking to please a vain and foolish majority; it has always been men of morality, virtue, truth, and right who have led our nation in its greatest upward strides.

Conceit or vainglory are not uncommon factors of hindrance to those who would climb higher spiritually and morally. It was those things that brought about the downfall of Saul, also of Herod who failed to give God the glory and was eaten of worms. Through pride and vainglory Lucifer lost his place in the elysian fields of heaven and was condemned to eternal degradation and punishment. God was aware of this inherent weakness of man when He warned the Children of Israel against such (Deuteronomy 8:11-20). Self - esteem, when practiced to excess, will often lead one to the opinion that he is self-sufficient, and also superior in intellect, because he is able to see the deficiencies of others; but the things he is most blind to are his own shortcomings, which makes him ignorant above all. Lowell has said, "All men who know not where to look for truth save in the narrow well of self, will find their own image at the bottom and mistake it for what they were seeking."

If ever we feel impressed with our own importance, we should take time to consider how well the world must have gotten along without us before we were ever born; then we could cease to worry about how it was going to get along without us after we are dead.

I believe that above all God is pleased with harmony and unity among His people, when that harmony can be achieved without compromise of spiritual integrity. At times like this, singularity is not a vice but a virtue. Jesus experienced this when many of His disciples turned away and walked no more with Him. But Peter spoke out as a rugged individualist when he said, ". . . Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). Yes, God loves the person who is so completely dedicated as to stand alone for truth and right. Paul said, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." (2 Timothy 4:16-18).

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COMMITMENT

This day I commit my life to God . . . I shall walk in His ways, and strive to do His will . . .

My faith shall be fearless and my trust with restraint . . .

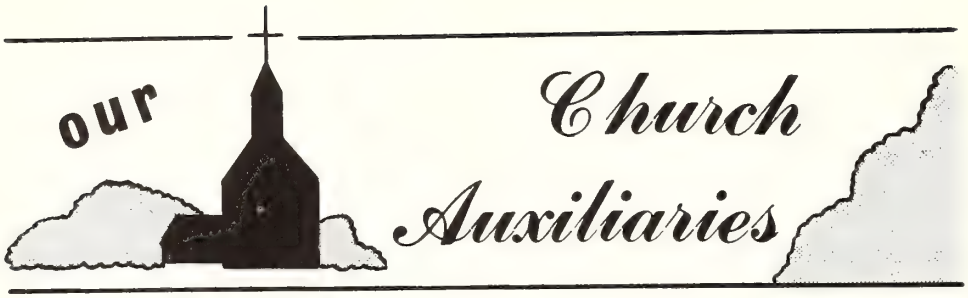
What burdens are mine I shall bear with patience . . .

What I cannot change, I will meet without complaint . . .

I will keep my conversation wholesome, my conduct courteous and my conscience clear . . .

Grateful for life and mindful of its many gifts I shall remember my blessings and strive to live worthily of the bounty I have received . . . Thus shall my hours be spent . . .

When day is done, peace will be mine, unsullied memories will be my sunset and thanksgiving my evening song! — Alfred Grant Walton.



Vanceboro, N. C. — The Woman's Auxiliary of Oak Grove Free Will Baptist Church held its first meeting of 1965 on January 19, in the home of Mrs. Pauline Shivers with sixteen members present. Mrs. Shivers, the president, presided over the meeting which opened with prayer by Mrs. Geneva Lewis. Mrs. Geraldine Carrow, secretary-treasurer, called the roll and received the dues. A motion was made by Mrs. Mildred Cox and carried to buy a book for the Mount Olive College library in memory of Mr. Heber Barrow. Officers for the new year are as follows: president, Mrs. Pauline Shivers; vice-president, Mrs. Lucille Nobles; program chairman, Mrs. Lillie Jones; sales manager, Mrs. Lillian Carrow; Children's Home chairman, Mrs. Mildred Cox; youth chairmen, Mrs. Shirley Adams and Mrs. Rochell Dollors; secretary-treasurer, Mrs. Geraldine Carrow; benevolence chairmen, Mrs. Geneva Lewis and Mrs. Minnie Gardner; publicity chairman, Mrs. Edna Garris.

"Many Thousands Still Are Bound" was the program which was presented by Mrs. Lillian Carrow. The meeting adjourned with prayer by Mrs. Pauline Shivers.

Refreshments were served by the hostess during the social hour.

Four Oaks, N. C. — The YFA of Bethel Free Will Baptist Church held its monthly meeting Sunday, January 24, at the church. The meeting was called to order by the president, Pat Lassiter, and Danny Lee offered the opening prayer. The roll was called and the minutes read and approved. An offering was taken and blessed by Gayle Hill. The treasurer's report was also given.

The program, "Knowing True Peace," was presented by Danny Lee, Ann and Gail Gilbert, and Vicky Evans. As a project for the month the group decided to make tray cards for the Johnston Memorial Hospital for Valentine's Day.

Officers for 1965 were elected as follows: president, Cathy Evans; vice-president, Vicky Evans; missions chairman, Gayle Hill; educational chairman, Pat Lassiter; study course chairman, Becky Nowell; program-prayer chairman, Gail Gilbert; benevolence chairman, Judy Allen; recording and corresponding secretary, Ann Gilbert; outreach secretary, Danny Lee; treasurer, Dennis Lee. The youth director for the year is Mrs. B. L. Shook.

After singing "The YFA Enthusiasm," the group was dismissed with prayer by Pat Lassiter.

Vanceboro, N. C. — The YFA and AFC of Juniper Chapel Free Will Baptist Church held their installation services for the new officers during the evening worship service Sunday, January 24. The service opened with the group's singing "In the Service of the King." This was followed with prayer by Belva McGowan. The offering for the evening was divided between the two groups. Miss Velma Morris, president of the woman's auxiliary, presented the pastor, the Rev. Phillip Rice, who was the installation officer. Mr. Rice stated that the YFA and the AFC officers were being installed together.

In the center of the pulpit there was a tall white cross banked with greenery. To one side was a table on which were golden crowns for each officer-elect. After the charge to the new officers had been read, a solo, "Take Up Thy Cross," was sung by Nancy Wilson. During the singing of the third verse a spotlight was turned on the cross. As Mr. Rice called the names of the officers-elect, they came forward and a gold crown was placed on their heads. Then the duties of each officer were read to them.

The officers for the YFA and AFC consecutively are presidents, Cynthia Mills and Merle Tripp; vice-presidents, Carolyn Morris and Connie Fillingame; missions chairman, Betty McLawhorn; educational chairman, Ronnie Spear; study course chairman, Nancy Wilson; program-prayer chairmen, Carolyn Morris and Sherle Tripp; benevolence chairman, Belva McGowan; secretaries, Joan Kay Morris and Debbie Spear; treasurers, Arlinda Wilson and Debbie Spear.

After the officers were installed, a trio sang "Must Jesus Bear the Cross Alone?" During the third verse of this hymn, all the officers knelt facing the cross. At the close of the third verse, the pastor prayed the prayer of dedication; then the trio sang the fourth verse. After the pastor's closing remarks to the auxiliaries, a solo, "In the Shadow of the Cross," was sung by Carolyn Morris.

For the evening service Belva McGowan gave a talk on "The Life of Saint Paul."

Dunn, N. C. — The Woman's Auxiliary of Robert's Grove Original Free Will Baptist Church met on Tuesday night, January 19, in the fellowship hall of the church with Mrs. Sam Barefoot and Mrs. Corbin Barefoot as hostesses. The meeting was called to order by the president, Mrs. Ottis Carroll; and Mrs. Corbin Barefoot read Hebrews 13:1-3 for the devotional. Mrs. Sam Barefoot led the group in the evening prayer.

During the business session a new roll was made and the minutes of the last meeting were read and approved. The offering was then taken. The group discussed the completion of the kitchen and made plans to go forward with this and then set something else as the auxiliary goal for this year.

The program, "Many Thousands Still Are Bound," was discussed by Mesdames Sam Barefoot, M. M. Tew, James Spell, and Boyd Peters. Mrs. Tew led the group in prayer and offered the benediction.

The hostesses served hot coffee, fruit cake, pound cake, and party goodies to the nine members present.

Palmer Memorial Installation Service

The Woman's Auxiliary of the Palmer Memorial Free Will Baptist Mission, Raleigh, North Carolina, held its installation service on January 24, 1965, at the church. The service consisted of a solo, "Beneath the Cross of Jesus," by Mrs. Moses Farmer; a talk entitled, "What Is the Woman's Auxiliary"; the installation of the officers, which was carried out with each one carrying a lighted candle as all sang "Seal Us, O Holy Spirit." The prayer of consecration was offered by the pastor, the Rev. Ed. Taylor.

The officers are as follows: president, Mrs. Albert Woodard; vice-president, Mrs. Carl Dudley; secretary - treasurer, Mrs. Freddie Johnson; youth chairman, Mrs. Ralph Beamon; missions chairman, Mrs. Ed. Taylor; program chairman, Mrs.

Lawrence Garris; study course chairman, Mrs. Louis Puckett; benevolence chairman, Mrs. Earl Phillips; orphanage chairman, Mrs. Ed. Taylor.

Fountain, N. C. — The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, January 22, in the home of Mrs. Lester Gay with twelve members present. The meeting was opened by the group's joining together in singing "O Zion, Haste." Mrs. Robert Oakley, president, used for her Scripture lesson, 1 Timothy 6:18, 19. Mrs. Lovelace Gardner prayed the opening prayer. Mrs. Adell Summerlin, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting. Mrs. Oakley read a thank-you note. Plans were made to send $10 to the Arizona-Mexico Missions. Also plans were made for the auxiliary to serve a fellowship supper to the East Carolina College students in Greenville on Monday, February 1, 1965, at 5 p.m .

The program chairman, Mrs. Ruby Gardner, opened the program with prayer and gave a very interesting talk on the program topic, "Many Thousands Still Are Bound," written by Mrs. Almond Warrick. Mrs. Gardner used for her Scriutprue, John 14:6; Romans 10:13-15, and Hebrews 13:1-3. Mrs. Robert Oakley prayed the closing prayer.

At the conclusion of the program the hostess served refreshments to the group.

Fountain, N. C. — The Young Peoples Auxiliary of Aspen Grove Free Will Baptist Church met Thursday night January 7, in the home of Angie Owens. Evelyn Morgan gave the program. After the business session, the hostess, Mrs. Ben Turner Owens, served refreshments to the thirteen members present.

Fountain, N. C. — Otter's Creek Free Will Baptist Church held its monthly meeting Friday night, January 22, in the home of Mrs. Raymond Jefferson. In the absence of the president, Mrs. Fred Tyndall, Mrs. Mary Wooten presided. The Rev. Charlie Hamilton, pastor of the church, prayed the opening prayer. Mrs. C. D. Hamilton used for the Scripture lesson, Hebrews 13:1-3. Mrs. Reuben Keele, program chairman, read the program, "Many Thousands Still Are Bound."

Mrs. Wooten presided over the business session and Mrs. Wren Abrams, secretary, called the roll and read the minutes of the last meeting which were approved. Mrs. Bell Hinson, treasurer, received the dues and gave her report. Mrs. Sadie Lilley prayed the closing prayer.

After the business session the hostess served chicken salad sandwiches, potato chips, cookies, and iced drinks to the twelve members and four visitors present.

OBITUARIES

MR. JESSIE EDMUND MIZELL

On Saturday morning, April 11, 1964, God called from our midst a kind and loving husband and father, Mr. Jessie Edmund Mizell. We hated to part with him and miss him so, but we know he has gained a richer life where there will be no more sickness or sorrow.

Mr. Mizell was born July 17, 1883, and left behind to mourn their loss a wife and seven children. He was a member of the Rose of Sharon Free Will Baptist Church in Martin County, North Carolina. He always looked forward to each service of the church, and when he left he had a feeling of peace for having been privileged to attend.

Daddy, we miss you so very much,
Your soft voice and tender touch;
And most of all your patient ways,
And courage shown in your last days.

We hated to see you depart that lonely day,
But your expression seemed to say,
"So long, loved ones, I must be on my way,
But we'll meet in heaven some sweet day."

Written by
His Wife and Children

IN MEMORY OF "Lizzie" McAdams

The Rev. Elizabeth R. "Lizzie" McAdams was born October 1, 1884, in Luverne, Alabama, where she was converted at the age of six. She united with the Free Will Baptist church and was an ordained minister for 52 years, making her home much of this time in Texas. Sister McAdams was a member of the National Home Mission Board in the early years. She traveled among our churches as an evangelist, was promotional secretary for various departments of work, and pastored a number of churches. She served with her husband as a missionary team in the South Sea Islands for a short time. Many of our leading preachers of today were converted under the preaching and mission ministry of this dear woman.

Mrs. McAdams went to be with the Lord September 1, 1964, after a short illness. She was laid to rest by the side of her husband, the Rev. H. M. McAdams, who passed away a few months before her.

Sister "Mac," as she was affectionately known among us, left this world with a strong testimony of praise and victory. She was eighty years old. She continued her interest in all the work of the National Association until the last, especially that of home missions and church extension. She sent offerings monthly for this work during the past several years and wrote a letter monthly to the general director renewing her pledge of prayer support.

Another great soldier of the cross has joined the host of saints in heaven, and by the grace of God this writer is determined to be with those who have a "glad reunion day."

Homer E. Willis
General Director of
National Home Mission Board

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"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

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NOTES AND QUOTES

By J. C. Griffin

SEMIANNUAL MINISTERS' CONFERENCE

Our semiannual meeting of our Ministers' Conference, which convened at East Rockingham, North Carolina, Free Will Baptist Church, was well attended, considering the cold weather which was rough to start with and gradually grew worse as the hours came and went. It was thought best to close out at twelve o'clock on Friday and start home. This was well for those who lived at a distance. Personally I was a little opposed at first; but before I reached home, I thought that it was a wise decision.

I hope to see those brethren who could not attend this semiannual session at Cragmont next June. So may we pray much and be prepared by the workings of the Holy Spirit to make up for the short semiannual session.

Through our Ministers' Conference we have a fellowship that we cannot have in our State Convention, conferences, and union meetings because of the fact that we are busy planning for the promotion of our various departments, thus debating, writing, making, and passing resolutions. So, right now, my brother ministers, let us begin thinking and planning for our Cragmont meeting in June. Brethren, please do not plan revival meetings during the time for our Cragmont meeting. Churches should be willing to release their pastors and, furthermore, make an offering to help pay the expenses of the pastor to attend the Ministers' Conference. If you will do this, it will make your pastor to be a better pastor.

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Absolute obedience to the known will of God is the secret of Christian progress. —Selected.

Missions

BOARD OF MISSIONS REPORTS PROGRESS

The North Carolina Board of Missions reports that Free Will Baptist gave approximately $27,000 to missions through the State Convention last year. Approximately $10,000 was given to all conference mission programs, making a little more than $1 per capita giving to missions for the year. A minimum budget of $50,000 has been set for this year. Thus far gifts are running a little ahead of last year; however, the income is not keeping pace with the opportunities. To meet the budget, giving should be increased and others enlisted to give.

Wildwood, between Newport and Morehead City, has been organized into a full church and is progressing. The church was organized with 37 members.

Hillsberry Mission, Clinton, has about 40 members, with an average Sunday school attendance of 50. It has an education building worth approximately $30,000. After Easter the mission will be organized as a church.

Palmer Memorial, Raleigh, is supporting the entire denominational program and is making progress. They are buying a two-acre site, valued at $7,000, on which they plan to build.

There is a thriving mission in Rockingham and several other missions in the western part of the state.

The property in Jackson Heights near Kinston will be paid for the first part of February and will be worth more than $4,000. The board of missions gave $2,000 for it. More than a half dozen families have pledged their support to the work there when it is begun. A building for worship will cost nearly a hundred dollars per month. The board hopes to begin an organization there in the spring and a building during the summer to house the organization. Prayers and financial help for this project are needed.

The mission in Fayetteville has requested to be organized into a church in the near future. The people are carrying their own load. The minister holds a job and collects no pay for his work with the mission.

The mission in Virginia Beach, Virginia, is less than a year old; however, offerings have averaged more than $150 weekly since its beginning. It has an average attendance of between fifty and sixty. Until property can be purchased, the people are renting one of the school buildings for worship. The people are buying a parsonage and have called the Rev. Bobby Bazen as full-time pastor. The mission is a member of the Albemarle Conference.

Central Conference missions are progressing at Roanoke Rapids and Weldon.

Fifteen adults, men and their wives, carry on the work of Mexican missions. Seven are Americans and eight are Mexicans. With headquarters at Eagle Pass, Texas, and Nogales, Arizona, the work consists of 15 mission stations, or preaching points. Several of these are organized churches.

Used clothing can be used in the Mexican work. Send good used clothing by truck to the Rev. J. E. Timmons, P. O. Box 517, Eagles Pass, Texas, or to the Rev. John B. Elliston, P. O. Box 550, Nogales, Arizona. If you do not have money for the freight charges, send the clothes collect. There is no longer any free shipping because too much was being sent free.

The school is in operation in Nogales by Arizona-Mexico Missions. There are four ministerial students and eight day students studying other subjects while taking Bible-centered subjects. A native can be sponsored in Christian work for $52 monthly, and a student can be sponsored in the school for $12 monthly.

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FOLLOWING CHRIST

by Barbara Becton

I would like to take this opportunity to thank my friends in North Carolina who are supporting me with prayers, offerings, and other gifts. I indeed ap-

(continued on page fifteen)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What physical condtions may we expect to be prevalent during the millennium?—J. C. C., South Carolina.

Answer: I believe that it is the consensus of scholarly opinion among those who believe that Christ is to reign here on this earth for one thousand years, that this present age is not to end by the depopulation of this earth during the great tribulation; but rather births and possibly deaths will occur in the millennial age as is now true, except then it will be under holier and happier conditions than the unoccupied and worthless territories such as the great deserts now are. These will then be put to a useful employment by people that will act perfectly in accord with Jesus' wholesome reign and to an advantage not heretofore conceived by the fallen human heart, and the church will sit with Christ in His kingdom throughout the whole of this time just as Christ now sits with God the Father on His throne.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. . . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:1, 2, 5-10).

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:6-9).

"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in mount Zion from hence forth, even for ever" (Micah 4:1-7).

The people of the raptured and resurrected church, those who were in this way and by this means saved from "the hour of temptation" (see Revelations 3:10), or "great tribulation" that will possess glorified bodies, will not be among those that populate the earth during the millennial. "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne" (Revelation 3:21). "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

The church with her Lord will probably be in the air all the time the earthly peoples enjoy the pleasures of the glorious reign. Those on the earth will have natural bodies that have not been glorified in the resurrection as will be the case with the members of the church that will have glorified bodies.

This glory of those with glorified bodies will be manifested to the population on the earth will be a constant reminder of the goodness of God and the sacrifice of Jesus Christ our Lord on Calvary's Cross. In the presence of this glory and in the complete control of sin that will be exercised in the manifested presence of Christ's omnipotent control of all things, including nature itself, will make at least in part a condition similar to that experienced by Adam and Eve before they sinned. "For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isaiah 51:3). There will evidently be no poisonous reptiles such as the cobra, the rattlesnake, the cottonmouth moccasin, the copper head, nor any of the vipers that plagued the Children of Israel in olden days nor any carnivorous beast such as the lion, the tiger, the fox, or the wolf; for they will be domesticated and all be companions to the domestic beast, such as sheep and calves, as seen in Isaiah 11 quoted above.

(Continued Next Week)

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"The claim that we love God but cannot love some Christians makes us liars."—Selected.

STORIES —for our— YOUTH

TIMMY FINDS A FRIEND

Mary D. Kimbrough

THE sun played hide-and-seek behind the gray clouds, and the little boy buttoned up his blue jacket against the chill of the spring morning. On one shoulder he carried a small, red bundle tied to a stick. As he trudged along, mile after mile on the old country road, his thoughts were sad.

He didn't mean to break the window; the ball had hit the wall so hard that it bounced back and shattered the glass. No, he could not tell Mrs. Meany! She didn't understand about boys and balls, and she doesn't like dogs, either. He reached down and patted the little brown-and-white puppy that trotted trustingly along beside him.

"You're by only friend, now, Spotty. 'Course, there's Daddy and Mommy, but they work all day. I wish we hadn't moved away from all my playmates. I get so lonesome playing alone."

The sun had climbed high over their heads. Now the old road was turning into the highway, and through the trees he could see a house or two. Just across the road was a small cafe. Timmy knew it must be time for lunch. Patting the little dog's head, once again he said,

"You be a good dog, Spotty, and I'll bring you something to eat."

The dog whimpered and wagged his stubby tail, then sat down by the door to wait.

Inside the cafe, the boy put down his bundle and climbed onto the high stool, while the manager studied his young customer.

"Hello, young man," he said in a friendly voice, "what will you have to eat?"

Timmy studied the pictures on the menu card hanging on the wall before him. "A hamburger and a coke, please."

"Are you sure you don't want more than that?" the kind man asked.

"Of course he needs more to eat," boomed a big voice beside him. "Give him two hamburgers, and make mine spaghetti and meat balls, please. That boy's hungry."

The startled boy looked up into the face of a big policeman who had just entered the cafe.

"My name is Bill Anderson—what's yours, sonny?"

"Timmy Jones," a small voice answered.

"Well, Tim, where do you live, and how old are you?"

"I—I live in Brownsville, an' I'm past eight."

"And where are your dad and mom?"

"They—they're at work. They work all day, and I get so lonesome at home. There's no one except Mrs. Meany—she's the neighbor that's 'sposed to look after me—but she don't like boys an' . . ."

The policeman was looking at the red bundle on the floor. "So that is why you left home?" he asked.

Timmy looked down at his shoes as he said, "That, and a broken window — it's Mrs. Meany's window."

"And what are you going to do about it?" The man's voice was serious.

The boy looked at the big cop with fear in his brown eyes—"You—you aren't goin' to put me in jail, are you?"

"Well, that might depend upon what you do about the window?"

Timmy was silent for a while as he studied the blue-tiled floor; then he lifted his head, looked the policeman in the eyes, and said,

"Okay, Mr. Bill, I'll pay for the broken window. I've got some nickels and dimes in my piggy bank, and if it's not enough, I can help her—only . . ."

"What is it, Timmy?"

"Would you please go with me, when I tell her?"

The big cop reached over and patted Timmy's head, and said,

"Sure I'll go with you. I know Mrs. Meany rather well; in fact, she is my mother-in-law," he smiled.

"Mrs. Meany's your mother-in-law! Oh, I . . ."

"That's all right, Tim. Here comes our lunch. After we eat, we will go to see her, then I'll take you home with me to play with my boy Jimmy, who is just your age."

And that is just what the kind policeman did. Mrs. Meany would take only five dimes for the broken window. Timmy didn't understand why she had tears in her eyes as she said,

"Bill, take good care of Timmy."

He only knew how much better he felt to know that he had paid for the window, and that now he and Spotty had a new friend to play with.

Children, if you get into trouble, don't run away or try to hide it. Just ask Jesus to help you make it right, and He will go with you, just as the kind policeman went with Timmy to pay for the broken window.—The Church Herald.

✠

"IF I SHOULD DIE"

IF I should die 'fore I wake," said Donny, kneeling at his grandmother's knee—"if I should die 'fore I wake—"

"I pray," prompted the gentle voice; "go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying downstairs. Ina brief space he was back again. Dropping down in his place, he took up his petition where he had left it.

But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, Grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear 'round in the morning. But if I should die 'fore I wake — why, I didn't want him to find 'em that way; so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin' but you don't want 'em that way if you should die 'fore you wake."

"That was right, my dear; it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Alliance Weekly.

The Spiritual Dimensions of Leadership

(continued from page three)

and the first robust philosophy to come along filled that vaccum with a vengeance. And that, in my judgment, is how we got Naziism, and the hell of World War II. The Bible says, "Where there is no vision, the people perish."

In foreign affairs, we are faced with overwhelming problems, from Southeast Asia to the Congo. In domestic affairs, we are faced with an alarming crime rate, a moral crisis, and many individual psychological problems which fill our hospitals. These problems will become more intense and more demanding during the next four years.

There seems to be no permanent solution to our problems. We try this scheme and that, but we find that each one is only a stop-gap measure. Could it be that we have failed to diagnose properly the ills of the world? Could General MacArthur have been right when he said, 20 years ago, "The problem, basically, is theological . . . there must be a revival of the spirit, if we are to save the flesh"?

I know the leaders of this administration, especially the President and Vice-President, well enough to know that they believe he was right—that our problems are basically spiritual and that they require a spiritual solution. That spiritual solution was outlined by God to King Solomon long ago, when he said,

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

To approach the problems of the next four years in a spirit of prayer and humble dependence upon God would bring a freshness of vision and purpose that could capture the imagination of the world.

During the next four years, there will be moments of discouragement, despondency, and even disillusionment. There may come times when some of you will feel like Woodrow Wilson did, when the Senate voted against the ratification of Wilson's proposal for the League of Nations. The news was telephoned to the White House. "I feel like going to bed and staying there," Wilson said. He could not sleep that night, and he turned to Dr. Grayson about three o'clock in the morning, and said, "Doctor, the devil is a busy man."

Later in the morning, he had Grayson read Saint Paul's consoling words from Second Corinthians, "We are troubled on every side, yet not distressed; we are perplexed, but not forsaken; cast down, but not destroyed." Turning to Grayson, President Wilson said, "Doctor, if I were not a Christian I think I should go mad, but my faith in God holds me to the belief that He is, in some way, working out His own plans, in spite of human mistakes."

Centuries ago Moses stood before the people of Israel and said, "When thou art in tribulation, and all these things are come upon thee . . . if thou turn to the Lord, thy God, and shall be obedient unto his voice . . . He will not forsake thee . . . nor forget the covenants of thy father, which He sware unto them."

In the midst of the bloody Civil War, Abraham Lincoln read his Bible regularly. He memorized passages from its pages. He used the Word of God to help him make decisions and solve problems. In matters of right and wrong, the God of the Bible was Lincoln's final court of appeals. The overwhelming problems of his day drove him to the Scriptures and to his knees in prayer. Out of this humble dependence on God came the preservation of the Union.

History throbs with crises, but the Gospel is that God is for man, and that, in the greatest crisis this world has ever known—when Jesus Christ went to the Cross—God transformed that tragedy into triumph and wrought redemption for those who trust in Him.

Mr. President, on the wall of your office at the White House, I have seen a framed yellowed letter. It was written to your Great-grandfather Baines more than 100 years ago, and it bears the bold—almost defiant—signature of Sam Houston.

Your great-grandfather led General Sam Houston to a saving knowledge of Jesus Christ. This conversion transformed that troubled, rough hero of San Jacinto into a man of peace, happiness, and purpose. As Marquis James put it in his book, **The Raven:**

"The long quest for spiritual repose ended when Houston knelt before the altar and asked to be received into the Church, and on the 19th of November, 1858, the convert waded into the chilly waters of Rocky Creek, and was baptized. A church publication at that time said, 'The anouncement of General Houston's conversion has excited wonder and surprise of many who have supposed that he was past praying for.' "

At the time, somebody said to Sam Houston, "Well, General, I hear all your sins were washed away." "I hope so," Sam Houston replied, "but if they were all washed away, the Lord help the fish down below."

On the day Sam Houston was baptized, he offered to pay half the minister's salary in the church. When someone asked him about it, he said, "My pocket book was baptized, too."

This newness of spiritual life that the President's Great-grandfather Baines helped introduce to General Sam Houston is the same transforming faith we need in our nation today if we are to meet successfully our rendevous with destiny. That letter, written by a heroic Texan, to the great-grandfather of our President, is heartening evidence of a sense of moral direction. The letter itself is important, but the fact that the President chose to hang it in his office, is also important. It is a shining symbol that from the very apex of government, there is a spiritual emphasis in our national affairs.

Symbolically, it says that Lyndon Baines Johnson has respect for the old faith that has guided his family, his state, and his nation through generations.

On this solemn occasion, as a great nation goes forward under its newly chosen leaders, I find great comfort for the future, symbolized by a yellowed scrap of paper on a White House wall.

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The Sunday School Lesson

FOR FEBRUARY 14

TRADITION AND CHRISTIAN DUTY

Lesson Text: Matthew 15:1-20

Memory Verse: John 10:10

I. INTRODUCTION

Preaching about the kingdom got John into trouble; also, Jesus. Perhaps if we understand some of the feelings and opinions of the people concerning John and Jesus, it will help to set the stage for this lesson, which is another record of Jesus' encounter with the scribes and Pharisees.

To begin with, John, chosen to be the forerunner of Jesus, went through the towns and villages preaching that a great man was coming. He was so great that John himself was not worthy to untie his sandals. He was the Lord and everyone was to get ready and make his paths straight. John wore rather strange clothes and drew a great deal of attention. In due time, Jesus came and preached that man must repent. In addition, He taught many things; and while some of the people thought he taught with authority, some felt he was an imposter.

The reason they considered Him such was that other men had come through their towns claiming to be miracle-workers, healers, etc. They looked askance at all of them, for they never produced. It is true that Jesus did many miracles, and this caused some of them to see Him for what He was—the Son of God. But others were unimpressed and wrote off His miracles as acts of magic.

Now if the Pharisees and scribes had believed Jesus' claims, He would have had no trouble with them. Inasmuch as they did not believe them, they looked for ways to show Him up. Since much of what Jesus said seemed to them contradictory to the laws of Moses, and since some of the actions of the disciples seemed to them contradictory to the laws of Moses, and since some of the actions of the disciples seemed to actually transgress these laws, Jesus fell prey to their attacks at this point.—Bible Studen (F. W. B.).

II. HINTS THAT HELP

1. The Pharisees were more concerned about tradition than they were the law of God (vv. 1, 2).

2. Jesus pointed out that the Pharisees transgressed the law of God by their tradition (vv. 3-6).

3. The religious leaders drew close to the Lord through lip service, but their hearts were not with Him (vv. 7, 8).

4. The religious leaders taught tradition as the doctrine of God (v. 9).

5. Jesus was very much concerned that the people hear and understand what He had to say (v. 10).

6. A person is not defiled by that which enters the mouth, but by that which comes from the heart (v. 11).

7. The Pharisees were offended by the teaching of the Lord Jesus (v. 12).

8. When the blind lead the blind, both shall fall into the ditch together (vv. 13, 14).

9. The disciples wanted a further explanation of the parable that had been set forth (v. 15).

10. The main point of the lesson is that all defilement comes from the heart of man (vv. 16-20).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. Jesus in His earthly ministry was a master Teacher as well as the Messiah of Israel in a special sense and the Saviour of the whole world. His pedagogical practices were and are flawlessly effective. He spoke in simple, understandable language and He used object lessons to illustrate truth. In His day the attention spans of pupils were no longer or shorter than today. If He had spoken solely in abstract language, neglecting to employ His illustrative skill, a mist or even a fog would have filled the minds of His listeners. Their thoughts would have abandoned His teachings in favor of more attractive and familiar areas. His mind was clear and He communicated this clarity to His listeners. One has said well that a mist in the pulpit is a fog in the pew! Realizing the tendency of the human mind to resist unfamiliar thought patterns, Jesus clothed His doctrine in familiar illustrations in which listeners could easily find common ground.

After Jesus returned to Galilee by crossing the Sea of Galilee, Jewish religious leaders came from Jerusalem to charge Him with violating their "authoritative" traditions. From a Jewish viewpoint, Christ and His disciples were defiling themselves through failure to wash their hands before eating bread. This was the charge of scribes and Pharisees who lived according to the teachings of the elders. The large collection of Jewish traditions had been compiled and preserved over a period of many centuries. The traditions governed every aspect of a Jew's life. The evil of these teachings in Christ's day was that insufficient emphasis was placed on the condition of the heart. Great emphasis was put upon external actions. From Christ's viewpoint, the washing of hands was a neutral, external activity without effect, either negatively or positively, upon one's heart relationship with God. Washing could neither defile nor cleanse. The great lack of the Jewish religious leaders was that they did not even mention the Word of God.—Bible Expositor.

2. The earnest Christian finds himself continually embarrassed by the sharp criticisms which Jesus directed at the Pharisees, for his conscience is stirred sufficiently to cast a furtive glance at the mirror to look at himself. We have joined the ranks of the blind if we do not see in ourselves some of the sins of the Pharisees.

Are there any of us who do not find it necessary to rebuke ourselves for failure to give unwavering attention to a sermon which was hard to follow or for our failure to join consistently in the petitions of the public prayer? And is it not possible for some to be singing a noble hymn with correct pronunciation of the word and harmonious melody and yet have their hearts far away from God? It is a sad truth that at any time during the worship service, we may find our minds have wandered to selfish thoughts or to things of the world that may not be evil in themselves. We may yield to thoughts concerning a business enterprise or a task that needs to be done or

vacation plans and be swept far, far away from the worship of God.

It would be hard to find a passage which is more embarrassing or more certain to bring us to the confession of our weaknesses and continual failures than this stinging condemnation from Isaiah: "This people draweth night unto me with their mouth, and honoureth me with their lips; but their heart is far from me." The greatest single weakness of our worship service is the lack of concentration. Of course concentration is difficult and wearing. A little baby can remain still, when awake, for only a few seconds without moving its body in some way. As we become mature and learn self-control, we are able to direct our thoughts and conduct and hold the attention upon a subject by use of our will. This is how a student in a "tight corner" before an examination can "cram" so much into his mind in so short a time. But usually we avoid such furious concentration of thought. We pursue a more leisurely and comfortable manner of half-on and half-off thinking that develops lazy habits of the mind. This afflicts us in the church service, "As a man thinketh in his heart, so is he" applies not merely to content and purposes, but to mental habits. If we knew that we would have to take an examination when we arrived home from church upon what the preacher said in his sermon, what the hymns were, and what were the things concerning which we prayed together, we would be more apt to give to the worship service our undivided attention. Try it some time and see just how far you fall short of really giving God your heart in church service. Take an examination when you have just returned from church. On another Lord's Day go to church with the intention of examining yourself to see how much you have retained.—Standard Commentary.

3. "Do you mean to tell me that I, an educated woman, interested all my life in the church and in doing good, must enter heaven the same way as the worst of criminals?" asked an angry woman. D. L. Moody replied, "No, Madam, I don't tell you that, but God does. No matter how moral one may be or zealous of good works, he must be born again to be saved.—Adult Bible Teacher (Union Gospel Press).

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You never see honest rogues, stingy Christians, and truthful liars. Just where do they live?—Walter E. Isenhour.

The Lighted Pathway

(continued from page four)

light, and hateth his brother, is in darkness even until now" (1 John 2:9).

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (1 John 2:10).

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MISSIONS

(continue from page ten)

preciate your interest and encouragement very much.

I am very thankful to God for the opportunity He has given me to tesify for, and to serve Him here. It seems that as the days pass He means more and more to me. I feel that I can say with the songwriter, "I love Him better everyday, I love Him better everyday; Close by His side I will abide, I love Him better everyday." It is my desire to abide close to Him, and be faithful each day in following and serving Him.

But we need to remember that we cannot serve Christ unless we do what He wants us to do, when He wants us to do it, and where He wants us to do it. To do that, we must follow the leadership of His Spirit at all times. Unless we do, we are not true Christians. True Christians are members of the family of God (Luke 8:20, 21).

When the Children of Israel were on their journey toward Canaan, they moved when the cloud was taken up from over the tabernacle. When the cloud stopped, they stopped. In other words, they moved when God said to move, and stopped when He said to stop.

Too many people today will finally move when God pleads with them to accept Christ as Saviour. They will go to church on Christmas and Easter, and at other times convenient for them, for such purposes as showing off new clothes or a new car. When the offering plate is passed for missions, they will loosen their heart strings enough to put in a few nickels! But they act as though God has told them to stop and do no more. They don't seem to realize that God can, and will, move without them, if they do not move when He commands.

True Christians — those **possessing** Christ, as well as **professing** Christ — really believe Matthew 28:19, 20. It is the purpose of those of the Arizona-Mexico Missions, their reason for being here on the field, to fulfill Christ's command to **go!** We believe that Christ meant to **go,** when He said, **"go!"**

We invite you to have a part in our efforts to win lost souls to Him here in this area. We need your prayers and offerings. We challenge you to seek God's will in this matter. Has He told you to stop and not to help in this work? Has He told you to help? Have you listened to hear what He has said?

Only by reading His Word very carefully, and listening when He speaks, can you know what to do. Will you be His servant? Only by being His servant can you be a Christian! Are you following Christ? What does He command you to do?

Remember to support the whole program of missions by sending offerings to: North Carolina Board of Missions, c/o The Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina 28513. If you wish, you may designate what part of the program the money is for.

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THE UNIVERSAL BOOK

An intelligent young Chinaman came to Doctor Dean, the missionary, and brought back the Bible that had been given to him to examine. He pointed to some chapters he had found in it, and said "You told me your book was very old, but look at that; you have written that yourself since you came here. It is all about Chinamen!"—The Pilot.

✠

IT ISN'T EASY

To apoligize. To begin again. To admit error. To be unselfish. To face a sneer. To be considerate. To endure success. To keep on trying. To profit by mistakes. To forgive and forget. To think and then act. To keep out of the rut. To make the best of little. To shoulder deserved blame. To subdue an ugly temper. To maintain a high standard. To recognize the silver lining. But it always pays in the end.—Jerome Fleishman.

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To say, "I'm not good enough for God," is to sigh, "I'm too sick to go to the hospital."—David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

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THE CHURCH WORLDWIDE

(continued from page five)

tion by local Catholic leaders, the report stated.

The local priest himself took part in the destruction of the church.

Portugal pointed out that the Mexican authorities have arrested several of the leaders of the mob. Others, together with the priest, have hidden and have not been located.

The local law enforcement officers have given every assurance that justice will be done, the Pentecostal Church leader said.

The Church of God, a leading Pentecostal body, has been organized in Mexico since 1930. It has realized substantial growth, having a following of almost 100,000 adherents in 578 organized churches, and approximately 200 missions.

Baptist Clergymen Recommend Curbs on 'Quickie' Marriages

NORMAN PARK, Ga. (EP)—Baptist ministers unanimously approved here proposals to eliminate "quickie marriages" in this state.

At the quarterly meeting of the Southwest Georgia Baptist Pastor's Conference on the Norman College campus, the clergymen recommended:

1. A three-day waiting period for marriages, with no exceptions even for an emergency or "extraordinary circumstances."
2. Requirement of consent of both parents when either girl or boy is under 19.
3. A regulation that no license be issued on Sunday or at any place other than the official bureau.

The recommendations were outlined to 44 ministers by a Nahunta, Ga., physician, Dr. J. L. Walker.

He cited many abuses of the current marriage laws in Georgia. He lives in a county (Brantley) that has been cited as "having more than its normal share of marriages."

Dr. Walker said that the majority of young persons being married in Brantley are from states outside Georgia, who go there because of "relaxed regulations and a chance for quickie marriages." One pregnant girl, he said, came from Maine "because she had heard how easy it was to get married in Georgia."

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BUILDING AND LANDSCAPING PLAN FOR MOUNT OLIVE COLLEGE

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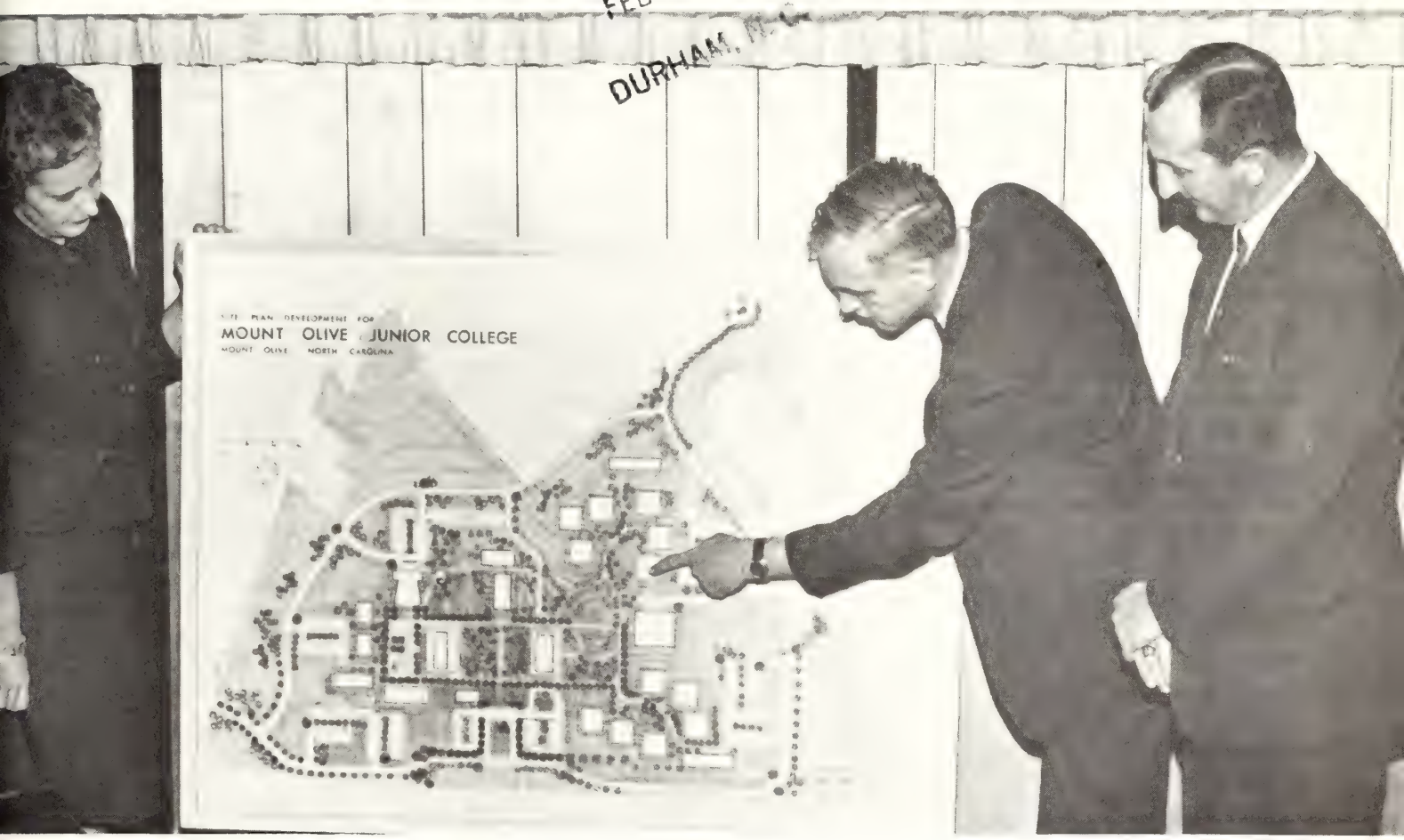

With construction of the first four buildings underway on its new ninety-acre campus, at Mount Olive College, Mount Olive, North Carolina, college officals have already turned their attention to a landscape design for the new site.

An experienced landscape architectural firm, Lewis Clarke and Associates of Raleigh, has been retained and a committee has been appointed to guide the landscape program.

"It is our desire to build into our new campus those aesthetic qualities that will deepen the appreciation and enrich the lives of our students. We also want the college to be an ornament to those whose generosity is making possible its growth and service," President W. Burkette told the committee.

Shown viewing the building and landscape plan are, left to right, Mrs. Ray Scarborough of Mount Olive; Lewis Clarke, landscape architect from Raleigh; and William M. McLawhorn of Ayden.

Ten Years Ago in the 'Baptist'

Mrs. Kenneth Smith presented an interesting and unique program on January 16, 1955, at Stoney Creek Free Will Baptist Church, Wayne County, North Carolina. The program was "Youth Auxiliary Graduation."

* * *

The treasurer's report of Mount Allen Junior College, Mount Olice, North Carolina, for January, 1955, showed a balance in the treasurer of $41.97. Dr. W. Burkette Raper, president, states: "Please notice salaries listed above include some for the months of December and January. If we can continue the regular income at the level of the past four months, we will begin to build up a little reserve."

* * * * *

In the Editor's Mail

"This is to state that Edgar Benton of Watery Branch Free Will Baptist Church, near Stantonsburg, North Carolina, has accepted the call to preach the gospel. He was licensed to preach in November, 1964, at the Central Conference.

"If any Free Will Baptist Church would like for him to preach for them, you may contact him at Fremont, North Carolina, Route 2, or phone 242-2212." — Mrs. Mary Anna Howell.

* * * * *

On the Light Side

Wife (to husband inquiring what she thought of his speech) "You didn't make the most of your opportunities."

Husband: "What opportunities?"

Wife: "Why, the opportunties you had of sitting down."—Biblical Recorder.

Is It Time to Renew Your Subscription?

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C. H. Overman, *Editor*

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Editorial—

ALCOHOL: AN EVIL

The prophet Amos, in delivering God's message to the people of Israel, spoke of those who ". . . drink wine in bowls, . . ." (Amos 6:6). This indicates that Israel was far from being a sober nation. So steeped was it in its own wantonness, that God warned them that they would be plagued with desolation.

America may be compared to the nation of Israel, as well as some other nations of the past. America is also far from sobriety. Figuratively speaking, we are drinking wine from bowls. Thus, it is the purpose of this editorial to examine some of the facts relative to this evil in our nation. As we do so, we shall see that the situation is far from pleasant.

According to a recent report published by The Center of Alcohol Studies, Rutgers University, New Brunswick, New Jersey, seventy-one percent of the population over twenty-one years of age drink intoxicating beverages. According to the figures which were released, and based upon a survey, the greatest consumption of alcohol is among men, younger adults, urbanites, Easterners, professionals, the better-educated and salaried, and Jews and Catholics. Based on religion, Jews and Catholics indicated the highest number of drinkers, ninety and eighty-nine percent, respectively. It is pointed out, on the other hand, that Baptists recorded the most total abstainers which was fifty-two percent.

According to Dr. Robert Straus, head of the Department of Behavioral Sciences of the University of Kentucky Medical School, the greatest percentage of alcoholic users of any age group are those between eighteen and twenty-five.

The Travelers Insurance Companies report that since the first horseless carriage "chugged noisily down cobblestone streets, more than 60,000,000 Americans have been killed, maimed, or crippled in the automobile's relentless butcher." This means that more persons have died on the nation's highways than on all the nation's battlefields; more have been injured in auto accidents than in all the world's wars combined.

Automobile accidents kill more than 40,000 men, women, and children each year. A drinking driver is involved in thirty percent of these deaths. There is little wonder that liability insurance rates continue to climb. If something would be done to rid our highways of the drinking driver, more than 12,000 lives could be spared each year, and we would be happier with our insurance rates.

The NBC radio network recently featured a report on "Drinking and Driving" in its program entitled, "Emphasis—News of Your Life." It was reported that forty-six of our states use chemical tests to determine whether a person is under the influence of alcohol or not. The customary dividing line between drunk and sober is .15 percent of alcohol in the blood. Dr. Horace Campbell, of the Michigan State Medical Society, points out that such a percentage is "totally unrealistic." It is his conviction that a minimal safe limit would be .05 percent of alcohol in the blood. Tests showed that the ability to drive sagged measurable at one or two drinks. At four drinks, the ability to drive fell to eighty-five percent of normal. "At six drinks (when the alcohol blood level finally reached the legal limit) driving ability fell to seventy percent." Thus, the current law is too lenient.

The Association of Casualty and Surety Companies concludes that the driver with only a few drinks tends to abandon normal precautions. He often "submits to the urge to use a heavy foot on the accelerator, to pass when other cars are approaching, to take over the right-of-way or create tight squeezes as if he owned the road." Thus, he is the most dangerous on the highway. (Continued in the next editorial.)

the Ministers Wife

(Mrs. Moye is the wife of the late Rev. J. C. Moye. She is active in the work and program of the North Carolina State Convention of Original Free Will Baptists. This message was delivered at the Ministers' Conference which convened at East Rockingham church, East Rockingham, on January 14, 15, 1965.)

Theme Scripture: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:1, 2).

by Mrs. J. C. Moye
Snow Hill, North Carolina

I FEEL very honored to be asked to speak to you distinguished ministers and your wives on this occasion. To you older ministers and wives, I do not feel that I can say much that you have not already experienced. To the young men and their wives, may I say that you cannot learn too much.

Some of you will never know how the conditions were in our day because most of you live in parsonages right at the church, or some two or three blocks away. We had to get up and have breakfast, get ready for church, and drive fifteen, thirty, or forty miles to the church. Thus, the only thing I know to tell you women tonight is the actual experiences I have had.

I was married to my husband in 1920 on Christmas Eve. We left for our honeymoon after supper, just planning to go to Washington, D. C., for a few days. My husband was in business at this time and he felt that he could not be away but a few days. However, we decided to go on to New York to visit a first cousin of mine that I had been promising to visit since childhood; so we called Elder E. T. Phillips and asked him to supply for us at Little Creek church on Sunday morning. This he graciously consented to do, so we stayed on for another week. We really saw the sights in New York. The cousin had lived there about twenty years or more, which made it much more interesting.

One evening, we went over and had dinner with his cashier. While there, they got to playing records and dancing. Will asked me to dance and I thought it was all right. I had never been a preacher's wife before, so we danced one number together. I saw my husband didn't look right, so I knew that I had done something wrong. Later I asked, "What's wrong?" He said, "If you don't know, I don't need to tell you. You are a minister's wife now." So I apologized—this is the first thing to remember.

We came home on Friday of the following week. We had the following people living with us: my husband's mother, his brother, one single sister, and one married sister with two small children. Next door we had one widowed sister with four children. At this time no one had any source of income except the brother and he worked with my hubsand; therefore, you see what was facing us financially as well as space wise—another adjustment. But through all this we carried on with our duties by everyone's cooperating.

Needless to say, there were times when we had to swallow a few times or else say the things that were in our minds which would mean grieving over them later. So I just left them unsaid. We knew that he was the head of the house and what he required of each of us at the beginning; therefore, we just left off the things that were not essential to say.

My mother always told me that it was so much easier to leave the things unsaid that were not necessary than it was to later grieve over the things you had said. Wives, if it falls your lot to have to live with your in-laws for awhile, then do so, and like it. It will make a bigger and better person of you.

My husband's mother lived with us until she died. His sister and her children lived with us until they finished high school and were married. The mother went to live with them. The younger sister married and the brother went in business for himself.

These were great days, yet sacrificial days. We lived in the same house of five rooms and one bath for ten years. We had the extra ones living with us, besides five girls of our own. When our first boy came along, we had to have more room. We then moved where we now live.

When I had my house remodeled and put in a second bath, I thought I had all I needed. You see, the preacher occupied one on Sunday morning for the first two hours, leaving me with all of the children to dress either for Sunday school or church in Snow Hill and the rest to go with us. I was blessed to have his mother and sister to leave ours with at home.

I always got everyone's shoes, socks, and clothes together on Saturday nights. I polished three or four pairs of white shoes and set them on the stairway. While his siter, or Aunt Ida as we called her, was making beds and putting on shoes, I was frying chicken and cooking rice and hot biscuits for breakfast. We always had fried chicken for breakfast on Sunday morning. Remember, these chickens were dressed at home by hand.

Immediately following this, clothes began to fly; and until the horn began to toot to leave, it was a real rat race. On entering the car, after it was filled with children and clothes and extra bottles of milk, Daddy would say, "You drive,

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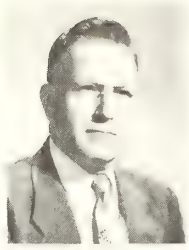
The Lighted Pathway



Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

A MINISTERIAL REQUEST

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith" (2 Thessalonians 3:1, 2).

Here we have a most unusual request. It comes from the greatest of all the early ministers of the Church established by Christ and led onward by His people. It is a request for prayer that the gospel might be spread to those for whom it was intended. We find no selfish motive in this prayer. Paul could have prayed and ask for the prayers of the brethren that he become the greatest preacher of his day. That he did not need to do, for he has been proclaimed the greatest preacher who ever lived, Christ excepted. "Hence the Apostle not only laboured to spread the Gospel himself, but endeavoured to interest all the Lord's people in its behalf; that by their united supplications they might obtain from God whatever should conduce to its establishment in the world."—Charles Simeon.

Paul's first interest was that the people he had been instrumental in bringing to a saving experience with Christ through the preaching of the Word of the Lord would pray for them, "that the word of the Lord may have free course, and be glorfied, even as it is with you." Then if we look at the text more closely, we will learn the tenor of his request for prayer for himself and others who labor to spread the gospel of Christ: "And that we may be delivered from unreasonable and wicked men: for all men have not faith." This is all the more significant because of the time in which it was written. The two epistles or letters to the church of the Thessalonians are supposed to be the first of Paul's writings. It is very probable that he had finished the establishment of the church there and gone on in his work to Athens, and, as most ministers do, found the going hard. Thus the need and the request for the twofold interest in the prayers of those who love him and whom he loved and trusted.

The first ministers of the Cross were distinguished for their zeal, constancy, and unselfishfulness in the cause of their Divine Master. Their zeal made them keep going and preaching regardless of difficulties, sacrifices, and toils. Their constancy enabled them unflinchingly to pursue their holy calling. Their unselfishness led them to trample upon all merely temporal good, and to count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. These preachers of the gospel were equally distinguished for their humility. They preached not themselves, but Christ. They were willing to be abased, and counted as nothing, that Christ might be "all in all." What a striking example we have of this in the Apostle Paul, of the master spirit in the Christian cause, who, notwithstanding his strong natural powers, his high literary attainments, and his exalted Christian abilities, humbly stoops to the members of the church at Thessalonica and entreats, for the success of the word of the Lord, for himself, and for his fellow laborers, a place in their remembrance and an interest in their prayers. Nor is this the first time this request came from Paul. In 1 Thessalonians 5:25 we read, "Brethren, pray for us." In many of his epistles he and others requested to be remembered in the prayers of the Christian people; and even to this day many humble ministers request the prayers of those they labor with, though maybe not to the degree we should.

In Thessalonica the request was presented to the "brethren." The persons addressed are the brethren. This is the common name for all the members of God's spiritual family — the name given to them by our Saviour himself; for He said, ". . . for one is your Master, even Christ; and all ye are brethren" (Matthew 23:8). As brethren they have one Father—born of the same incorruptible seed, bearing the same likeness, possessing the spirit, and sharers of the blessings. They may differ in many minor points, as the children of the same earthly family differ in features and wants; but in these great outlines of character they are one. The Bible speaks of the family of God as some being babes in Christ, while others are mature; but still the term employed includes all as of the same family. They are all brethren.

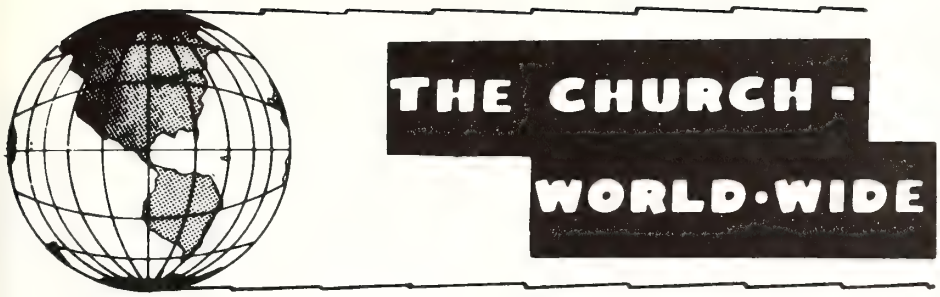
But, I believe, this request for prayer goes even as we consider the needs and the hardships of the minister. Every minister should request remembrance in the prayers of the brethren that the power of Christianity may be eminently experienced in our own souls at all times. An eminent degree of Christian experience and grace is necessary to the Christian minister. He who is to enlighten and enliven others must have much light and life. A leader must have skill and courage—must have a double portion of energy and earnestness—that he may inspire others with the same spirit. We see this in all secular vocations. It should be so in the church, even to a greater degree. No amount of talent will make up for a deficiency here.

"Brethren, pray for us," that we may be preserved from the temptations, sins, and dangers to which we are exposed. Ministers have the same enemies in common with all other Christians—the same nature, the same Satan, the same world to overcome. Besides these, there are dangers peculiar to our office.

I am thinking especially of the danger of pride—pride of talent, pride brought on by education, or pride because of popularity. Then, there is the danger of selfishness. Selfishness may cause us to seek the fleece rather than the flock; theirs rather than them. And there is the danger of indolence—inattention to our work by neglecting the afflicted and the tried and by letting the souls of lost men slip through our fingers. We need to be remembered in the Christian's prayers that we will let nothing hinder us from being able and faithful ministers of the Word of God—faithfully feeding the flock over which we have been given charge.

"Brethren, pray for us," that prudence and fidelity may distinguish our labors. Not worldly prudence, that shuns the Cross of Christ and compromises truth; but that prudence which will keep us from giving offense to the sincere of Christ's flock and which will enable us to discriminate between the right and the wrong. A fidelity that will keep us faithful to the Word, to God, and to

(continued on page sixteen)



Soviet Broadcast Charges Christianity Never Taught Equality of Men

MOSCOW (EP) — Latest pro-atheist programs of the Soviet radio system hold that at no period in history has Christianity endorsed "equality among men."

A recent broadcast heard throughout Russia featured Petrovna Polyakova, described as a professor of philosophy. He disputed an "assertion" by theologians that Christian teaching has advocated the equality of man.

He told his audience that the word equality "never appears in the Bible," and that such equality as was "implied by the Apostle Paul and by Catholic and Orthodox theologians was confined to equality in the eyes of God or to equality in life after death."

"In fact," said the Communist spokesman, "Christianity never suggested equality be established on earth, and throughout the centuries Christianity gave its blessings to exploitative forms of society, such as serf-owning and capitalism."

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95 Catholic Missionaries Slain In Congo Since 1960

ROME (EP) — Ninety-five Roman Catholic missionary priests and religious leaders have been killed by rebel forces in the Congo since 1960, according to the latest statistics released here.

The figures were made public by Fides, news agency of the International Society for the Propagation of the Faith.

In mid-January fifteen Catholic missionaries—11 of them priests—were missing in rebel-controlled areas of the Congo.

Vatican Radio said an additional 112 missionaries, of whom 40 are nuns, are known to be in rebel territory and "may be in danger."

Dr. Armerding Inaugurated As Wheaton's Fifth President

WHEATON, Ill. (EP) — Dr. Hudson Taylor Armerding became the fifth president of Wheaton College here at inaugural ceremonies on the campus January 8. The occasion preceded by one day the 105th anniversary of this liberal arts college.

Dr. V. Raymond Edman, Wheaton's president for the past 25 years, became the college's first chancellor during the ceremonies. Both men were installed by Attorney Herman A. Fischer, chairman of the college board of trustees. Dr. Edman presented the charge to his former student, and Dr. Carl Armerding, father of the new president and professor emeritus of the college, gave the prayer of commitment. Dr. James Oliver Buswell, Jr., third president of the college, gave the invocation.

Among representatives from 137 colleges and university presidents, of which ten are Wheaton graduates. Congratultory scrolls and letters also were received from many of the nation's educational institutions.

Dr. Armerding, an alumnus of Wheaton, earned his doctorate at University of Chicago. He was serving as acting president of Gordon College (Massachusetts) at the time he accepted the appointment of professor of history at Wheaton in 1961. In 1963 he was named Wheaton College provost.

Unusual in college presidential tenure is the fact that Wheaton College has had only four presidents prior to Dr. Armerding's inauguration: Jonathan Blanchard, founder and president, 1860-1882; his son, Dr. Charles Albert Blanchard, 1882-1925; Dr. James Oliver Buswell, Jr., 1925-1940; and Dr. V. Raymond Edman, 1940-1965.

Day of Prayer for Boys

Boys around the world will be the focus of a **Day of Prayer for Boys** on Wednesday, February 24, 1965. Christian Service Brigade is inviting individuals, churches, and other youth organizations concerned for the evangelization and Christian training of boys and young men to join in this special effort. The organization states: "The descession will be made for boys, for Christian men who are guiding them and for the ministry of boys' club organizations around the world."

In addition to evangelical boys' club organizations in the United States and Canada, similar groups overseas will be participating. At present there are parallel and independent movements in several countries of Africa, Europe, Latin America and the Far East.

The announcement adds: "Christian Service Brigade is an organization of men and boys banded together to win boys to Christ and train them for His service. Through a weekly activity and training program, and graded system of achievement ranks and related activities such as sports and camping, Brigade seeks to help boys grow into mature Christian manhood. Such training in Christian living and service makes them better citizens of the community and nation."

For more information on **Day of Prayer for Boys** write to Rev. Joseph B. Bubar, General Director, Christian Service Bridgade, Box 150, Wheaton, Ill.

Observe Christian Endeavor Week

COLUMBUS, Ohio (EP) — Young people in thousands of Protestant churches throughout North America observed Christian Endeavor Week January 31 — February 7.

Activities of the week included special rallies, church services, conferences, banquets, parties, radio and television broadcasts, evangelistic visitation, leadership workshops, and many other projects, according to Harold E. Westerhoff, general secretary of the International Society of Christian Endeavor.

Theme for the observance, which marked the 84th anniversary of the founding of Christian Endeavor: "My All for Christ."

Free Church on Congo Situation

The Evangelical Free Church of America will continue to keep its missionaries out of the Congo "for the time being." So states its secretary of overseas missions following conferences with state department officials in Washington, D. C.

Rev. Lester P. Westlund of Minneapolis indicated, however, that EFCA missionaries are ready and eager to move back into the Republic of Congo as soon as the tension eases and approval of the state department is received.

"Right now we have 11 of our staff of 46 workers in Bangui, Central African Republic, just across the border. Three others are in France in preparation

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Report of Cash Receipts For January, 1965

The Free Will Baptist Chlidren's Home, Middlsesx, North Carolina gratefully adknowledges the following receipts for the month of January, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions "Received"
(Includes gifts for all purposes)

Albemarle Conference	$ 185.28
Cape Fear Conference	140.41
Central Conference	1,092.24
Eastern Conference	820.98
Pee Dee Association	32.91
Western Conference	448.05
Total Gifts from Conferences	2,719.87
Parents and Relatives	385.85
Friends and Others	456.45
Miscellaneous	59.02
Total Receipts for the Month	$3,621.19

Special recognition is hereby given to the following who made gifts of $100 or more.

Honor Roll

Arapahoe Church	110.80
Shady Grove Church, Sampson Co.	125.00
Pearsall's Chapel, by Annie Belle Dunn	100.000
Estate of Rutha P. Harrell	200.00
LaGrange Church	254.50
W. S. Williams Jr., Middlesex	115.00
Wilson Church	129.79

Western Conference Ordination Board to Meet

The Board of Ordination of the Western Conference will meet with the Stancil's Chapel Free Will Baptist Church near Kenly, North Carolina, on Friday night, February 12. The secretary, the Rev. Albert T. Coates, ask anyone who has business to take up with the board to be present for the meeting at 7:30 p.m.

Sunday School Awards Perfect Attendance Pins

On January 10 the Sunday School of Black Jack Grove Free Will Baptist Church, Wayne County, North Carolina, awarded thirty-eight perfect attendance pins as follows: Seven first year pins, two second year, three third year, five fourth year, three fifth year, nine sixth year, one eighth year, two ninth year, three twelfth year, and three fourteenth year.

The superintedent of the school, Mr. T. C. Hines, reports an enrollment of 140 with an average attendance for 1964 of 119. The Rev. Luby C. Tyner of Selma, North Carolina, is pastor of the church.

A man cannot win Christian victories until he is base and low before God. He must be broken down in one way or another. And blessed it is if we are broken down in the presence of Christ, for if it be not there, we must be broken down, if one may say so, in our own presence and too in that of others.—Choice Gleanings.

PLEASE NOTE

The Free Will Baptist League Pins will be available for purchase at the Free Will Baptist Press, within the next thirty days. Orders may be placed at any time.

Coming Events

February 14—St. Valentine's Day

March 5—World Day of Prayer

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

MISSIONARY SENDS THANKS

by Elias Rodriguez

I want to thank you so very sincerely for your prayers and support that has enabled me to preached the gospel to my own people here in Mexico. I am working in El Moral, Coah, Mexico, with a group of people that are not afraid to come out and hear the story of Jesus. For many years this town has been known for its many fights, its drunkeness, and other tragedies; but now, for the first time, the people of the town are learning of the love of God and the power of His glorious gospel to save.

The people of El Moral asked me to convey to our brethren in North Carolina their thanks for the interest shown in sending the Bible message to them. Last week, for the first time in their lives, these people witnessed a baptismal service in the river as our missionary, Santiago Timmons, baptized one of his members from Piedras Negras. Here in El Moral we hope to see some of our people also take this step of baptism as they have already taken Christ as their Saviour.

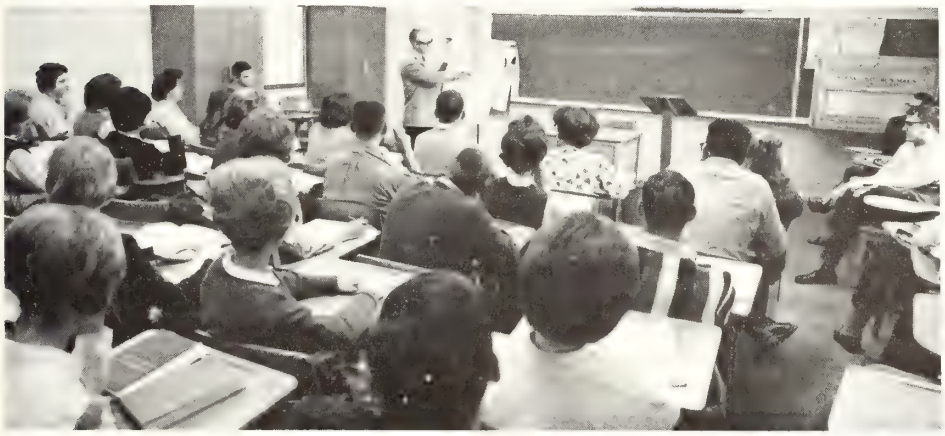
Please continue to pray for the believers in El Moral; also pray for your servant and his family.

'The Bible, The Book of Books'

This Book contains the mind of God, the state of man, the doom of sinners, the way of salvation, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable (unchangeable.)

Christian Education

BIBLE CLASS AT MOUNT OLIVE COLLEGE



Among the largest classes at Mount Olive College are the courses in Bible. Courses in both the Old and New Testaments are required for graduation.

Shown above is the Rev. Charles Sapp, an ordained Free Will Baptist minister of the North Carolina Central Conference, illustrating his lecture in the Old Testament with a map.

February Is Education Month For Free Will Baptists

There are many good reasons why Free Will Baptists throughout the United States offer prayers and make gifts to Mount Olive College during the Education Emphasis Month of February:

A record enrollment of more then 300 students has overflowed classroom, library, and housing facilities;

Applications for next fall are more than double one year ago;

Funds are needed for the $1 million development program now underway on the new 90-acre campus;

The door of educational opportunity for our youth needs to be kept open;

Our denomination needs a college of our own faith to help prepare our ministers, missionaries, and other church workers.

For these and other reasons Free Will Baptists are coming to the forefront in Christian higher education through their support of Mount Olive College. In return the college is helping to assure that qualified Free Will Baptist young people shall have an opportunity to continue their education beyond high school.

During the 1963-64 academic year, the college administered nearly $25,000 in loans and scholarships to worthy and needy students. The student-aid program includes:

1. Scholarships covering the full amount of tuition to qualified ministerial students and missionary candidates;

2. Academic scholarships to a limited number of high school graduates with superior academic records;

3. Free tuition to qualified graduates of the Free Will Baptist Children's Home, Middlesex, North Carolina;

4. A limited number of voice and piano scholarships;

5. Part-time on campus employment for students who need to earn from $100 to $300 annually;

6. Arrangements for nine or twelve monthly payments on the entire expenses for an academic year at the college;

7. Loans without interest during the time the student is in college to qualified applicants.

"We believe that Mount Olive College has removed the financial barrier for capable and worthy students who wish to attain a college education," President W. Burkette Raper declared. "A gift to the college is an investment in the future of our own children," he added.

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Speak Short

An aged minister said to a young brother: "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good, good for speakers, and good for hearers, good for writers, and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgment, and elimination of useless matter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one or two of them in telling the people what he is "going" to say, or informing them that he has "been thinking" of something which he proposes to relate. If men who have something to say would say it, if those who have had thoughts would speak them, and those who have something to write, omitting prefaces, introductions and useless and unmeaning remarks, much time and space would be saved with no less to anyone. But how hard it is to be brief! It takes gallons of sap to make a single pound of sugar, but the sweetness pays for the condensing. A little word said and remembered is better than any amount of weary, casual talk, which men endure and gladly forget.—The Armory.

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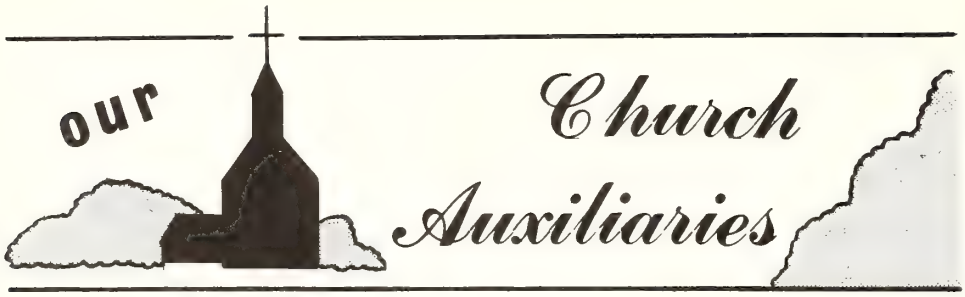
The pathology flourishing about us today is that men can think and talk of of nothing else but danger, crime, communism; those people have properly identified the enemy, but they can't see Christ for the crisis.—David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

ATTENTION UNION MEETINGS

"The Free Will Baptist" would like to have the names of all the clerks, or secretaries, of the Union Meetings in North Carolina. Please send such information to the Editor, P. O. Box 158, Ayden, North Carolina 28513.



Kenly, N. C. — The Woman's Auxiliary of Stancil's Chapel Free Will Baptist Church held its monthly meeting in the home of Mrs. Marie Lewis on Friday night, January 22. The meeting was called to order by the president. The program chairman, Mrs. Joyce Peele, read the Scripture for the evening; and Mrs. Vanie Peele offered the prayer. The program for the evening was discussed by Lois Jones, Cathleen Medlin, and Bertha Stancil. Sallie and Doris Renfrow rendered a duet in song, and the program closed with prayer by Ophelia Narron.

During the business session the secretary, Cathleen Medlin, read the minutes of the last meeting and called the roll. There were nineteen members present. A report was given of the great success being made with the cottage prayer meetings.

Beulaville, N. C. — The Woman's Auxiliary of Mount Zion Free Will Baptist Church met on Thursday night, January 7, in the church sanctuary. The meeting was called to order by the president, Mrs. Don Horne. After the singing of "Jesus Saves," Mrs. J. C. Andrews led the group in prayer. Following the Scripture meditation taken from Hebrews 13:1-3, Mrs. Horne gave a talk on missions. In helping better to understand the work and cause of missions, several illustrations were given:

1. God's mission to set up His kingdom on earth.
2. Abraham's mission to the land of Canaan to found a nation from which all nations would be blessed.
3. How Jesus Christ was born from this ancestry, grew to manhood, and began His ministry; choosing twelve disciples to go spread God's Word, thus extending God's mission.
4. Present-day missions such as:

a. Billy Graham's worldwide cursade.

b. Helen Keller who, although blind, dedicated her whole life in giving hope to the blind.

c. Peter Marshall who, by letting God lead his life, served Him in a great way. He died at an early age but his life inspired his wife to carry on God's mission.

d. Dr. Tom Dooley, who begged throughout this country for funds to buy medical supplies for administering to suffering humanity in other lands, because of his own love for the Master, was able to tell those people about Jesus.

e. Tennessee Ernie Ford who, from the age of 10, walked through prison gates singing hymns to the prisoners.

These illustrations were very impressive and made everyone see that wherever they go, whatever they do to administer to the needs of others, if it is done in the name of God, it is God's mission.

During the business meeting the roll was called with eighteen members present, and six new names were added. The current auxiliary projects were discussed. For the benediction the Lord's Prayer was prayed in unison. A social hour followed.

Deep Run, N. C. — At the January meeting of the Woman's Auxiliary of Gray Branch Free Will Baptist Church, twenty-two members were enrolled for 1965. Mrs. Laura Boyette introduced the program on missions which was very interesting and informative. Several members participated in the program which closed with special prayer concerning missions by Mrs. Boyette.

Mrs. Ada Hines presided over the business session. Reports were given by the officers and the business of the evening was discussed. A study course was planned in the near future with the Rev. Andrew Hill as the speaker. Mrs. Hines gave the benediction and Mrs. Doris Tyndall and Mrs. Betty King served refreshments.

The officers for the new year are as follows: president, Ada Hines; vice-president, Clarissa Merritt; recording sercetary, Glenda Boyette; corresponding secretary, Pearl Smith; treasurer, Lala Deaver; program chairman, Laura Boyette; study course chairman, Nora Smith; enlistment chairman, Debbie Heath; personal service chairmen, Mildred Cauley and Hazel Outlaw, AFC sponsor, Doris Tyndall and Ruth Hines; YFA sponsors, Glenda Boyette and Geraldine Hill.

Kenly, N. C. — The Woman's Auxiliary of Mount Zion Free Will Baptist Church held its January meeting in the home of Mrs. Ressie Johnson with eighteen members present. The program chairman, Mrs. Martha Boswell, was in charge of the program., "Many Thousands Still Are Bound." The group sang "Amazing Grace," with the Rev. Royster Martin offering the evening prayer. Those presenting the program were Mrs. Sara Lou Crocker, Mrs. Lizzie Godwin, Mrs. Josephine Johnson, Mrs. Geraldine Cockrell, Mrs. Marie Johnson, Mrs. Anna Johnson, Mrs. Crema Johnson, Mrs. Lois Boykin, and Mrs. Eloise Sutton. The Scripture reading was taken from Hebrews 13:1-3. The program closed with the singing of "O Zion, Haste" and the praying together of the Lord's Prayer.

During the business session the group decided to elect officers every two years instead of every year as before. It was voted to send $10 to Mount Olive College to apply on the school bus.

The hostess served refreshments which were enjoyed by all. The February meeting will be held in the home of Mrs. W. J. Johnson.

Wilson, N. C. — The Woman's Auxiliary of Calvary Free Will Baptist Church met recently in the home of Mrs. Rosalie Jones.

Mrs. Motie Bell Cherry led the twelve members and two visitors in the opening prayer. Mrs. Martha Bartlett, Mrs. Shirley Avera, Mrs. Rosalie Jones, and Mrs. Nanny Murray presented the program, which was closed with a prayer by Mrs. Harvey Pittman.

Mrs. Florence Taylor read the secretary's report, and Mrs. Lilly Thomas gave the treaurer's report. Mrs. Bertha Bartlett was welcomed as a new member.

Members decided to have a bake sale. A committee was appointed to make the arrangements. The auxiliary voted to give $25 to the church building fund.

Pikeville, N. C. — The Woman's Auxiliary of Pleasant Grove Free Will Baptist Church began the new year's work with the installation of officers; after which Mrs. C. F. Fields presented the

program, "Many Thousands Still Are Bound."

The officers installed were as follows: president, Mrs. Hardy Talton; secretary, Mrs. Henry Barfield; treasurer, Mrs. Clifton Howell; first vice-chairman, Mrs. W. A. Taylor; second vice-chairman, Mrs. Rufus Hare; third vice-chairman, Mrs. Chesbro Fields; fourth vice-chairman, Mrs. Luther Howell; fifth vice-chairman, Mrs. Frank Edmundson; corresponding secretary, Mrs. Nona Mae Best; flower committee, Mrs. Claude Hinnant and Mrs. W. A. Taylor.

Mrs. Talton extended the welcome and urged greater service, more loyalty, and better cooperation in the new year's work.

During the business session plans were completed for a hat party scheduled for February 11, from 10 a.m. until 9 p.m., at the Masonic Hall in Pikeville. Lunch to be served from 11 a.m. until 2 p.m. at $1 per plate. Mrs. W. A. Taylor, Mrs. Rufus Hare, and Mrs. Frank Edmundson announced that more than 200 hats will be on display at a cost of not more than $4 each. All were urged to advertise the event.

Mrs. Luther Howell, program chairman, gave plans for the programs for the year. Mrs. Rufus Hare, youth chairman, explained her work and assigned duties to others.

The February meeting will be held with Mrs. C. F. Fields with Mrs. Henry Barfield in charge of the program.

The hostess, Mrs. U. J. Roberts, served refreshments to the fifteen members and one visitor present.

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WHY AREN'T YOU A CHRISTIAN?

Edwin Adams

IF YOU are a Christian you will be interested to read on. But if not a Christian, the question "Why not?" is well worth considering. Shall we look at it together?

You may not be able to answer the question straight away, perhaps through want of knowledge of the Christian gospel. In that case the remedy is obvious.

But you may have a reply ready at hand and clear-cut, like a sword you can use at any time to defend your rejection of the gospel—and so defeat your own best interests.

Of course there are excuses. Here is one: "There are so many hypocrites." Here is another: "I have no time." And a third — used by those who do not honestly study the Book—"The Bible is full of contradictions."

A man used to always attack Christianity the morning after a night spent in dissipation. But, of course, a bad life is not your reason for refusing the good news.

"But there are things hard to be understood in the Bible and Christianity." No doubt, and so there are in nature and in what happens in the world. But Christian men have faced all these difficulties as carefully as you have ever done. The chief difficulties vanish when we subimt to God.

The case for Christiaity is far stronger than many suppose. Of course, the honest doubter studies the evidence, and is willing to follow the light. He does not find it convenient to doubt.

There is plenty of evidence that the Bible is true, that Christianity comes from God, and that the Christ of the Bible can become the Saviour of personal experience today. The gospel message appeals to a man's conscience and heart as well as to his mind, superior or otherwise.

Perhaps you say, "I'm not a thinker. There may or may not be a personal God and an afterlife. But anyway, religion is not worth bothering about. Give me enough to eat and drink, a decent home, a certain amount of fun, and that's all I ask of life."

But you have at times felt the pull of the unseen, and you knew you were turning your back on God and resisting the influences of His Spirit. To get right with God and serve Him won't make you enjoy less the really good things of this world.

You may say, "I don't go to church, chapel or mission hall but I'm just as good as those who do. It doesn't matter what you believe if you are sincere and behave properly."

Well, it certainly does matter what we believe; and it matters especially in religion. But how can anyone be really good, in the sense that God approves, while he neglects his first duty, his duty to God? Are you hiding from God in your respectability?

Do you speak of "finding God" some day? That really means turning to God in repentance and faith, and serving Him as long as you live. Do you really want to find Him?

You may acknowledge God's claims and yet evade personal surrender to Christ by trusting in religious services, a correct creed, and perhaps church work.

Perhaps you have always believed in Christianity, have some idea of your need of salvation, and sometimes desire the good things of the gospel. Why then, are you not a Christian? Is it because you do not desire these good things strongly enough to be prepared to accept God's terms?

Through pride of moral character are you trusting in your own deliverance?

Is there some sin, some evil habit or secret indulgence, or some resentment you will not give up?

Are you afraid of what people will say?

Do you dislike the thought of leaving a manner of life in which you try to find satisfaction for a life that seems to you thin and dry because you have never tried it?

What is the point where you are saying "No" to God?

Is not the real reason, in every case, simply this: you are unwilling to change your way of looking at life; you are unwilling to submit to God; you are unwilling to commit yourself to Christ and live so as to please and serve Him?

Here is a threefold reason for obeying the gospel message: it is true; in your own interest God commands you to receive it; and it meets the deepest needs of your truest life.

O then yield now to the Lord Jesus Christ. You will never regret it; and life will never be the same again. — Tract.

NOTES AND QUOTES

By J. C. Griffin

CHRISTANITY

We sing "Onward Christian Soldiers" with much enthusiasm; but instead of going onward, many of us draw back when a forward movement is introduced. A large number want the command of Jesus to "Go ye" (Matthew 28:19, 20) to be put into effect so that all nations shall know about the salvation which God has prepared for the lost world. Yes, we believe that all nations should hear, believe, and be saved; but the motto of many is, "Let others do the work."

Some people use the words of Moses, ". . . stand still, and see the salvation of the LORD, . . ." (Exodus 14:13); but they do not read further as God would have them do. Because God wanted the Children of Israel to do more than to "stand still," He immediately spoke to Moses and said, ". . . speak unto the children of Israel, that they go forward" (Exodus 14:15). We Free Will Baptists stood still for many years, believing in Christian education, but fearing to launch out to educate our people to the go-forward movement of educating missionaries for the go-forward command of the Lord to take the message of salvation to all the world.

Fear of the Children of Israel

The Israelites were at the water's edge; behind them was the army of Pharaoh. Naturally they were afraid, for they did not know as much about the power of the Lord as did Moses. Moses had talked with the Lord, and the Lord had given him some things that the people as a whole did not know. However, Moses was, seemingly to us, waiting to see what God would do; so he said, "Stand still and see the salvation of the Lord." But God said, "Tell the people to go forward." It was not enough for the Israelites to believe and move out from Egypt; they had not yet reached the promised land. There was a sea to cross, and these Israelites were like many of us: they were afraid to go forward. They began to find fault with Moses, and falsely accused him, saying, "We told you so."

May we quote what these people said in full: ". . . Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the world that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exodus 14:11, 12).

These fault finders and murmurers never reached the Canaan land according to the Word of God.

What Paul Said

Let us see what Paul said: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (1 Corinthians 10:1-7).

There are too many who eat and drink, thus playing Christianity. Instead of obeying the command to go forward, in reality they give of their means with which God has blessed them in sending the gospel of Christ into all the world. Years ago a professed Christian said to me, "Why do you want to bother the people in heathen countries with our religion, for they are satisfied with their own religion?" My answer was that because Jesus Christ said to us who are Christians, ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you away, even unto the end of the world" (Matthew 28:18-20).

Jesus believed and taught missions, both so-called "home and foreign." As I see it, however, Christ just preached and taught "missions." For me to be a Christian, according to the teachings of God's Word, I must support missions and the Word of God which Jesus came from heaven to establish on earth as God's only measure of salvation.

The Apostle Paul says: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righeousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:9-15).

When God said unto Moses, "Tell the people to go forward," He meant for them to express their faith by moving forward and not to stand still and be the victims of their enemies. So when Jesus commanded that we Christians go into all the world, He meant for us to put feet on our prayers and send the message of salvation into all the world. ke, the Original Free Will Baptists, have always belived in missions; that is the reason Paul Palmer came to North Carolina to preach the Word. Because he believed in missions, we have Free Will Baptist churches in North Carolina.

We Are Falling Behind in a Measure

According to our state treasurer, we are falling behind in our giving to our mission program. So let us wake up and be honest with the Lord and be obedient to our Lord's command by proving to the world that we believe the Word of God. In conclusion, let Brother A. B. Bryan know that we are behind the mission program in North Carolina and also the Arizona-Mexico Missions.

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True worship does not depend upon preacher or place; it is the attitude of the heart.—Selected.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What physical conditions may we expect to be prevalent during the millennium?—J. C. C., South Carolina.

(Continued From Last Week)

You say that you have been confused in what we refer to as the events of the second coming of Christ; that it seems to you that what we call His coming for the Church and His coming with the Church are two and not one coming. That is not to be regarded any more as being two comings than some of the events of His first coming are different comings rather than events in that first coming. For example, take His virgin birth and the first appearing of Christ after His resurrection from the dead some thirty-three years apart; or take His crucifixion and His ascension, two different events removed from each other some forty days, but each of these events occurred in what the Bible depicts as His coming. So the Bible deals with the coming to the air effecting the resurrection of all the bodies of the saints that have died and the rapture of the living saints then on earth as a separate event separated by seven years at which time all the living creatures will see Him, including those upon whom He has come to take vengeance, because of their willful and final rejection of Him.

Zechariah, the prophet, tells us that "His feet shall stand upon the Mount of Olives." "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zechariah 14:4). This which is yet future, I am sure, has special reference to Israel who rejected Him officially when He made His triumphal entry into Jerusalem. (See Matthew 21:1-22. Compare Mark 11:1-11 and John 12:12-17.) When the antichrist and false prophet have been allowed to punish them sufficiently for their unbelief and rejection, He will come to them as their Messiah and Redeemer. Then it is said of Him that "He shall sit upon the throne of His father David"; and this, too, shall be fulfilled in that He shall reign as Israel's recognized king; but it is just as possible for Him to do this with His position which He will occupy with His Church in the air, and means of an earthly viceregent, as it is for Queen Elizabeth to be queen over the British Commonwealth and for there to be a prime minister in Australia, Canada, and other countries while she resides in Buckingham Palace and knows how the affairs of government are being managed. It is well for us to remember that such scriptural phrases as "the day of the Lord," "the coming of the Lord," etc., are to be understood as having reference to events of several aspects and covering much time, practically all of the millennial period. Furthermore, we should remember the physical fact, that the "clouds" and the "air" so frequently referred to in connection with second coming events are in reality part of the earth as the people of Christ's day on earth understood and as we also know and use the expressions, that not that part of it which men in the flesh generally inhabited in the days of the writing, nor that we all in a general sense inhabit now.

Returning to the physical condition of the millennium the correspondent would find help in the solution of the problem by carefully reading all of Isaiah 1 and by using a chain reference Bible and by this means reading all kindred passages. The only location anywhere in the Bible an account of the thousand years' reign of Christ is to be found is in the twentieth chapter of Revelation. In Revelation 20:2 the account of the angel's binding of Satan for a thousand years. In Verse 3 the place—the bottomless pit—is portrayed as that in which he must remain for a thousand years. Verse 7 tells that he must be loosed for a short season at the end of this millennial binding and enabled to deceive the nations that will then be upon the earth. Verse 4 tells of the special authority to reign during that 1,000-year period which will be given to those souls under the altar as portrayed in Revelation 6:10, 11. Verse 5 tells that the unsaved dead are not to be resurrected until 1,000 years after the rightous dead. In other words, when we, the Church, have been with Christ in His throne to reign with Him over the earth 1,000 years, then the people on the earth that have been born for that long time will not have had Satan to tempt them until he is loosed for this short period in which short time he is to stir up great opposition to God only to have all his work brought to a quick end in the raining of fire upon them to consume their bodies, a fete to be followed by the great white throne judgment. Read all of Revelation 20—21.

These six verses, Revelation 20:2-7, give a lot of light on what is said of the Gentiles and of the eternal reign of Christ in passages throughout the Bible that precede this passage. The better one understands the whole of Bible truth the more clearly will he see all the parts fitting together and composing a glorious picture of the future events which faithful saints are to enjoy throughout eternity. It is "from one glory to another" throughout their whole eternal future that they enter into that which the eyes of the best saints have never as yet beheld. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

✠

Never Off Duty

"Why do you stand in such an unbecoming position?" the Duke of Wellington once asked an officer caught slouching in uniform.

"I am off duty, sir," the man replied.

Then the Duke cautioned, "A British officer is never off duty. Resume your military position."

Likewise a Christian is always "on duty" — a photograph for Christ.—Exchange.

✠

Trails are daily lessons by which God seeks to educate you for glory and power and immortality.—Selected.

STORIES —for our— YOUTH

A VALENTINE FOR MOTHER

Margaret N. Freeman

"VALENTINES, valentines today is Valentine's Day!" Roger came in from the mailbox, his hands full of envelopes. "Six for you and six for me" he said to his sister Cindy.

"Oh, did I get all these!" Cindy smiled with delight.

"It's fun to get mail, isn't it?" chuckled Roger.

They spread them out on the table.

"Here's one from Grandpa and Grandma with a dollar in it," Roger said.

"I got one just like it with a dollar in it, too," Cindy smiled.

"Here's a big cook with red hearts all over his apron. It says 'cooking up a grand valentine dish for you.' That's from cousin Ed," grinned Roger.

"I got this big red heart from cousin Susie," said Cindy.

When they had looked at the valentines from their grandpa, grandma, cousins, uncles and aunts, Cindy asked her brother:

"Do you think Mother will like the box of candy Daddy is bringing from all of us?"

"Of course she will," Roger jumped in his chair for joy. "She loves chocolates, you know."

"But I wish we could give her something more. Something just from **us.** What can we give her?"

Roger thought and thought. Cindy thought and thought, too.

"Maybe we could give Mother our help!" Cindy said.

"We could set the table," Roger said.

"Or wipe the dishes," said Cindy.

"And empty trash," added Roger.

"Which would she like best?" Roger wondered.

"Hi! anybody home?" a deep, well-known voice greeted from the doorway. It was Daddy. His overcoat had a big bump in the pocket.

"I know what that is!" Roger thumped at it.

"I do, too," laughed Cindy. "But before you give it to Mother, help us, won't you, Daddy?"

"Help you with what?" said Daddy.

"We know Mother will like the box of candy, but we want to do something special for Mother on Valentine's Day so she will know we love her. What would she like us to help her with, do you think?" Cindy asked.

Daddy stroked his chin the way he did when he was thinking. "Well," he said, "maybe you should ask Mother and let her decide."

"Hurrah!" said Roger, "that's a good idea."

Cindy got the package of red construction paper out of the desk drawer. She cut out a big red heart. "You print the words," she told Roger. "You're the oldest. You can print the best."

Roger pulled a sharp black crayon out of the box. "How about a half-hour a day for a week of help?" he asked his sister.

"I will if you will," she nodded.

Roger printed very carefully. **This is good for one-half hour of help every day this week. We love you, Mother. Roger and Cindy.**

Daddy grinned. "Mother is going to be mighty pleased," he said.

"Can you stick it on top of the candy box, Daddy?" Cindy asked.

"Here's the Scotch tape," said Roger.

Daddy, Roger and Cindy went to the kitchen where Mother was preparing supper. Daddy put the big red candy heart-shaped box on the table. "Here's a gift to our valentine!" he chuckled.

"Happy Valentine's Day!" shouted Roger.

"Happy Valentine's Day!" echoed Cindy.

Mother turned around from the stove where she was browning the meat. "What a lovely surprise!" she said. Her blue eyes shone happily. Then she saw the paper heart fastened on top of the candy box. "What is this?" she asked. Then she read Roger's printing aloud: **"This is good for one-half hour of help every day this week. We love you, Mother. Roger and Cindy."**

"Why, how nice!" she said softly. She gave Roger and Cindy each a big hug and a kiss. She hugged and kissed Daddy, too. "What a wonderful Valentine gift from my three wonderful Valentines!" she said.

She smiled at Roger and Cindy. "And I am very sure your thoughtfulness is pleasing to Jesus, too," she said.

"And right now there is a job you can do for me," she said. "The table needs setting."

"I'll get the dishes," Roger went to the cupboard.

"I'll get the silverware," Cindy said.

Soon everyone was seated at the table enjoying the nice hot meal. Daddy and Mother smiled at each other.

"Don't we have two nice helpful children?" Mother asked.

"Indeed we do!" Daddy chuckled.

Roger and Cindy were glad that Daddy and Mother were pleased. They knew Jesus was happy to see them helping, too.

Right after supper Mother passed the Valentine chocolates. They had two pieces each from the big heart-shaped box.

"Um!" said Roger.

"Um!" said Cindy.

"Um! Um!" said Daddy.—My Pleasure.

✠

ONLY ONE BOOK

Matilda Nordtvedt

"ABE, fetch some water," commanded Mr. Lincoln.

The nine-year-old boy obediently took down the bucket from the nail and plodded across the pasture. He didn't like to carry water a mile each way when the well was dry, but the Bible said, "Obey your parents," so he did it without a question.

Abe's home was a crude log cabin without a window. A bear skin served as a door. Corn husks made up his bed in the loft where he slept with his cousin. The floor was hard dirt. And

there was only one book in the home, the Bible.

Abe loved to read. He read the Bible whenever he wasn't busy helping his father split logs or running errands for his mother.

One day sadness came to the little log cabin. Abe's Christian mother died. She had taught her children how to pray and had prayed for them. Abe felt very lonely without his mother.

Abe's father and sister tried to keep the home going but Sarah was only 11, and things didn't go so well. About a year later Abe's father brought a new mother to the little log cabin.

Abe and Sarah eyed the newcomer with suspicion at first, but soon they realized that she had come to make a happy home for them. She brought three children of her own to join the family, as well as furniture, feather mattresses and quilts. The pigs got the corn husks and Abe had a warm comfortable bed for the first time in his life.

Under the new mother's direction the log cabin soon boasted a window, a real door, and a wood floor.

Abe's father thought his son was queer because he read the Bible so much, but his new mother encouraged him to read. She brought four books to the humble log cabin. Pilgrim's Progress, Aesop's Fables, Robinson Crusoe, and Sinbad the Sailor. To Abe this was even better than feather mattresses and warm quilts. He devoured the books eagerly.

But the book that made the greatest impression on Abe was the Bible. Although he did not receive Jesus as his personal Saviour as a boy, he knew what God said, and this knowledge never left him.

Later when he left home to study law, unbelievers tried to shake his faith in the Bible. For a time Abe wavered uncertainly, listening to the skeptics around him. But his early Bible reading had not been in vain. The seed of the Word was in his heart.

During his second year as President of the United States, Abraham Lincoln had a shattering experience. His son, Willie, died. Mr. Lincoln turned back to the Bible for comfort.

During his years as president Mr. Lincoln often prayed to God for help in freeing the slaves and making America a free country for all. But it was not until near the end of his life that he accepted Jesus Christ as his personal Saviour. He said, "When I went to Gettysburg and saw the graves of thousands of our soliders, I then and there consecrated myself to Christ."

When asked if he loved Jesus he answered, "Yes, I **do** love Jesus."

Abraham Lincoln had only one book until he was ten years old, but that Book led him at last to God and eternal life. Many books crowd our shelves, but let us not permit them to crowd out the one important Book that tells of Jesus Christ who can change our lives, too, if we put our trust in Him.

Don't wait until you are older. Believe now what God says and take His Son as your very own Saviour.—My Pleasure.

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THE CHURCH WORLDWIDE

(continued from page five)

courses, including a doctor and his wife. The other 32 are either 'sitting on their suitcases' ready to go out, or are on regular or emergency furlough."

The Evangelical Free Church of America works in the Congo in cooperation with the Evangelical Convenant Church, under which the martyred Dr. Paul Carlson served. Three EFCA missionaries flew in with the group which left Bangui to go to Carlson's burial service at the Karawa station in Congo.

"The difficult part of our present situation," said Westlund, "is that in our part of the northwest corner of the Congo things have been relatively quiet. Our men missionaries have returned to the field in groups and met with no harm or trouble. Our equipment and vehicles, left behind during the evacuation, now have been removed as well."

Westlund reported that the work in Congo is progressing well in the hands of the Congolese. "Since independence in 1960," he explained, "we have turned the work over to our Congolese pastors and laymen completely and we are amazed and thankful to God for how they have taken over. The leader of the ECU (Evangelical Church of the Ebangi) will be going shortly to Paris for further training. At this time of crisis, the Congolese need our prayer even as we thank God for them."

Westlund reported that Rev. Byron Seashore, Minneapolis, and Rev. Merle Wester, Cleghorn, Iowa, have been returned to the U.S.A. to be with their families, who were evacuated last September. Seashore is at his wife's parental home in Staten Island, N. Y.

RESURRECTION

Albert M. Ezell

I watch the beauty of the flowers wane,
  The color fade from every lovely rose
As Mother Nature beckons once again
  Her children to herself in quiet repose.

I view an empty field that once was graced
  With richness of the daisies' glittering gold;
Bathed 'neath the rainbow in warm summer rain
  Now lying bleak and bare in winter cold.

I ask, "Can e'er this dreary field be filled
  With all the colors of the rainbows hue?
Will all the tiny seeds 'neath winter chill
  Burst forth with warming spring to bloom anew?"

Ah yes! I'm really sure they'll live again
  For God has promised by His matchless grace,
That for the death and burial of each grain
  A nobler one shall bloom within His place.

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The plea today is for "realism." But, after all, that is no reason for finding all our illustrations on the rubbish heap of life's more crass humanity. It is not always necessary to take a picture of the harbor when the tide is out. —Louis H. Evans in **Youth Seeks a Master** (Fleming H. Revell Company).

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The Sunday School Lesson

FOR FEBRUARY 21

THE KEY TO THE KINGDOM

Lesson Text: Matthew 16:13-26

Memory Verse: Matthew 16:24

I. INTRODUCTION

Near Caesarea Philippi, in the secluded regions of northern Galilee, relieved for a time from the attacks of His enemies and the interruptions of the multitudes, the Lord Jesus at last found an opportunity to be alone with His disciples. The end of His earthly ministry was very near, and the Lord Jesus needed all the time alone with His disciples that He could gain. He had so much to say to them, and so much to teach them, although there were many things which they yet could not bear or understand.

It was at this time that the Lord Jesus reached the climax of His teaching concerning His divine Person. It was now also that He began His teaching concerning His death. He "began . . . to shew unto his disciples . . ." (Matthew 16:21). This is an actual beginning. Prior to this the Lord Jesus had made veiled allusions to the cross. Now however, with definiteness and clearness He states the certainty and neccessity of His death. He says that He must go to Jerusalem and suffer at the hands of the "elders and chief priests and scribes" (v. 21). These three groups of men were in fact the three groups of which the Sanhedrin was composed. The elders were respected tribal and family heads of the people; the chief priests were predominantly Sadducees; and the scribes were mainly Pharisees. In effect, the Lord Jesus is saying that He must suffer at the hands of the Sanhedrin and the religious leaders of the land. He teaches them also of His resurrection, although this they seem utterly unable to believe.

"Then Peter took him, and began to rebuke him" (Matthew 16:22). To the mind of this devoted disciple who had just acknowledged Jesus as the Christ, the prediction of death seems like a confession of defeat, a contradiction of the Messianic claim, an admission unworthy of his Lord.

But the Lord Jesus, rebuked by Peter, turns to rebuke him. "Get thee behind me, Satan" (Matthew 16:23). It is still human and natural to insist that the death of the Lord Jesus was not necessary; but "the preaching of the cross" is the very "wisdom of God" and the "power of God" (1 Corinthians 1:18, 21). —Bible Expositor.

II. HINTS THAT HELP

1. The opinions of men concerning Christ show that He had made an impact on them (vv. 13, 14).

2. The confession of Peter is one of the greatest of all time (vv. 15-17).

3. Christ promised to build the Church upon the eternal God (vv. 18-20).

4. Although Peter had come a long way, he was still ignorant of some facets of the kingdom (vv. 21-23).

5. Those who would follow Christ must put Him first (vv. 24-26).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. This lesson reveals some very important things about the Church. First, it show the Church's **faith.** This faith is in Christ as the Son of God. It is not enough to accept Him as a great teacher or even as a prophet; He must be accepted as the Son of God. The Holy Spirit will reveal this to us and we must respond. This is the faith of the Church. There are many other doctrines, but this is the foundation of all others.

This lesson also shows the Church as a great **fellowship.** The raw material out of which the Church is being built is men. There are many other things needed and used by the Church, but we must not overlook the fact that it is basically a fellowship of men who believe in Christ as the Son of God.

The third great truth revealed in this lesson about the Church is the **fight** the Church is to make. The Church is a militant organization. We should never be satisfied to hold our own; but through the preaching of the gospel, we must storm the gates of hell itself.—Advanced Quarterly (F. W. B.).

2. "One of the greatest living Christians, I think, is Dr. Frank C. Laubach. Some of you have read of his program for the world's illiterates. He goes into a backward village of Mexico or Africa or India, learns the sounds of their language, reduces them to phonetic symbols, and then can teach a totally unlettered person to read in eight hours. It is known that he has taught 60,000,000 people to read—no one knows how many more.

"Ask him if he regrets the day when as a conventional and frustrated professor of theology he decided to put himself to one side and let God have sway in his life. Ask him whether he regrets the love, the personal self-sacrificing love he had poured out into the lives of these 'little' people throughout the world. Ask him how he'd like to move back to a big salary and a comfortable life. We know the answer we would get. He knows from long personal experience that whoever loses his life for Christ's sake and the gospel's will save it."—S. M. Shoemaker, in "The Evangel."

3. Many years ago when Lord Tennyson was Poet Laureate, he was walking one day with a friends in his garden talking on subjects of public interest of that time. The poet's friend was a believer in the Lord Jesus, and sought as opportunity offered to testify for Him. Pausing for a moment in their conversation, he took the poet by the arm and quietly asked, "What do you think of Jesus Christ?" Tennyson pointed to a flower blooming in all its beauty by the pathway and said, "As the sun is to that flower, so Jesus Christ is to me." — Gospel Herald.

4. Jesus closes His sermon to the people with two promises. These promises furnish the necessary counterpart to the dreadfully ominous choice Jesus had given to His disciples. The first promise pictures the glory of the second coming: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matthew 16:27). The way of the cross is indeed the glory road. Those who were impatient for Jesus to fulfill the prophecies that Messiah would destroy the wicked and rule the world in justice, mercy, and peace would find that these predictions re-

ferred to His second coming. Then, indeed, He would exercise His divine prerogative as king and would bring justice upon the wicked and salvation to all who were faithful.

This promise may have seemed to be too far-off and vague to some to give much hope, but the second promise concerned the immediate establishment of His kingdom on the Day of Pentecost: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (v. 28). The precious promise that His death would be the prelude to life was crowned with this promise of the soon establishment of the kingdom. They were yet to learn of its spiritual character as they must learn the reality and meaning of His impending death.—Standard Commentary.

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THE MINISTER'S WIFE

(continued from page three)

Mother, I want to read some more. Well, the job of keeping them quiet and pushing that Chevrolet to be there on time was no easy job, but we did it.

We had three babies on the bottle at one time. They knew all about what it was to lie on a blanket in the pulpit with a bottle of milk in their mouths while I played the piano and sang a special before the sermon.

One old man at Sweet Gum Grove church said that he couldn't keep up with the sermon for watching those three babies with those bottles. This was just the beginning of a perfect day. We took these babies to a strange place almost every Sunday to eat dinner. Usually, there were pretty little odds and ends sitting on coffee tables and shelves. Of course this kept you on pins, so to speak. By the time you stayed there all the afternoon and ate supper, so we could load up and go back to church that night for a service, then back home with everyone asleep to take in and undress for bed, after another bottle of milk was fixed for each one, you were fit to be tied.

Well, this didn't happen for just one Sunday, but every Sunday. I went every Sunday that my husband went except for three weeks after each baby came. He thought he needed me and so did I. Thus, we worked together.

By the time the older children were five or six years old, they were singing solos and duets. When they went to church, they knew they had to behave. I remember on one ocasion, when we were serving the Reedy Branch church, I was up singing a solo. I heard my husband say, "Shhh." I knew they were doing something wrong, but again he said, "Shhh." Pretty soon he stepped down out of the pulpit and took my baby out the back door and spanked him good. You can imagine how much I enjoyed singing that solo, but he never had to be corrected in church again. He wanted to go out to the car which was one of his habits, but I had told him that he could not go out that day. Thus, his daddy was carrying out my orders —cooperation again.

Monday was always wash day at our house. Tuesday was the day to iron. We had anywhere from twelve to twenty shirts every week. I remember one week we had thirty-two little dresses hanging on racks on a string in my back porch at one time. Of course I never knew when these daily chores would be interrupted by having a funeral, a wedding, or a visit from three or four preachers who always stayed to eat. These were some of the happiest days I ever spent, when we had two or three preachers and their wives in for meals and we sat at the table for two or three hours after the meal, talking about our church This was a real feast which I have problems and discussing the Scriptures. missed for the past few years. It's a wonderful thing to be able to sit down with your brethren and feast on the Word.

There were a number of years in which we fed twelve or fourteen people each day, three times a day, but we always enjoyed the visits of our fellow ministers and their wives so much.

Once Daddy and Mr. R. F. Pittman took our two oldest girls and Robert Jr. on a trip to Texas to attend the National Association, which was then called the General Conference. They had never been anywhere without me, and I thought I would die before they returned. They stopped over in Nashville, Tennessee, for church on Sunday morning. During the service, some woman sang a solo. They had to take Ruth outside. She was crying because she said that this woman made her think of her mother.

We had quite a few experiences going to the National Association, or General Conference, as it met in the different states. I wish I could share some of them with you, especially the time when Uncle Bill Everette went with us. That was a great trip. He used our home for his headquarters when he was financial agent for Eureka College. Those were hard times, when Free Will Baptists didn't believe in education, or paying money. His wife told me the first year I was married what a job it was being married to a preacher. She said, "Ethel, they expect you to be able to do anything — teach a Sunday school class, be president of the auxiliary, pray in public, or anything else."

I have found this to be true. If you have too many children, you are not thinking in terms of your children's welfare. If you don't have any, you are defeating God's plain; so your can't win in the eyes of man. God, however, knows our hearts and He is still using preachers' wives.

Then there's the problem of the children growing up, and then they don't like to leave home on Sundays to go with you to church. They would like to stay at home with their friends. You do not know when to say yes or no. Our children did not want to stay for church at night. Yet, they said that if they came home in the afternoon Daddy would go by the farms and watch the hogs eat the last grain of corn. All the time, they were punching me to say, "Let's go home."

The boys had to take care of a cow. They had to hold her out to eat, instead of tying her out. She was Daddy's pride and joy, and the boys wished she would drop dead. He could always find jobs for everyone, whether admired or disliked. We raised eight children, five girls and three boys.

I thought sometimes that he was a bit hard on them, but now they think he was a big man to be admired by everyone. They so often say, "What I would give to be as industrious as he was and admired by all the men he did business with."

Many times we discussed the giving of all our time to the ministry, and I felt that it was the thing to do, but he said that he could not support the family solely on the ministry. He felt that his job had been left to him and God was expecting him to do it. He had a vision for the Free Will Baptist church and its growth. We are now beginning to do the job that he envisioned. He believed that the hope of the denomination was Christian education. This is the thing we are striving to promote; and we can do it with the cooperation

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The Lighted Pathway

(continued from page four)

souls. A fidelity that knows no fear of men, no love of ease, no thirsting for filthy lucre. A fidelity that will keep us free from the blood of all men.

Let everyone who preaches and everyone who listens realize the great responsibility of the ministerial office. Forget not that those who stand in such high places are men of like passions as yourselves, and forget not to pray for yourselves and for us.

". . . The effectual fervent prayer of a righteous man availeth much" (James 5:16).

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The Minister's Wife

(continued from page fifteen)

of everyone, especially the ministers and their wives.

After Mr. Moye lost his health and spent most of his last days in and out of hospitals, we had many unusual experiences. The last church that he served before he retired was in the midst of a big building program. When the church was ready to have its first service; they wanted him to come home and have the service; but he said that he was not able to go. Instead, he wanted me to go, and so did the people. I got those eight children together and we went to Elm Grove on Sunday morning. We had a special song service. J. C. Jr. sang "The Holy City" and I spoke to them. This was another example of cooperation.

The life of the minister's wife is no harder than any others. It takes cooperation between the minister and his family. He needs all the backing he can get, at home as well as in the church. His family can mean his success or his failure.

Wives, you need to completely dedicate yourselves to the task. Let God have His way in your life and it will not be hard. When it is all over, you will say, "Thank God for every effort put forth and every sacrifice made."

I don't think I have ever fully believed in what is called the Church. Too often it has looked like a caricature of the real thing and far too often it has failed in its task, though few have had the temerity to say so. But always from the first days of my ordination I have held a blurred vision of what it should be and could be.—Henry C. Whitley in **Laughter in Heaven** (Fleming H. Revell Company).

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(For a progress report of this church see the "News and Notes" section of this issue.)

Ten Years Ago in the 'Baptist'

Plans for the 1955 session of the North Carolina Free Will Baptist Sunday School Convention are about completed. At a recent meeting of the Executive Board, general features of the program were agreed upon and the speakers named. The convention will meet at Mount Allen Junior College, Mount Olive, on Thursday and Friday, March 17, 18, 1955.

* * *

The First Free Will Baptist Church of Chipley, Florida, purchased a home for its pastor recently from a friend of the church. The Chipley church was organized January 28, 1953.

* * * * *

A Distillery in N. C.?

A move is on in the state of North Carolina for the establishment of a distillery. The state presently allows the sale of liquor and beer in a number of counties, under local option, but does not have any distilleries. A change in the law would be necessary to legalize a distillery.

In an effort to prevent this from happening, and in an effort to keep from being presented in the state legislature, a representative group of church leaders met February 16 with Governor Dan K. Moore to express their opposition to legislation that may permit construction of a distillery, and also whisky-by-the-drink in Charlotte. D. P. McFarland of Raleigh, who is executive director of the Christian Action League, took the initiative in arranging the meeting with Governor Moore.

The results of the meeting are not yet known, but it is our hope that action can be taken to prevent the change of law that would allow a distillery. The manufacture of liquor in North Carolina is prohibited by a 1923 statue known as the Turlington Act.

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C. H. Overman, *Editor*

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Editorial—

ALCOHOL: ITS ENORMOUS COST

The proponents of the legalized sale of alcoholic beverages always stress the point that the counties that sell liquors will benefit from the taxes which such sale brings. They often emphasize that tax rates will be lowered as a result. The fact is, however, that the cost to the wet county or state far exceeds any benefits that are reaped. We believe there are sufficient facts to prove this point.

We recognize, of course, that there is no accurate way to determine the actual cost, especially regarding the cost in morals, to say nothing of the cost in dollars and cents.

The October, 1963, issue of "Tomorrow," official organ of the Christian Action League of North Carolina, carried some interesting information regarding this. During 1962 the state spent $20 in order to get $1.00 in liquor revenue. The total revenue was $33,478,825. This included tax on whiskey, beer, and wine; profits from ABC stores; and license fees. The total cost to North Carolina was $699,779,700. This cost included $180,238,020 initial purchase outlay in money; crime due to use of alcohol, $310,600,000; highway tragedies contributed to liquor, $118,800,000; added cost of automobile insurance due to alcohol, $30,-141,680; industrial loss due to alcoholism and alcohol, $60,000.000. As someone has so aptly said, "That's a mighty costly way to get a dollar." In brief, it just doesn't make sense. Alcohol is a tax on (not for) our economy.

The January, 1965, issue of "Tomorrow" published a "vivid portrayal of a reliable report of alcohol costs by the Commission on Alcoholism of Los Angeles County," California. The cost to this county for 1961-62 was estimated at nearly $15,500,000 annually. The cost was broken down on a county departmental basis. The report stated:

"In considering these figures, it is to be noted that exact costs attributable to the use of alcohol are impossible to obtain because available statistics do not isolate such information.

"Further, alcoholism is not a reportable condition. Most alcoholism is 'hidden' and does not come to the attention of government or governmental agencies. The cost of alcohol, social as well as economic, involve every part of public life, but a precise determination can never be made . . . . It is apparent, according to the Commission on Alcoholism, that alcohol is a cost element in county government of such size that serious efforts must be directed toward its reduction."

Recently, an alcohol study examined Fulton Conty, Georgia, which comprises the city of Atlanta, plus some surrounding territory. The study was a joint project of the Department of Psychiatry, Emory University, the city of Atlanta, and Fulton County. It was also sponsored by the Community Council of the Atlanta Area, Inc., and it received financial support from both city and county governments and a special business and industry group.

The cost of alcohol to Fulton County totaled $17,479,777.15. This cost included making arrests, maintenance of prisons, court costs, prison farm (drunks), social agencies, and time lost. In contrast, the city of Atlanta received, in connection with the use of alcohol, only $472,107.00. This included fines (pay-outs), delayed fines, and prisoners' work.

The report stated: "The latest and most thorough study of the cost of alcohol to a community reveals that for very dollar received in alcoholic beverage revenue the use of alcohol resulting in arrests for drunkenness costs the city and its citizens $6.43." The conclusion: "In considering the price which a community pays for the support of any group of its less contributing citizens, it would be naive indeed to believe that this could be obtained purely in terms of dollars and cents . . . . High though this figure may be, it still does not take into account . . . other costs." (Next week: the cost of alcohol upon morals.)

Christian Education

ACTION TAKEN BY COLLEGE BOARD

At its winter meeting (February 9) the board of directors of Mount Olive College approved the trust indenture and authorized the sale of bonds for a dormitory loan in the amount of $412,000 from Housing and Home Finance Agency.

The loan will be at an interest rate of three and five-eights percent and will be repaid over a forty-year period from student rentals and $5,000 of the annual income of the Henderson Memorial Foundation.

President W. Burkette Raper reported that gifts to the college development fund had totaled $277,500 since the fund was created in 1962. The board was also informed that the North Carolina State Commission on Higher Education Facilities has recommended a grant to Mount Olive College in the amount of $113,437 to be applied on the cost of the Henderson Academic Building.

An appropriation of $3,000 was made by the board to the landscape committee to cover professional services and other initial expenses necessary to inaugurate the landscape design for the new campus.

A seventy-five foot right-or-way was deeded to the town of Mount Olive to complete the extension of Henderson Street to the new campus. It was revealed that Henderson Street will be the main connecting link between the town and the new 90-acre campus.

The board also approved a recommendation by President Raper which authorized "the college to take appropriate steps toward beginning intercollegiate athletics in basketball and baseball."

In order to enable the college to add up to seven new teachers next year, student fees were increased approximately ten percent. Charles H. Harrell, college business manager, assured the board that adequate financial assistance would be available for worthy and needy applicants.

Attending the meeting of the board of directors were, left to right:

Front row—members of the executive committee: R. N. Hinnant of Bailey; Ralph A. Morris of New Bern, chairman; Mrs. Frances A. Cassick of Greenville; B. E. Bryan of Mount Olive; and Lynton B. Wilson of Newton Grove.

Second row—Mrs. J. C. Moye of Snow Hill, representative of the Free Will Baptist State Woman's Auxiliary Convention; C. Edwards Worley of Goldsboro; E. L. Jones of Walstonburg; J. R. Davenport of Deep Run.

Back row—Walter Reynolds of Dunn, president of the Free Will Baptist State Convention of North Carolina; T. F. Hart, Sr., and Jack J. Dail, both of Ayden; James B. Hunt of Lucama; and David W. Hansley of Greenville.

NEW STUDENT AID PROGRAM ANNOUNCED

Mount Olive College has announced a new student aid program to be known as the "Bryan Scholars" beginning in the fall of 1965.

Any North Carolina high school graduate who needs financial assistance in attending college may apply by writing the directors of admissions of Mount Olive College and completing an application prior to March 15.

Candidates will be interviewed by the college scholarship committee and appointments will be made on the basis of high school records, Scholastic Aptitude scores, personality, character, and leadership. Scholarships will be renewable for a second year.

Bryan Scholars will be awarded an academic scholarship and will be eligible for other financial assistance through loans and work scholarships. The college reported that adequate student aid funds would be available to meet the financial needs of any Bryan Scholar.

The program is supported by a grant from the James E. and Mary Z. Bryan Foundation and a matching contribution from the scholarship funds of the college.

MEMORIAL DINNER FOR THE LATE DR. HENDERSON

Plans for a memorial dinner in memory of the late Dr. C. C. Henderson of Mount Olive, North Carolina, have been formulated by a steering committee representing Mount Olive College, the College Area Foundation, the Free Will Baptist State Convention, the College Alumni Association, and the Henderson Science Club.

"The dinner will have two purposes," Dr. W. Burkette Raper, president of the college, explained. "First, it will give the many friends of Dr. Henderson an opportunity to express their appreciation for his professional and philanthropic services; second, it will be an occasion to raise funds for the purchase of furniture and equipment to go in the $400,000 Henderson Building now under construction on our new campus."

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The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE THEME OF THE TRUE MINISTER

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Corinthians 4:5).

Last week we asked the Christian people to keep us on their prayer lists. Now, we want to go another step further and think about our responsibility for the messages we bring to our people. Paul, in this text, as in many others, brings it to our attention in no uncertain terms.

The work of the ministry is most solemn and important. It is the highest office to which one can be exalted. Such are described as being laborers together with God, and are identified with Jesus in that great work for which He shed His precious blood to accomplish. If the office is so great, so the responsibilities are truly momentous. How desirable to be rightly furnished for that holy calling; and so to labor in it, that we may make full proof of our ministry, that at last we may receive from the hand of the Great Shepherd the crown of glory that fadeth not away! One grand object seems ever to have been kept in view by the apostles, and that was to exhibit Christ, to exalt Christ on all occasions, and to make Him the Alpha and Omega of all their messages. This is the substance of the apostle's avowal in the language of our text—"For we preach not ourselves, but Christ Jesus the Lord."

We have, first of all, what the apostles did not preach. Paul says, "We preach not ourselves." This signifies that they were not self-appointed. Paul frequently takes notice of this fact in his various epistles to the churches. In First Corinthians 1:1 we read, "Paul, called to be an apostle of Jesus Christ through the will of God, . . ." He speaks similar words at the commencement of many of his epistles. It is God's prerogative, through the agency of His Church, to put men into the work of the ministry; and they are to receive the truths they deliver from Him. The preachers of old time were but the publishers of the will and the word of the Lord. Ministers are not called of God to deliver their own sentiments, but the whole unadulterated counsels of God. They are to preach not their own theories, but Christ's gospel.

Neither were they self-seeking preachers. They did not manage their calling as a secular business. They did not seek human favor or applause. They were not after the riches of the churches, but their spiritual welfare and their salvation. They were unselfish in that they counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord.

They counted themselves as the servants of the church for Jesus' sake, not as lords over God's heritage, and not masters in Christ's family, but servants. It was theirs to wait upon and to minister to the spiritual necessities of their charge. As servants, they were examples of humility, of patience, of labor, of constancy, and of unselfishness. And they were servants for Christ's sake and from the constraining influence His love produced on their souls.

Permit me to quote a paragraph from Charles Simeon's comments on this text:

"The office of the ministry, if conscientiously discharged, is the most honourable and useful that a human being can execute: but, if perverted to carnal ends and purposes, it debases a man's character, and renders him more injurious to society than raging pestilence. A minister, if he be upright before God, will not seek his own honour or interest, but the salvation of his people: he will be the servant of men for Christ's sake: he will employ all his time and talents in the line of his own peculiar profession; and will gladly sacrifice, not his reputation only or his interests, but his very life, if need be, in the service of his fellow-creatures: feeling the importance of his work, he will never degrade the pulpit by making it a theatre whereon to display his own abilities; but will commend to every man's conscience in the sight of God, and exert himself to the utmost to rescue sinners from the jaws of the devouring lion. St. Paul, in the passage before us, labours to impress this thought on our minds. Speaking of the blindness of men, not only under the law, but even under the clearer light of the Gospel, and having ascribed it to the agency of Satan, he affirms, that his one employment as a minister was, to co-operate with God in defeating the purposes of that wicked fiend.—Not content with having declared this sentiment in the verses preceding the text, he interrupts, as it were, the thread of his discourse, to repeat it; intimating thereby, that as he could not repeat it too often, so they who should follow him in the ministerial office could never dwell upon it too much; 'We preach not ourselves,' says he, 'but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.' "

So far we have thought about what the preachers of the Early Church did not preach, but we have the theme of every sermon preached given in the text. Just as they did not preach themselves, they did preach Christ Jesus the Lord. He was their theme. Him they preached by His authority. His gospel they declared, and His glory they sought.

Shall we examine how they preached Christ Jesus the Lord? They preached Him in the divinity of His person. He was presented as both Christ and Lord —Christ, as the anointed of God, and, at the same time, Lord of all. They exalted Him above all prophets, all righteous men, and even above all angels.

They preached Christ in the mystery of His incarnation. Their message was that He was born of a woman, even a virgin, without an earthly father.

Men of old preached Christ in the purity of His nature. Though He was made in all respects like unto His brethren, yet without sin, He was holy, harmless, and separate from all sinfulness.

They preached Christ in the splendor of His miracles. No other ever did the miraculous works which Christ did. Consider the great number, the variety, and the graciousness of them, and also that they were affected by His own power, and in His own name.

The preaching we read about in the Early Church presented Christ in the atoning efficacy of His death. He was preached as having died for our sins, having been "made sin for us who knew no sin."

He was preached in the power of His resurrection. That He rose from the dead the third day according to the

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CHURCH LEADER PASSES

Mr. David L. Ballard of Weaverville, North Carolina, died Wednesday, January 24, 1965, after an extended illness. He was 88 years of age. His funeral was held on the following Saturday at Union Valley Free Will Baptist Church with the Revs. Earnest R. Bartlett and George Reynolds officiating.

Mr. Ballard is survived by his widow, Mrs. Annie Mae Brown Ballard; five sons: the Rev. Loy E. Ballard of Greenville, North Carolina; Lawrence and Frank Ballard of Weaverville; Cecil J. Ballard of Pontiac, Michigan; and Horace Ballard of Grand Rapids, Illinois; two daughters: Mrs. Virginia Shehand and Mrs. Zennie Ballard of Weaverville. He left behind also over forty grandchildren, about fifty great-grandchildren, and two great, great-grandchildren.

Mr. Ballard was a farmer and builder of houses by vocations. As a builder, he erected many of the finest homes in Asheville, including "Blue Briar Cottage," once the home of William Jennings Bryan and later Asheville's "guest house," in which at least three presidents and many foreign dignitaries were entertained.

But of far more importance than "Blue Briar Cottage" was the building of respect and honor Mr. Ballard erected among his neighbors and wide circle of friends. From early manhood until a short time before his death, he was active in church work. For years he was on ardent worker in the organizations of the Free Will Baptist denomination in Western North Carolina, especially in the area of Sunday school work. For a good many years he was superintendent of a large union Sunday school in his community, in which three churches cooperated. When the time came for each church to have its own Sunday school, Mr. Ballard continued as superintendent of the Free Will Baptist school, and, for a number of years, carried on a mission school as well. He also rendered service through the years as a song director in his own and other churches. He was the author of one or two songs popular some years ago, one of which he sang as a solo in St. Mary's Free Will Baptist Church in New Bern upon his last visit to Eastern North Carolina a few years ago, and received much acclaim from a large congregation.

In addition to his minister son, a number of ministers of the gospel are numbered among Mr. Ballard's grandsons, great-grandsons, and nephews, to all of whom he was a valued spiritual adviser. Among them are the Rev. Jerry Ballard, director of publications and literature for the National Association of Free Will Baptists, and the Rev. James Ballard, missionary to Brazil.

In memory of Mr. Ballard, a memorial fund has been set up by friends for Cragmont Assembly in which he was citally interested. Persons wishing to honor his memory by contributing to this fund, which will be used to provide some needed equipment to be dedicated to his memory, can do so by sending donations to Mrs. Gertrude Ballard, 1225 South Washington Street, Greenville, North Carolina. A plaque bearing the names of all donors will be placed at the assembly. Designate the gift for "The D. L. Ballard Memorial Fund."—Adapted from the **Asheville Times.**

LARGE PRINT BIBLES

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May be ordered from

THE FREE WILL BAPTIST PRESS

P. O. Box 158

Ayden, North Carolina

The Great And Noble Washington

Walter E. Isenhour

We think of Washington today,
"The father of his country" great,
Who never idled time away
And left our country to its fate.
He felt that ev'ry human had
The right to live and worship God,
And help to make his fellows glad
For freedom from oppression's rod.

At Valley Forge he knelt in prayer
Where hungry soldiers were encamped,
Who suffered as they lingered there
While over ice and snow they tramped;
But knowing their commander sought
For help beyond their feeble stand,
As heroes they went forth and fought
And bravely marched at his command.

He never longed for wealth and fame,
Nor sought the laurels of renown;
But lived that he might have a name
That's greater than a throne or crown.
He never sought for pow'r to rise
And be a tyrant on a throne,
But when he heard his country's sighs,
He fought for freedom that we own.

He lives today on history's page
Among the greatest of the earth;
We class him with the saint and sage,
And as a Nation know his worth;
For when our freedom was at stake
And almost seemed a hopeless cause,
He never let the forces take
Our country's flag and cherished laws.

No doubt ten thousand men are named
For Washington, the noble, great,
Whose heart was never once inflamed
With envy, prejudice, and hate;
Who lived in love and longed for peace
And stood for all that's right and good,
And from whose creed shall never cease
The principles for which he stood.

A man who yields himself to God
May rise to heights beyond his days;
And as men see the way he trod
A million hearts may sing his praise.
And maybe in a better world
A mighty host shall gather in,
Who found the truth that he unfurled
That gave them faith to pray and win.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Complete Course in Teaching Techniques

At the Wayne County, North Carolina, Free Will Baptist Fellowship Supper, held on January 25, 1965, certificates were awarded to five persons who completed a course on "Teaching Techniques." The course was taught by the Rev. E. C. Morris, pastor of Mount Olive church.

Shown above are, left to right: Raymond Howell, First church, Goldsboro; the Rev. E. C. Morris, instructor; Mrs. Paschall Robbins, Pleasant Hill church; John Wade, Casey's Chapel church; Robert Overman, May's Chapel church; and Mrs. Hardy Talton, Pleasant Grove church.

The course lasted for ten weeks and was taught at the First church in Goldsboro. Unit "B" of the course began at Mount Olive College on Monday, February 1. A total of 14 is reported to have registered for the course.

N. C. Superannuation Report For January, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for January, 1965

Receipts

Balance on Hand January 1, 1965		$5,969.88
Regular Receipts for January		404.45
Ministerial Retirement System		572.50
Life and Hospital Insurance		1,643.20
Interest		1,115.99
Total to Account For		$9,706.02

Disbursements

Minister's Monthly Checks	$ 155.00	
Operating Expenses	173.92	
Insurance Premiums	594.04	
Transferred to M.R.S. Fund	1,348.80	
Total Disbursements		2,226.76
Balance on Hand February 1, 1965		$7,479.26

Receipts by Conferences

Albemarle	$ 51.47
Cape Fear	$517.13
Eastern	$485.16
Central	$1,148.88
Piedmont	$ 63.90
Western	$353.61

College to Host DVBS Workshop

For the eleventh consecutive year, Mount Olive College, Mount Olive, North Carolina, will serve as host to the daily vacation Bible school workshop to be held on April 10. It is expected that as many as 500 persons will be present.

Shown in the above picture preparing the program are, left to right: Mrs. D. W. Hansley of Greenville, state youth chairman; the Rev. C. H. Overman, editor at the Free Will Baptist Press, Ayden; and President W. Burkette Raper of the college.

Coming Events

March 5—World Day of Prayer

March 20—Eastern District Youth Convention, St. Mary's Church, New Bern, North Carolina

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 16—Good Friday

April 18—Easter Sunday

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

Church Finance Association Marks Twenty-Five Years of Progress

The Church Finance Association, Inc. of North Carolina, returned to the place of its birth when its twenty-fifth annual meeting was held with the First Free Will Baptist Church of Goldsboro on Tuesday, January 12. It was in the First church of Goldsboro that the association was organized in 1940.

The annual report and the twenty-five year review of the work of the Church Finance Association, Inc., revealed that, in addition to becoming established as a recognized part of the total program of Free Will Baptists in North Carolina, it has been of service on a wide scale throughout the state. Since its organization, it has made ninety-eight (98) loans for a total of $499,982.45. Six of these loans were made to denominational institutions. Working closely with the mission boards of the state, the association has made eighteen loans to new churches for the purpose of building their first building. Other loans were made to established churches and were used to build new buildings, enlarge existing buildings, purchase equipment, pay off building debts, build or buy parsonages, repair existing buildings, etc.

The association has increased its assets from its original capital of $30, which was paid in at the organizational meeting, to more than $164,000 as of December 31, 1964. The surplus of the association (excess of assets over liabilities) as of December 31, 1964, was $14,-179.91. The total capital belonging to the association was $32,738.13.

A review of the membership of the association revealed that it had increased from the seven charter members to a total membership of 292 who held 667 twenty-five dollar membership certificates. The total amount of membership fees held as of December 31 was $18,869.99.

The increased interest in the Church Finance Association was demonstrated by a record attendance of members and friends at the annual meeting. Out of a total voting strength of 766 there were 590 votes represented at the roll call. Others arrived later.

While those who spoke during the day rejoiced over the success of the past twenty-five years, the main emphasis seemed to be in recognizing the vast potential of future service to the denomination. Our people are challenged to make funds available through memberships and by using the association as a depository for their savings. Deposit loans placed with the Church Finance Association earn standard interest rates.

The association reelected all officers and standing committees.

The board of directors are pictured, left to right: Hardy Talton, member; R. N. Hinnant, president; A. G. Mangum, member; M. L. Johnson, secretary-treasurer; Walter Reynolds, vice-president.

The annual meeting for 1966 will be held with Mount Olive College on Tuesday, January 11, 1966.

Barnes Hill Sunday School Awards Perfect Attendance Pins

Sunday, January 24, was award day at Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina. With eighty-three members on the roll of the Sunday school, thirty-five of these received perfect attendance pins and bars. Pictured above are the ones receiving pins and bars. They are as follows: Ervin Vick, 14 years; Joyce Langley, 13 years; Etta and Trent Vick, 12

years; Nellie Nelms and Norma Eason, 11 years; Mike and Aubery Farmer and Delton Eason, 10 years; Lonnie and Yvonne Worrell and Henry Eason, 9 years; Cleo Worrell, Beulah Lindsey, Estelle Eason, and Rosa Lee Langley, 8 years; Brenda and Jo Ann Pittman, Pamelia Harris, and Susie and Monroe Lindsey, 6 years; Minnie Pearl Joyner and Jessie Tom Pridgen, 4 years; Iva Langley and Teresa Nelms, 3 years; Maggie Joyner, Bill Lindsey, and Harold Pittman, 1 year; Leon Parker, Brice, Brice Jr., Louise, and Betsy Poland, Vivian Vick, and Charlie Barnes, 6 months pins. Mr. Charlie Barnes is 82 years old and missed only one Sunday in Sunday school during 1964.

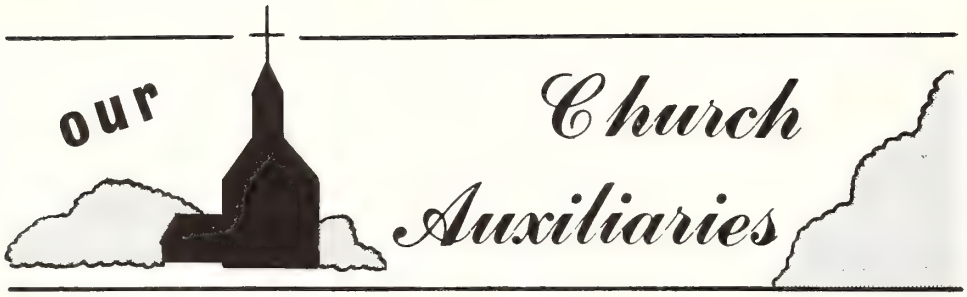
Mr. Lonnie Worrell is superintendent of Barnes Hill Sunday School.

Progress Made at Beaver Dam Church

On the front cover of this issue of **The Free Will Baptist** is a picture of Beaver Dam Free Will Baptist Church located in Columbus County, North Carolina, and its pastor, the Rev. J. A. Hucks of Conway, South Carolina, who has pastored the church for a total of twenty-one years.

The Beaver Dam church was organized in the year of 1887; however, the earliest record of the church is record-

continued on page thirteen)

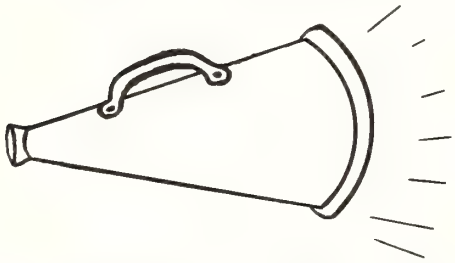


SPECIAL NOTICE!

As youth chairman of your local auxiliary, one of your duties is to present the needs and the news of Mount Olive College to our auxiliary. The auxiliaries of the state of North Carolina are asked to send $10 each to help pay for the **Bus** for the college chorus. If your auxiliary has not sent in its donation, will you please see that it does as soon as possible. Send all donations to your district treasurer earmarked for the college bus. Thank you.

Mrs. David W. Hansley
State Youth Chairman

ATTENTION ALL YOUTH CHAIRMEN



Have Conventions! Must Attend!

It still isn't too late to encourage some of your busy young people to write an essay or learn a declamation. If there are those who have already written or learned theirs, they should be doing some last minute brushing-up.

Your local contest should be held early enough to let your district youth chairman know who the winners are so she can plan the program for the district conventions. The rules and informatiton for these contests are found in your YFA and AFC program books.

Each youth auxiliary is requested to fill out the report blank in its program book and send it along with $1 to the district youth convention. Please bring or send your money which has been raised for the **State Project** to your district convention or send it to your district youth chairman. We are hoping to have enough in this fund to fix up the basement at Cragmont Assembly, so let's see which youth group can raise the most for the state project.

It is hoped that many young people will attend their district youth conventions and take a part in the essay and declamation contests.

Make plans to attend your State Youth Fellowship Convention on April 24, at Free Union Free Will Baptist Church in Pinetown, North Carolina. Watch **The Free Will Baptist** for more details of this convention.

Mrs. David W. Hansley,
State Youth Chairman
303 South Meade Street
Greenville, North Carolina

EASTERN DISTRICT YOUTH CONVENTION

The Eastern District Youth Convention for the YFA, AFC, BA, GA, and Cherubs will meet on Saturday, March 20, at St. Mary's Free Will Baptist Church, New Bern, North Carolina. The convention will begin at 10 a.m.

Those persons entering the essay contest please observe **Rule 5,** and those entering the declamation contest observe **Rule 7.** There is a date limit in both.

Mrs. Reginald Styron
Davis, North Carolina

✠

Jesus did not need a protected, monastic setting to display His power; He went wherever life was and hallowed any scene. He was never out of place . . . This early glimpse at Cana shows Christ most completely at home in mixed company and loving life for all its worth.—David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

N. C. WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina State Woman's Auxiliary Convention, for the third quarter of the year, November, 1964—January 31, 1965:

Balance in Bank October 31, 1964		$1,207.91
Receipts		
Convention General Fund	$ 13.00	
Denominational Enterprises	2,949.86	
Total Receipts		2,962.86
Total for Which to Account		$4,170.77
Disbursements		
Convention Expenses	$ 156.12	
Denominational Enterprises	2,947.86	
Total Disbursed		3,103.98
Balance in Bank End of Third Quarter, January 31, 1965		$1,066.79
Summary—Bank Account Balances		
State Auxiliary Home Missions		$ 239.47
Per Capita Dues		736.33
General Fund		13.00
Interest		75.99
Miscellaneous		2.00
Total		$1,066.79

Banks

Edgecombe Bank and Trust Co.	$ 490.80
Tarboro Savings and Loan (4%)	575.99
Total	$1,066.79

Denominational Enterprises Report

		Received	Disbursed	Bal.
Home Missions, General		$ 242.84	$ 242.84	
Home Missions, Special				
Palmer Memorial	$ 6.00			
Arizona-Mexico	104.22			
Fabian	36.00			
Central Conference Missions	66.00			
Academy Institute	15.00			
James Lanier	2.00	229.22	229.22	
Foreign Missions, General		188.68	188.68	
Mt- Olive College				
General Fund	$189.29			
Piano	45.28			
Alice Lupton Scholarship	187.00			
Bus	190.00			
Organ	6.60			
Books	10.00			
Pre-Christmas Offering	16.37			
Western $1,000 Club	8.00			
Cape Fear $1,000 Club	35.00			
Albemarle $1,000 Club	42.00	729.54	729.54	
Free Will Baptist Children's Home				
General Fund	$ 98.92			
Pre-Thanksgiving Offering	130.31			
Beds	90.38	319.61	319.61	
Superannuation				
General Fund	$225.35			
Adopted Widows and Ministers	60.00	285.35	285.35	
Cragmont				
General Fund	$26.00			
Water System	24.40			
Floyd House	20.00	70.40	70.40	
*Christian Service Fund		539.33	539.33	
Life Membership		20.00	20.00	
Anna Phillips Loan Fund		80.00	80.00	
Guzman's Salary		238.89	238.89	
Miscellaneous				
George Stevens		4.00	4.00	
Flora Hines		2.00		2.00
Totals		$2,949.86	$2,947.86	$2.00

*Christian Service Fund Disbursed as follows:

Mount Olive College	$134.84
Missions	134.84
Free Will Baptist Children's Home	107.86
Cragmont	107.86
Superannuation	53.93
Total	$539.33

Christian Education

(continued from page three)

The dinner is planned for early May, the exact date to be determined by the schedule of a noted speaker. Invitations will be issued to all persons who contibute a minimum of $10 to the Henderson Memorial Fund.

Gifts from Free Will Baptist churches and individuals will be received directly by the college; former students will contribute through the Alumni Association; and all other gifts will be received through the College Area Foundation. All donors will be listed in a "Book of Rememberance" which will be kept on permanent file at the college.

Prior to his death in October of 1963, Dr. Henderson had practiced medicine in Mount Olive for nearly half a century. He served without charge as the physician to Mount Olive College and was its leading benefactor.

"His financial assistance totaled more than $50,000 and enabled the college to achieve accreditation much earlier than otherwise would have been possible," President Raper declared. "His funds provided almost exclusively for the first-class equipment in the science department on the old campus and it was in appreciation for his support that students named the college science club in his honor.

Shortly before his death, Dr. Henderson made a challenge gift to the college development program, and in response the board of directors voted to name the first academic building on its campus the "C. C. Henderson Building." It is for furnishing this building that all proceeds from the dinner will go.

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COLLEGE DAY AT NORTHEAST

Northeast Free Will Baptist Church near Mount Olive, North Carolina, will observe Sunday, February 21, as "Mount Olive College Day," the Rev. Herman A. Grubbs, pastor, has announced. President W. Burkette Raper will speak at the morning worship service.

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Do not let the trivialities of life blind you to the supreme importance of things eternal.—Selected.

NOTES AND QUOTES

By J. C. Griffin

IMPORTANCE

"And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). "Seek ye the LORD while he may be found, call ye upon him while he is near" (Isaiah 55:6). Jesus said, " . . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). He will not even see the kingdom of God, let alone enter it.

Don't think that you can go to heaven without being "born again." Your church membership will not give you admittance. Your good deeds will not give you a pass. Your good morality will not put you through. You must be "born of water and of the Spirit." Jesus said so. Don't let the devil fool you. Jesus said, ". . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). You may get through this life without honoring God, but you will fail to get through the Beautiful Gate without the pass word, which is "Have you been born again?" To be "born of water and of the Spirit" means that we have accepted Jesus Christ as the "only begotten Son of God" and that our sins are under the blood.

Being born of water and the Holy Spirit is more than just a confession: it is a possession. When we are saved we belong to Christ and Christ belongs to us. We have—not are going to have, but already have—eternal life. We do not guess about it. John says, "We know that we have passed from death unto life."

We can be very good, so far as doing nice things for our church and the members of the church. We can carry trays; we can give flowers; we can even visit the sick; we can tithe our income; we can be baptized in water; we can sit in the Amen corner if we have one; we can be ordained and placed on the board of deacons; we can be secretary-treasurer of the local church—and still be lost without being born from above. Let us be sure that we have been "born from above."

God's Word says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

Created in Christ Jesus

God makes us new creatures. The old man is crucified with Jesus. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

May we get it fixed that Christ does the living Where? Paul said, "In me." Again Paul says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). We do not have to go to the world to be entertained. Can we go to the world with our worries? Yes, but we will find ourselves the worse off by going to the world. The world can never satisfy the longing, born-again child of God.

We are told that there are people who are church members that sit at home and watch the TV instead of attending the worship of God in the house of the Lord. Those people are different from what the Bible teaches they should be. I am not judging at all; let God be the Judge. We cannot put anything between us and our Lord Jesus Christ. He must be first. "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:15-18). "Preeminent" means that which is first, according to Webster.

When we prefer to go to Sunday baseball, football, or basketball; or to Sunday movies; or to sit around and look at TV, are we putting Christ first? Do we make Him to be our supreme Master? Are we not following the flesh? We certainly are not following the Holy Spirit. We are bound to acknowledge that this is all of the flesh and not of the spirit. The Bible teaches us to "Love not the world, neither the things that are in the world. It any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Many so-called Christians let any and everything get in their way, and think that they are doing the will of God. But Christ said that not everyone who said "Lord, Lord" would enter heaven. Only those who do the will of God will enter.

Our Trip to Mount Olive

On Wednesday, February 10, my wife and I went to Mount Olive to visit our son, W. F., and his family and to look over the progress being made on the college building program. We found that the weather has retarded the building program very much, but we found Dr. Raper in good spirit, looking for the weather to change from foul to better and believing that all would be in line for use next fall.

As I beheld the work, I realized that we, the friends of the college, need to pray more and give more that our youth may have the best college for the best people anywhere — our youth. Our denomination's success in taking the gospel to other parts of the world depends largely on Christian education, and we have the best opportunity to prepare our youth for Christian service that we have even had right here at home. We have friends, not only in North Carolina, but in other states, who are working for us and with us; so let us show the world that we are real Free Will Baptists, who believe in real Christian education. Our prayers and financial support will tell the story.

PLEASE NOTE

The Free Will Baptist League Pins will be available for purchase at the Free Will Baptist Press, within the next thirty days. Orders may be placed at any time.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why do quite many evangelical scholars claim that speaking in "tongues" is not for this age— —A. R. G., Texas.

Answer: Dr. L. T. Talbot spoke on this subject as part of a radio program some years ago and later gave in pamphlet form the highlights of that message which was entitled, "The Baptism of the Holy Spirit—Is It Something for the Believer to Seek?" which appears as follows: "Those who claim that speaking in tougues is an evidence of the baptism of the Spirt, overlook the plain teaching of Paul, that the gift of tongues was only a temporary gift, as were the gifts of prophecy and of supernatural knowledge. The apostles were given supernatural wisdom, in order that they might write the New Testament, even as all prophecy came from God. But let us remember the words of Paul: 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease, whether there be knowledge (supernatural knowledge), it shall vanish away' (1 Corinthians 13:8).

"In the beginning of the Christian era, before men had full revelation of God's will, as set forth in His complete, written word, He worked in supernatural ways to convince sinners of the claims of Christ. While the New Testament was being written, He worked miracles through the apostles. But God's Word was completed when John wrote the twenty-second chapter of Revelation on the Isle of Patmos. And 'when that which is perfect is come,' Paul said, 'then that which is in part shall be done away' (1 Corinthians 13:10)."

Mr. Talbot pointed out the fact that First Corinthians 13 refers to the complete revelation of God and the passing of the temporary gifts, including speaking in tongues with supernatural knowledge. I think that Dr. Talbot is quite right; however, this does not exclude the fact that there is power in the Scripture itself to produce supernatural results. With this I am sure that he would agree, and of course as has been advocated in this column before, the Holy Spirit came as the executive of the Godhead in which capacity He shall act as His own wisdom dictates, even when such wisdom may direct in miracles of tongues so as to enable a person that does not know a language that he needs to preach in, to master that lanuage in an incredibly short time so as to preach the gospel to those to whom God sends him. This, as I see it, does no damage to the teaching of Paul as set forth in First Corinthians 14. Dr. Talbot thinks that the special instructions given in First Corinthians 14 to woman indicates that they were prominent in a tougue's movement that was not in keeping with the overall teaching of God on that point. This, I doubt not, is true and there are strong reasons to suppose that such instructions from the aged Paul came when and how it was badly needed and has since served a good purpose in the church to keep down false teachings on the tongue miracles that accomplished a good purpose when God gave the miracle.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13). Mr. Talbot calls his readers attention to the fact that in none of Paul's epistles, written after these words, does he mention tongues, including the whole last seven known by the name "Prison Epistles." He would have us go back and review First Corinthians 12 and note that in it is the last of Paul's writings that mention "signs, miracles, visions, tongues, healings, discerning of spirits, or any of the sign gifts he mentions."

It is highly significant to note that on the Day of Pentecost the apostles did not speak in unknown tongues; but to the contrary, they spoke each in his tongue and each one born where the speaking apostle's language was foreign to these Galileans, whose speech inconveniently betrayed them at the arrest and trial of Jesus, heard and understood in the language of the hearer rather than in that of the speaker. Among the hearers were "devout Jews from every nation under heaven." This all occurred fifty days after the death and resurrection of Jesus Christ. All these foreign Jews were gathered in Jerusalem, having come to this city from their own land to attend the annual Pentecostal feast as was the Jewish custom to do in their day The disciples of Jesus being full of the Holy Ghost just simply preached Jesus, explaining the fulfillment of Joel's own prophecy concerning the descent of the Holy Spirit and the Holy Spirit himself causing each one's ears who heard to be turned so as to receive the message in his own tongue or the tongue of the people among whom he was born.

Mr. Talbot says of the event, "There was not muttering in the so-called unknown tongue, of which we hear so much today." I know of nothing in history, whether sacred or profane, that indicates a duplication or a repetition of the events of Pentecost. At other times some spirit-filled people spoke with tongues as an evidence that they had received the Holy Ghost. This no doubt was needed in the days of transition that those who spoke might know and give evidence to both the fact that they were then saved and filled at the same time to overflowing by the Holy Spirit. Remember again that the Bible was not at this time completed and the believing Jews had not fully accustomed themselves to the fact that in this new era of the gospel of grace, Jew and Gentile alike should be saved and filled.

Those who call themselves Pentecostals today should read and practice, "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33). "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Corinthians 14:27, 28). "God is not the author of confusion"; but that's not all, for He has already indicated there must be an interpreter and that the group being spoken to must be limited to an audience of two or three at the most.

Then these same dear people should remember that the context of this portion of the chapter bears other directions of vital instruction. "Let your women keep silence in the churches: for it is not permitted unto them to speak;

(continued on page fifteen)

STORIES — for our — YOUTH

HOW STRONG WAS GEORGE WASHINGTON

"FEEL that muscle, will you, Dad?" John was proud of his firm arm, and his father was thankful for his son's strength, but he did not want his boy to be conceited about it. He told him some things about real power.

"John, let's find out about some of the strongest people in the world. You know about Samson, who was able to carry the heavy gates of the town of Gaza and drop them on top of a hill at distant Hebron, and when his enemies bound him with new ropes, he broke them like threads."

"Sure, I know those stories and another in the Bible about how David's mighty men did wonders, like fighting so long that the sword clave to the hand of a soldier, and that other story about the killing the lion in a pit on a snowy day."

John's father added some other famous names by telling him of Sandow, the American, who was so muscular he could lift a large horse, and of Indians whose backs and legs are powerful enough to lift and carry 200 pounds, and some even 300; and of a man in the court of old-time England who used to astonish folks by bending a copper penny between his thumb and first finger.

John then wanted to tell something to his father that would be as spellbinding as these stories, and promised to do so. How well he succeeded you may guess by what he learned as to the unusual strength of George Washington.

There are many statements by those who knew Washington personally so it was not long before John had discovered some remarkable facts from authentic writings. One of Washington's friends described him when he was 27 years of age in this way: "Straight as an Indian, six feet and two inches in his stockings, weighing 175 pounds, with large bones, wide shoulders; his walk is majestic and he is a splendid horseman."

John's father remembered some things he had read about him who became the first president of the land. So he took his turn at describing Washington's strength, and told how his legs were so powerful that he became famous as a runner, and how he would lift very heavy tents and toss them into the army wagons. He once kept riding horseback for nearly two days with only a few short stop, a feat none of his officers could equal.

Washington's hands were large, so large and sinewy that some Indians who shook hands with people so crushingly that they cried out for pain never tried it twice on young Washington, for he gripped their hands so that they howled a tune instead. The champion wrestler of the county provoked Washington to try his hand with him, but he regretted his words and said of it, "After a short, fierce struggle I felt myself grasped and hurled upon the ground with a jar that shook the marrow of my bones."

George Washington wrote, in 1775, when he was 43, that he had "a constitution hardy enough to undergo the most severe trials." He often slept out in the open during the Revolutionary War, and before that he had worked hard and spent long hours surveying in all sorts of weather.

But Washington was not always healthy. He had severe fevers at times and wounds that healed only slowly. His unusual constitution overcame all such obstacles so that he nearly lived what the Bible believes is a good old age, "threescore years and ten."

John and his father found out all of this about the strength of George Washington, and discovered that he was one of the most powerful men of his time and one of the strongest in our nation's history.

"But, father," said John, "it was not his strength that made him famous; it was his memory" His father looked strangely at his boy when he heard the curious word, but he noticed that John's eye had a twinkle in it and his father knew some sort of a joke was coming. Sure enough, it came when John said, "Yes, his memory was so great that Americans erected a large monument to it in our capital city."

"Better than that joke, and better than his bodily strength, was another sort of ability Washington possessed, and you, John, know what I mean by that." Yes; John knew well enough, for he proved it by saying: "He was strong enough to refuse to be king when some citizens asked him to lead them that way. And I know he was also strong enough to refuse any pay for all his service during the six years of the Revolutionary War. He was big enough in heart to help his mother, for his father died when he was only 11 years old, so that, young as he was he began to say grace at the table and try to take his father's place in other fine ways. Good stuff, that kind of strength, I think, Dad."

"Right, John!" added his father. "This brings us back to that arm you were showing me; your arm, firm and growing firmer. You have good muscles, I think, but you know that a strong, clean heart goes along with them. Here are a couple of rules that helped George Washington, when he was no older than you, to grow strong in body and in spirit; how about imitating him by getting hold of them so that they will never let go of you?

" 'Better be alone than in bad company.

'When you speak of your Maker, let it be with reverence.

'Do not neglect the duty of secret prayer.' "—Exchange.

BRAVE LIKE GEORGE WASHINGTON

Martha Inez Johnson

JACK sat in the classroom with his nose almost resting on the history book. Miss James had said to read about George Washington until you found something you did not know about

him. She said she wanted each pupil to be prepared to tell the class about it.

It was hard, that day, for Jack to think much about history and George Washington. All he could think of was Father, very sick at home. In his mind he could see Mother's white face.

"Jack, are you reading?" Miss James called out sharply.

With a real effort Jack started reading again. "George Washington must have been very brave," he thought. And to himself he whispered, "I need to be brave like George Washington." But telling himself to be brave like George Washington did not help him feel one bit better. Whenever he thought of Dad he did not feel a bit brave.

Jack was glad when he heard the school bell ring at three o'clock. He shoved the history book into his desk. As soon as Miss James said, "Class is dismissed," he hurried into the hall and down the stairs two at a time.

On his way home he met Pastor Brown.

"Hello, Jack! I was just coming to meet you," the pastor said. "Your father was taken to the hospital this afternoon."

"He was?" Jack asked fearfully. He felt the tears burn his eyelids. "Is—is he—worse?" he asked in a scared whisper.

"I'm afraid he is, Jack," said Pastor Brown. "Your mother is at the hospital with him. May I come home with you and stay till she gets back?"

"Ye—yes, sir," replied Jack.

Pastor Brown said, "Your father has a sickness that is not easily cured, Jack. It will be a miracle if he gets better. Do you think you can be a brave boy, for your mother's sake?"

The tears came to Jack's eyes again.

"Jack," said Pastor Brown, "I know that it is not easy for those who do not know the Lord Jesus to be brave when death is near. Your father still may get well. But whether he does or not, you must be brave."

"Yes," whispered Jack, "brave like George Washington."

"It isn't studying about George Washington that will make you brave, Jack. It is only the Lord Jesus who can help you be brave. Your father believes in Him. Don't you want to trust Him, too?"

"Yes," said Jack, "I do."

So Pastor Brown and Jack prayed together and Jack asked the Lord Jesus to enter his heart.

"Pastor, I am so glad you helped me turn to the Lord Jesus."

Then Pastor Brown opened the Bible and read John 11:25, 26: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live And whosoever liveth and believeth in me shall never die. Believest thou this?"—Christian Youth.

NOTES and QUOTES

(continued from page seven)

ed in the minutes of the Pee Dee Association which met for its fifty-second annual session of the association with Mt. Calvary Free Will Baptist Church in October, 1921. At that time the church had a membership of 203. In these minutes it is stated that the past records of the association had been lost while in the hands of one of the association's deceased ministers. (To anyone reading this article, the Pee Dee Association clerk would appreciate any information leading to the recovery of these records.)

In the fall of 1949, the old original church building was moved from its site and the construction of the present building began. At this time the church membership was 361. In 1950, with the motto, "Pay as We Go," the building was completed sufficient to hold six Sunday school classes at an estimated cost of $40,000. At that time there was an average Sunday school attendance of 378.

In 1956, four more classrooms were added to the church, rest rooms were built, and a new water system installed, bringing the estimated value of the church property to $58,000.

Then in 1962, the old heating system and attic fans were discarded and a new heating and air-conditioning system was installed. In 1964, a new roof was put on the church and a new ceiling of celotex was installed. The church as it stands today is in very good condition with a seating capacity of 766. There are no unpaid bills and the property is valued at $67,000.

The end of the year, 1964, showed an average attendance in Sunday school of 445, and a total membership of 454.

The Rev. J. A. Hucks first served the church as pastor in 1941, serving for five years. In 1947 he returned to the church and served as pastor for seven years. He began his present pastorage in 1956, making a total of twenty-one years of service rendered to the church.

Mr. Hucks and the entire membership of the church extend a cordial invitation to anyone who will to visit Beaver Dam church and worship with them.

St. Paul S. S. Awards Perfect Attendance Pins

On Sunday, January 10, Mr. Earl Tarkenton, superintendent of St. Paul Free Will Baptist Sunday School, Elizabeth City, North Carolina, awarded twenty-one perfect attendance pins, wreaths, and bars to those who had made perfect attendance during the year 1964. In the picture, beginning with the back

row, left to right, they are Mrs. H. I. Fowler, sixth year; Mr. Earl Tarkenton, first year; Mr. Ollie Lamm, eighth year; Mrs. Ollie Lamm, fifth year; Mrs. Alvin Ambrose, tenth year. Second row: Mr. J. F. Mitchler, sixth year; Mrs. Charles Maleisweski, seventh year; Mr. H. I. Fowler, eighth year; Mrs. Talmage Basnight, third year. Third row: Calvin Ambrose, seventh year; Alvin Ambrose, seventh year; Dania Maleisweski, seventh year; Judy Maleisweski, sixth year; Johnny Johnson, sixth year; Fonda Tarkenton, fourth year; Jack Johnson, sixth year. Front row: Joy Johnson, second year; Kim Parker, first year; Bonita Ambrose, third year; Pam Parker, first year. Miss Leverna Lamm who received a ninth year pin was not present when the picture was taken.

Children's Home Receives Appropriation from Duke Endowment

On February 11, 1965, the Free Will Baptist Children's Home, Middlesex, North Carolina, received an appropria-

(continued on page fifteen)

St. Claire Bible Class

The Sunday School Lesson

FOR FEBRUARY 28

CHRISTIAN FORGIVENESS

Lesson Text: Matthew 18:15-17, 21-35

Memory Verse: Ephesians 4:32

I. INTRODUCTION

We are deeply indebted to the fact that Peter had a quick tongue. Repeatedly Peter rushed into speech, and his impetuosity drew from our wonderful Lord teaching which is immortal. In this lesson Peter thought that he was being very generous. He asked the Lord Jesus how often he ought to forgive his brother, and then he proceeded to answer his own question by suggesting that he should forgive seven times.

Peter was not without warrant for this suggestion. The rabbins taught that a man must forgive his brother three times. The Biblical proof for this was taken from the prophecy of Amos. In the initial chapters of Amos there is a series of condemnations on the various nations "for three trangressions . . . and for four" (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6). From this it was deducted that God's forgiveness extends to three offenses, and that He visits the sinner with punishment at the fourth. It was not to be thought that man could be more gracious than God, so forgiveness was limited to three times.

Peter thought that he was going very far, for he takes the rabbinic three times, multipiles it by two, for good measure adds one, and suggests, with eager self-satisfaction, that it will be enough if he forgives seven times. Peter expected to be warmly commended; but the Lord's answer is that the Christian must forgive seventy times seven, that, in fact, there is no reckonable limit to forgiveness.

Then the Lord Jesus told the story of the servant who was himself forgiven a great debt; and who went out and dealt mercilessly with a fellow servant who owed him a debt that was an infinitesimal fraction of what he himself had owed; and who for his mercilessness was utterly condemned. This parable teaches certain lessons which the Lord Jesus never tired of teaching.—Bible Expositor.

II. HINTS THAT HELP

1. It is the responsibility of the person against whom a wrong has been committed to try to reconcile the wrongdoer (v. 15).

2. If the first attempt to win the offender fails, the injured should take one or two others with him on the second try (v. 16).

3. The next stop is for the church to try to reconcile the offender; but then if he will not hear, he is to be excluded from its fellowship (v. 17).

4. Our Lord advocates unlimited forgiveness. We are never to refuse to forgive anyone who sins against us (vv. 21, 22).

5. A reckoning day awaits all of us at which time we must account to God for all our activities, good or bad (v. 23).

6. The servant who could not pay the ten thousand talents is typical of the sinner who cannot satisfy God for his sin (vv. 24, 25).

7. The forgiveness that he received is typical of the sinner's forgiveness when he asks God for mercy (vv. 26, 27).

8. The forgiven servant refused to show his servant the same consideration that he had been shown; and as a result, he was delivered to the tormentors (vv. 27-34).

9. The Father expects us to forgive in the same manner as He forgives us (v. 35).

10. It is the duty of Christians to try to help and save all who are outside of Christ, including those who have been excluded from the fellowship of the church.—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. Our hearts are deeply touched by the beautiful admonition of Paul in our golden text. There is great need for us to be kind rather than hardhearted; and when we remember how merciful Jesus has been to forgive us our sins, it is easy to be tenderhearted to others.

We should read this passage in Ephesians with its entire context. In the midst of the strongest imaginable condemnation of sin, this appeal for forgiveness is interjected. It is a corollary to the warning to avoid the sins of bitterness, wrath, anger, clamour, evil speaking, and malice. It is a prelude to the warning that the forgiveness we grant must not mean condoning sin or lowering our moral standards.

The verses following our golden text urge us to "walk in love, as Christ also hath loved us, and hath given himself for us." In contrast with this walk are the sinful ways we must avoid: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient" (The American Standard Version has "not befitting.") After describing the wiskedness of unbelievers around us, Paul urges, "Be not ye therefore partakers with them." The Christian is freely to forgive, he is to pray for the wicked and do good to those who despitefully use him, he is to preach the gospel to them at every opportunity, but he is not to join them in their sinful words and deeds—Standard Commentary.

2. The saying "To err is human; to forgive, divine" is more truth than poetry. If we should list all the needs of the world just now, forgiveness would be near the top of the list. We must learn to forgive our adversaries: those who persecute us, those who despitefully use us, those who deliberately misrepresent us. In short, we must learn to forgive anyone who has reason to be forgiven by us.

There are reasons for this. There is, for example, a biblical reason. The Bible does have a claim on our lives, and it says to forgive (Exodus 23:4; Proverbs 24:17; Proverbs 25:21; Matthew 5:7; Matthew 5:43,44). You will note that nowhere in the Bible do we see that the Christian should not stand up for his rights, but everywhere we see that the Christian should forgive.

There is also a physical reason for forgiving. Dr. Earl Loomis of St. Luke's Hospital in New York says, "The experience of forgiving and accepting forgiveness is a prime characteristic of the happy, creative personality." Hate will destroy us. This is an undisputed medical fact. It corrupts our lives and

our personalities. But forgiveness is "a prime characteristic of the happy, creative personality."

Then there is the brotherhood reason. Long ago Cain asked if he were his brother's keeper. Time has driven home the answer, Yes. We are all tied up in this world together. What we do affects the lives of others, for we are their "keeper." God forgives. He always has. Seeing that He can forgive so freely should remind us continually that He will help us to forgive others. Before us now is an example of how we ought to forgive.—Bible Student (F. W. B.).

3. Nothing will hinder prevailing prayer more than an unforgiving spirit. A child was walking along a street and a large dog came out barking. She stood terrified. Soon a stranger came to her and said, "Come on, little girl, the dog has stopped barking." "Yes," she said, "but the bark is on the inside." She saw in the eyes of the dog an unfriendly spirit. We Christians are too civilized today to quarrel outwardly, but is there not sometimes a bark inside—an unforgiving spirit?—Robert P. Wilder, in **Christ and the Student World.**

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St. CLAIRE BIBLE CLASS

(continued from page eleven)

but they are commanded to be under obedience, as also saith the law" (1 Corinthians 14:34). This is said with uttermost respect by God concerning Christian women and the service of those faithful to both God and the church and subject to their Christian husbands. There were many of those to be found in the Early Church, but evidently there were those of another caliber who were devoted to self-exhaltation.

Perhaps there would have never been such a cult as Seventh Day Adventism had it not been for Helen G. White, the mother of that cult; and probably no such unscriptural and unreasonable a cult as Christian Science had it not been for Mary Baker Glover Paterson Eddy, etc. I dare say that if all tongue speaking of today were limited to the Bible way of speaking in tongues, as indicated above, that we would have but little or none of it.

When it comes to natural signs that some require as evidence to the validity of the preached gospel, Jesus Christ has something definite to say to this class. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matthew 12:39). Then Paul described the same or those who act similarly, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thessalonians 2:9). Remember that Jesus was talking to one of this age and a member of the church when He said "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). A truly born-again Christian has the sign in his own heart and he himself is the sign to the lost world of our day.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:15-20).

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven" (Matthew 5:13-16).

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God" (Romans 10:13-15, 17).

If one would succeed as a Christian, he would first live obediently and in harmony with the Word of God. For this, men would see Him and turn to God. He should witness at all times and in all places where he goes, and in this way bear fruit for the good of men and also to the glory of God.

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News Notes

(continued from page thirteen)

tion of $14,987.04 from the Duke Endowment. The Rev. M. L. Johnson, superintendent, states:

"The Duke Endowment awards us the same amount for our graduates who are in higher education if they are being assisted by us and reports of their progress sent to us. We had seven in higher education during a part of all of the time covered by this check, October 1, 1963, through September 30, 1964. The amount we received for higher education was $1,625.82, and for group care was $13,361.22, for the total of $14,987.04. This total is an increase of $1,523.46 over last year when we received $13,463.58.

"The $1,625.82 for higher education will be placed in our Educational Aid Fund and will be used to help our graduates who are in higher education this year. Friends also contribute to this fund. The Educational Aid Fund is separate from our loan funds and the assistance given our graduates through this fund does not have to be repaid.

"The $13,361.22 will probably be added to our development fund and help to finance some of the additions which we are planning for."

North Carolina institutions received $865,496, of which $526,201 was sent to 96 hospitals and $339,295 to 24 child care institutions.

Community Church to Hold Special Service

The Rev. Truett R. Dick, pastor of Community Free Will Baptist Church, Norwood, North Carolina, announces a special service to be held at the church on Saturday, February 20. The purpose of the service is to discuss the work of the Free Will Baptist denomination. All Free Will Baptists in this area are invited to attend.

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There is a difference of only one letter between the words "friend" and "fiend." —Louis H. Evans in **Youth Seeks a Master** (Fleming H. Revell Company).

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COM

The Lighted Pathway

(continued from page four)

Scriptures. That He rose for our justification.

Christ was preached as the final Judge of the quick and the dead, and that all must appear before Him to account for this life.

Finally, they preached Christ always, in all places, at all times, and to all ranks and classes. They preached Him as the world's Redeemer, the sinner's only hope, the believer's joy, and the church's Head.

". . . woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16).

OBITUARIES

MR. DANIEL BRICKHOUSE

It is with great sorrow in my heart that I write these few words in memory of my brother, Mr. Daniel Brickhouse, who passed on to receive his reward on January 13, 1965. Mr. Brickhouse was born at Columbia, North Carolina, on October 12, 1916, and had lived there all of his life. He was a member of Sound Side Free Will Baptist Church. He was loved by everyone that knew him, and we all hated the thought of his being taken from us. But we know that the Lord knows what is best for all of us. We pray that it be God's will that we meet again someday in heaven where there will be no more heartaches or troubles.

His funeral was conducted by his pastor, the Rev. P. C. Wiggs, assisted by the Rev. Robert Rollins. His body was laid to rest in the church cemetery. He leaves to mourn their loss his wife, two children, his parents, two sisters, four brothers, and a host of friends.

He is gone but ne'er forgotten,
His memory lingers in our heart;
Only God can soothe the hurt
That we felt with his depart.

Written by his sister,
Mrs. Elsie Sawyer

If your desire and aim is to keep up with the fashions and fads of the day you had just as well tell God and heaven good-bye.—**Walter E. Isenhour.**

The Bible tells us, "One sinner destroyeth much good" (Ecclesiastes 9:18), then think of how much good millions of sinners destroy.—**Walter E. Isenhour.**

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Ayden, North Carolina, Wednesday, February 24, 1965

Harold M. Lambert Photo

DURHAM, N. C.

Ten Years Ago in the 'Baptist'

At the close of a two-week revival sponsored by the National and Liberty District Home Mission Boards of Florida, with the Rev. Billy Buster of Thebes, Illinois, as the evangelist, a Free Will Baptist church was organized at De Funiak Springs, Florida, with eight charter members.

* * *

A course in "Sunday School Administration," will be taught at Mount Allen College, Mount Olive, North Carolina, beginning Tuesday night, March 1, and meeting every Tuesday night for four weeks. The course will be taught by the Rev. Raymond Sasser.

* * *

More than 500 people attended the all-day homecoming and dedication services held recently at the Trent Free Will Baptist Church, Merritt, North Carolina, dedicating the newly renovated church building.

* * * * *

Institute on Prevention of Alcoholism

A major step for North Carolina in the prevention of alcoholism was recently made in an announcement by the Rev. D. P. McFarland, executive director of the Christian Action League.

The Washington Institute of Scientific Studies for the Prevention of Alcoholism will be held on the campus of Mars Hill College, Mars Hill, North Carolina. This institute, which for the past eight years has been held on the American University Campus in Washington, D. C., is designed primarily for schoolteachers, social workers, ministers and others interested in this area. The sessions this summer will be August 9-20, 1965.

Mr. McFarland has been named associate director of the Institute. This past summer, he was made a member of the board of directors of the Washington Institute.

Anyone interested in attending may contact him at Box 2126, Raleigh, North Carolina.

THE FREE WILL BAPTIST

Volume 80 Number 8

February 24, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

ALCOHOL: A DESTRUCTIVE FORCE

There is absolutely no accurate means to determine the total destructive force that alcohol exerts on our nation. This destruction includes the deaths which are directly attributed to the drinking of alcoholic beverages; the effects of its use upon the drinker's health; and also the decline of morals as the result of alcohol consumption.

As has been previously discussed, thousands of persons are killed each year on the highways as the direct result of the drunken driver. In this series of editorials, we have not discussed the effect of alcohol consumption upon one's health. The truth is that alcohol is absorbed into every fiber of the body. Its continual use will result in the impairment of health. This is an undisputable fact.

The greatest destruction upon our society today, however, is the moral destruction that alcohol brings. Many church leaders, preachers and laymen alike, recognize that there is a very serious moral decline in America. So great is the decline that many conscientious Christians feel that it cannot be checked; that it is too late. A great cause of this decline can be attributed to the sale and consumption of alcoholic beverages. Again, there is ample evidence to support this statement.

Alcohol beverages is the cause of most crimes. Data from the FBI report on crime in 1962 shows that alcohol was involved in 54 percent of arrests. It is likely that the report of the years 1963 and 1964 will reveal an even higher percentage.

Without doubt, alcohol has sorely weakened this nation. Only eternity will reveal how much. It is said that Americans drink 361,360 gallons of alcoholic beverages per hour. How can America remain strong under the overwhelming odds? History proves that the great nations of the past suffered a state of moral degeneracy before their fall.

Why does the use of alcohol result in a moral decline? Ann Landers, well-known columnist, author, and lecturer-states: "When you take liquor, you remove the 'policeman.' That's the most dangerous effect of drink. Under the influence of liquor you will say and do things you would never say or do ordinarily. You are not yourself. It's like saying that a store is a safe place because they have taken away the policeman who was on the lookout for pickpockets and shoplifters. Actually, inhibition is a very good thing. People need inhibitions and good judgment if they are to act like human beings. This is what makes men different from the beast."

Intoxication often results in all sorts of evil. It sometimes causes a man to murder his wife, or children, or both. It sometimes leads to the loss of chastity on the part of young girls. It often leads down the road of immorality for young man. The worse part of it is that no one really knows where is will lead. It may be to the courtroom and then to prison. The parent who drinks and thus leads to his son's or daughter's drinking may stand in stunned unbelief as he learns that he or she has becomed involved in a drunken brawl, or sex orgy, or some crime.

The Bible has much to say against the evil of alcohol. There are many examples of what it can lead to. For example, Noah became drunk and was disgraced (Genesis 9:20-26); Nabal, a rich man who opposed David, died at the end of a drunken spree (1 Samuel 25:36-38); while a king was "drinking himself drunk" in his own house, one of his captives conspired against him and slew him (1 Kings 16:8-10). There are many other examples. Strong drink produces woe, sorrow, contentions, babblings, wounds without cause and redness of eyes (Proverbs 23:29-35). May God save America from this evil.

FOCUS on MISSIONS

by FRED A. RIVENBARK, Pastor
Sherron Acres Free Will Baptist Church
Durham, North Carolina

(This message was delivered to the student body of Mount Olive College, February 16, 1965.)

MANY Christians have missed the message of missions—some through ignorance and others through indifference. Too many times we have stood during an invitation with this attitude: "Here am I, Lord; send somebody else." But each of us who has accepted Christ into his life should become personally involved in getting the message of salvation to the ends of the earth.

God's only Son was a foreign missionary. He willingly left the glory of heaven to come to this world of **sin.** Are we, His servants, greater than He? No, a thousand times no! We have been called to follow Him. Nothing less than full **surrender** to Jesus Christ as ambassadors of His to this Christless globe will satisfy our Lord who **commissioned** us to "Go ye!"

As we think of "Focus on Missions" I want to direct our attention to three C's:

* THE CONDITION,
* THE COMMISSION, and
* THE COMMITMENT.

The Condition of the Heathen

"But the scripture hath concluded **all under sin, . . .**" (Galatians 3:22). Genesis 3, which has been called "the pivot of the Bible," records one of the most far-reaching events in history—the entrance of sin into the world. Satan accomplished his mission when he tempted Adam and Eve in the Garden of Eden. He infected the entire planet with the fatal disease of sin. Every person is under the curse of sin—whether he lives in Mount Olive, North Carolina, or a remote section of the South Sea Islands. So we conclude that the heathen are lost, condemned to die, under the wrath of God, and will one day stand before Almighty God at the judgment.

The Bible declares, ". . . the dark places of the earth are full of the habitations of cruelty" (Psalm 74:20). How true! Heathenism is certainly characterized by cruelty. Fear grips the hearts of the heathen. They constantly fear the evil spirits that must somehow be appeased.

Held in the clutches of their religions, the heathen find these religions empty, meaningless, and never able to give them satisfaction or joy in living.

Dr. Oswald J. Smith once recalled a visit to Africa. It was midnight. Suddenly there was a death wail in the village. A little baby had died. Immediately the witch doctor was called and the villagers were aroused. The witch doctor soon pointed out a woman whom he accused of having caused the death of the little one. She immediately protested, insisting that she was innocent. But she had to be tried. They quickly took her to a tree that stood in the center of the village. She was told to climb the tree and then hurl herself from the topmost bough. She began to climb. Presently she sat on one of the branches and again protested her innocence. Everyone there knew she was telling the truth. She was highly respected by all the villagers and was one of the finest women in the village, but the witch doctor had pointed her out as the guilty one. Now she had to prove her innocence.

Presently she began climbing again. She climbed until she reached the very highest limb of the tree. She sat there, insisting she was innocent. There before the horrified gaze of the missionary, she threw herself down to the hard ground and was almost instantly killed, most of the bones of her body being broken. This meant she was judged guilty. If she had been innocent, she would have been unharmed, according to the witch doctor.

Heathen religion demanded this! Hundreds upon hundreds of people live in this environment day after day, week after week, and year after year.

The condition of the heathen should give new impetus to our witness to them. How concerned are we over their condition and the destiny of their souls? The condition of the heathen should also make our hearts passionate toward them. How often do we weep over their souls? How often do our hearts burn within us when a missions offering is being received? Their lost condition should never be taken lightly. May God stir our hearts to give ourselves and our money in an all-out effort to change their condition!

The Commission of Jesus Christ

Let's turn in our Bibles to the **Great Commission:** "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20).

The disciples met Jesus in Galilee. This must have been a thrilling experience for them as they fellowshiped with the resurrected Christ.

First, Jesus revealed to them that God had endowed Him with all power. ". . . All power is given unto me in heaven and in earth" (Matthew 28:18).

Then in that power He commissioned His followers to evangelize the world. Jesus gave the Great Commission not to just His disciples, but to all His children everywhere. We are commissioned to tell all men the good news about Christ. How do you feel when you read this verse? "Go ye therefore . . ." Do you take this command lightly, or do you have an uncomfortable feeling in your heart when you read it?

Too many of us have heard His command; we have read the Great Commission over and over and have alas sat down and done nothing about winning a lost world to Christ. But it is a personal claim on our lives as Christ com-

continued on page thirteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

PRAYER

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

This week I am giving you a number of poems on prayer which I hope will prove blessings to all and encourage all to live a real prayer life.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
  Uttered or unexpressed;
The mention of a hidden fire
  That trembles in the breast.

Prayer is the burden of a sigh,
  The falling of a tear,
The upward glancing of an eye,
  When none but God is near.

Prayer is the simplest form of speech
  That infant lips can try;
Prayer the sublimest strains that reach
  The Majesty on high.

Prayer is the contrite sinner's voice,
  Returning from his ways;
While angels in their songs rejoice
  And cry, "Behold he prays!"

Prayer is the Christian's vital breath,
  The Christian's native air,
His watchword at the gates of death;
  He enters heaven with prayer.

O Thou, by whom we come to God,
  The Life, the Truth, the Way;
The path of prayer thyself hast trod:
  Lord, teach us how to pray!

—James Montgomery.

THE HOUR OF PRAYER

My God, is any hour so sweet,
  From blush of morn to evening star,
As that which calls me to thy feet:
  The hour of prayer?

Blest is that tranquil hour of morn,
  And blest that solemn hour of eve,
When, on the wings of prayer upbourne,
  The world I leave.

Then is my strength by thee renewed;
  Then are my sins by thee forgiven;
Then dost thou cheer my solitude
  With hopes of heaven.

No words can tell what sweet relief
  Here for my every want I find;
What strength for warfare: balm for grief,
  What peace of mind.

Hushed is each doubt, gone every fear;
  My spirit seems in heaven to stay;
And e'en the penitential tear
  Is wiped away.

Lord, till I reach that blissful shore,
  No privilege so dear shall be
As thus my inmost soul to pour
  In prayer to thee.

—Charlotte Elliott.

A BLESSING IN PRAYER

If when I kneel to pray,
  With eager lips I say:
"Lord, give me all the things that I desire—
Health, wealth, fame, friends, brave heart, religious fire,
The power to sway my fellow men at will,
And strength for mighty works to banish ills"—
  In such a prayer as this
  The blessing I must miss.

Or if I only dare
  To raise this fainting prayer:
"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust thy bounty all my wants to fill"—
  My lips shall thus grow dumb,
  The blessing shall not come.

But if I lowly fall,
  And thus in faith I call:
"Through Christ, O Lord, I pray thee give to me
Not what I would, but what seems best to thee
Of life, of health, of service, and of strength,
Until to thy full joy I come at length"—
  My prayer shall then avail;
  The blessing shall not fail.

—Charles F. Richardson.

BLESSINGS OF PRAYER

What various hindrances we meet
In coming to a mercy-seat!
Yet who that knows the worth of prayer
But wishes to be often there!

Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
Satan trembles when he sees
The weakest saint upon his knees.

Were half the breath that's vainly spent
To heaven in supplication sent,
Our cheerful song would oftener be
"Hear what the Lord has done for me."

—William Cowper.

WALKING WITH GOD

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me to bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience! still with thee
In closer, dearer company:
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With thee, O Master, let me live.

—Washington Gladden.

There was a man who prayed
  For wisdom that he might
Sway men from sinful ways
  And lead them into light.
Each night he knelt and asked the Lord
  To let him guide the sinful horde;
And every day he rose again,
  To idly drift along,
One of the many common men
  Who form the common throng.

—Selected.

A WORKER'S PRAYER

Lord, speak to me, that I may speak
  In living echoes of thy tone;
As thou hast sought, so let me seek
  Thy erring children, lost and lone.

Oh, teach me, Lord, that I may teach
  The precious things thou dost impart;
And wing my words that they may reach
  The hidden depths of many a heart.

Oh, give thine own sweet rest to me,
  That I may speak with soothing power
A word in season, as from thee,
  To weary ones in needful hour.

Oh, use me, Lord, use even me,
  Just as thou wilt, and when and where;
Until thy blessed face I see,
  Thy rest, thy joy, thy glory share.

—Selected.

"Pray without ceasing" (1 Thessalonians 5:17).

How High Is Heaven?

Normand J. Thompson

OUR LIVES are surrounded by question marks. How high is heaven? What is electricity? How does God put life in an acorn, perfume in a rose, power in an atom?

Do you like watermelons? Can you explain how a 40-lb. melon grows from a tiny brown seed in the ground? That sweet, juicy core, with its dozens of seeds to start the growing cycle all over again—who can explain this miracle?

When offered a slice of luscious melon, do you say, "No, thanks. I can't understand how nature produces a melon, so I won't eat any"? How foolish that attitude would be!

Instead, you munch the melon, and enjoy it. You simply accept the fact that it was shaped, flavored, and painted by a great, wise Providence.

You don't understand the Bible? No use reading it, you say? Wait a minute! Nobody understands electricity; nevertheless, we use it to light our homes, and to operate television sets, radios, trains, and countless machines.

God is a mystery, you say? So is a drop of water.

Scientists tell us that if the energy in a single drop of water were released, it would drive a train! Do not lie awake nights because you're baffled by the concept of a triune God, the eternal I AM, who always existed and will live forever and ever. You drink water, enjoy electric light, and love watermelons. Why not include God in your life?

"How do you know there is a God?" demanded a skeptical young man of an evangelist. "Nobody's ever seen Him, heard Him, or felt Him."

The evangelist replied, "I have seen Him, heard Him, and felt Him. And so can you. I'll tell you how. See that mountain yonder, beyond the orange groves? You climb that mountain, then kneel and pray. Pray till you feel God within you. He's a God of power, and He will make you feel Him, hear Him, and see Him."

That evangelist's advice was good. For God promises, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

Don't feel dismayed because you're unable to plumb the depths or scale the heights of God's love. Don5t erect question marks. Just love Him, and He will pour His love upon you in daily benediction.

You can't grasp the idea of God's omnipotence? You are not alone. Our greatest scientists tremble at the power God locks within the atom. Our great physiologists, awed by the amazing complexity of the human body, exclaim with the Psalmist that we are "fearfully and wonderfully made" (Psalm 139:14).

Our great astronomers peer into space and find it sprinkled with stars as innumerable as the sands on the world's beaches. They say our nearest star, Alpha Centauri, is so distant that its light takes 4.3 years to reach us, traveling at 11 million miles per minute! They estimate that 1,300,000 worlds like ours could be packed inside the sun. Our heads swim, contemplating the giant red star Betelguese, whose diameter is 300 million miles! We gasp on learning that the distance to Andromeda is 2,300,000 light-years!

Besides being almighty, God is omnipresent. This also staggers the imagination. It means God inhabits the remotest corners of infinite space, far out beyond Andromeda. Yet, simultaneously, He is watching over us and our loved ones in England, Hong Kong, Japan, wherever they might be. How mysterious, yet how sweetly satisfying to learn that, although the heavens cannot contain God, yet He condescends to dwell in a contrite human heart!

God is also a God of infinite knowledge—omniscient. He knows everything. Long before He hung the stars in the sky, He planned for you to be born, and planned for you to spend eternity with Him in heaven's palaces. He knows your life, your hopes and fears. He understands your bewilderment. He hears you asking, "How high is heaven? What is heaven like?"

The Israelites, starting under Moses for the Promised Land, found the desert dotted with question marks. White and round, like coriander seeds, this mysterious food from heaven tasted like wafers made with honey. Nobody ever did find a name for it. They simply called it "manna," which means, "What is it?"

"I am the living Manna," announced Jesus. Very appropriately, because the incarnate Son of God—Immanuel—stepped down from heaven's high throne to give living bread to a hungry, dying world.

How high is heaven? Too high for any man to assay alone. But Jesus bridges the chasm between heaven and earth, between a holy God and sinful men.

What is heaven like? Just invite Jesus into your heart. Then many question marks will melt away. And the bells of heaven will start ringing for you.—**Gospel Herald.**

OBITUARIES

MR. HERMAN S. PRICE

Our heavenly Father in His infinite wisdom and mercy has called to his eternal reward the soul of our brother in Christ, Mr. Herman S. Price.

Mr. Price died April 26, 1964, at the age of 64. Funeral services were held in the New Bethlehem Free Will Baptist Church near Grantsboro, North Carolina, where he had been a faithful member since his youth. His pastor, the Rev. A. Graham Lane, officiated.

Mr. Price was always faithful and ready to do anything he could for his Saviour, Jesus Christ. He was clerk of New Bethlehem church for twenty-five years, taught a Sunday school class for a number of years, and also served as superintendent of the Sunday school several years. At the time of his death he was the teacher of the Bible class. He is greatly missed by his church, his home, and the community.

Written by his friend,
Mrs. W. B. Harrison

Sir James Simpson, who discovered the use of chloroform as an anesthetic, was asked to name the greatest discovery he had ever made. Much to the inquirer's surprise, he did not name the use of the anesthetic, but declared, "The greatest discovery I ever made was that I was a great sinner and Jesus Christ was a wonderful Saviour."—Louis H. Evans in **Youth Seeks a Master** (Fleming H. Revell Company).

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Rev. Joe H. Johnson Resigns Pastorate at Sandy Plain

On Sunday, February 14, the Rev. Joe H. Johnson resigned the pastorate of Sandy Plain Free Will Baptist Church near Beulaville, North Carolina, to become effective June 15, 1965. In this service Mr. Johnson made the following remarks to the church:

"It is with a grateful heart that I thank God for the privilege of preaching the gospel, and especially the work He called me to at Sandy Plain church in November, 1962; and to know that He does hear and answer prayer and for the special prayers He has answered here at this church.

"In March, 1963, the church began a full-time program of services. Since that time there have been thirty-seven members added to the church. Also many others have renewed their vows and are taking a more active part in the church program. The parsonage has been moved from its old location and placed nearer the church. It has also been completely remodeled.

"It grieves my heart when I think of leaving friends and loved ones with whom I have worked, but heaven will be worth it all. We know that Jesus went to many places and commanded His disciples to do likewise.

"I wish to thank the people of Sandy Plain church for their devoted prayers, fellowship, and willingness to work. I'm sure this memory will live in my heart forever and my prayers will be with you always."

Same Same Same

Helen Good Brenneman

This incredible story was related to me by a good friend who teaches in a Christian high school. She relates it as it happened in her own home town:

Many years ago a missionary to Colombia spoke in a tent meeting on the fourth chapter of John, the story of the woman at the well. Tom Johnson, who was then a young man, heard this sermon and was covicted, but instead of yielding he became a bum.

Forty years later this drunkard, now back in town after many wanderings and after losing an arm on the train track because he was drunk, wandered into a small meeting in the chapel of the Christian school. He was, as usual, intoxicated. Imagine his surprise to find that the same missionary, now an aged, grayhaired gentleman, was back again, after serving the Lord 40 years in South America!

As Tom wandered into the church, the missionary spoke on the same text he had preached on 40 years before. Conviction came to Tom's heart, and he gave himself to the Lord. Later, he told how he felt God had truly given him a second chance. To think that the Lord used the same man, the same chapter, the same sermon after 40 long years! He would never get over the wonder of it.

After Tom was saved, he lived 15 or 20 years as an old man. He had a great burden for his cronies. He knew the town well and would go all around the taverns and other places witnessing for his Lord.

He lived in the Christian Old People's Home in later years, reading the Bible as hungrily as youngsters crave candy. He died a real saint of God.—Youth's Christian Companion.

* * *

God brings us to places where we have to venture on Him or fail utterly.

We do not enjoy a reign of law. God reigns. He is not imprisoned by His own house rules. Laws are His slaves, the tool-kit of the Divine Maintenance and Repairman. The earth does work like a vast machine, but the Maker runs it and can make it do anything He wants. —David A. Redding in **The Miracles of Christ** (Fleming H. Revell Company).

Coming Events

March 5—World Day of Prayer

March 20—Eastern District Youth Convention, St. Mary's Church, New Bern, North Carolina

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

March 31—Central District Woman's Auxiliary Convention, Marlboro Church, Farmville, North Carolina

April 6—First Western Auxiliary Convention, Marsh Swamp Free Will Baptist Church, Sims, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 16—Good Friday

April 18—Easter Sunday

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 7—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

A SPECIAL BARGAIN

"You Have A Talent . . . Don't Bury it"

(paperback)

by Faith Coxe Bailey

only 25c

Written Especially for Youth

was $1.00 per copy

order from
Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

Christian Education

NEW BOOKS ADDED TO COLLEGE LIBRARY

One of the most important acquisitions to the library of Mount Olive College, Mount Olive, North Carolina, this year was the complete set, including

companion works, of the **Great Books of the Western World,** a total of 74 volumes. Shown examining the new volumes are, left to right: Douglas Cox of Dudley, Sarah Rose of Lucama, and college librarian, Mrs. Mildred S. Councill.

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STUDENTS INITIATED

Fourteen students at Mount Olive College were initiated Thursday, February 18, into the Nu Kappa Chapter of Phi Theta Kappa, a national honorary scholastic society.

The initiations were held in the college auditorium at 10:00 a.m. William A. Dees Jr. of Goldsboro, chairman of the State Board of Higher Education, addressed the new members at a dinner meeting Thursday evening.

Qualifications for membership include academic rank in the top ten percent of the student body with the minimum of a "B" average, good moral character, and election by vote of the society.

Phi Theta Kappa was founded in 1918 at Stephens College in Missouri and now has 328 chapters in junior colleges throughout the United States.

Dean Daniel W. Fagg, faculty adviser, has revealed the election of the following members:

Annette Stanly, Faith Leigh Barber, Susan Francis, Peggy Tyndall, all of Mount Olive; Susan Ivey and Mrs. Frances Edwards Futrell of Goldsboro; Mrs. Susan Morgan of Calypso; Jimmy Kennedy of Pink Hill; Jennifer Noble of Kinston; Angieline Sutton of Grifton; Lorena Moseley of Winterville; Chris Taylor Grady of Kenly; Beverly Jean Pittard of Prospect Hill; and Brenda Taylor of Newport.

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COLLEGE LIBRARY SHOWS GROWTH

During the past ten years, Mount Olive College has developed a library from no books to more than 10,000 volumes.

One of the best methods being used to enlarge and strengthen the library is memorial gifts. Many friends are now making contributions to the library fund in lieu of sending flowers at funerals. When memorial gifts of this kind are received, the college sends an appropriate card to the family to inform them that their loved one has been remembered by friends.

For each gift of $5 or more, the college will place a nameplate in a book to recognize the donor or the person in whose memory the contribution is made. When donations are made in lieu of flowers, the donor should give the name and address of the person to whom they wish a card sent.

Some of the special publications which the library needs at this time and which would make suitable memorials are listed below. Friends may give one volume or an entire set.

1. **Oxford History of English Literature,** 12 volumes, $144 ($12 per volume)
2. **Mountain Men Series,** 6 volumes, $87 ($14.50 per volume)
3. **Encyclopedia of World Art,** 15 volumes, $480 ($32 per volume)
4. **Shakespeare's Library,** 6 volumes, $80
5. **Biology Series,** 15 volumes, $480 ($32 per volume)
6. **Documents Illustrative of the History of the Slave Trade to America,** 4 volumes, $75

Gifts should be mailed to Mount Olive College, Mount Olive, North Carolina, with the name and address of the donor and in whose honor (living person) or memory (deceased person) the gift is made.

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RAPER TO SPEAK AT GEORGIA CHURCH

President W. Burkette Raper of Mount Olive College will speak at Zion church near Blakely, Georgia, at the morning service on Sunday, February 28, the Rev. D. F. Pelt, pastor, has announced.

President Raper will go from Blakely, Georgia, to Dallas, Texas, where he will represent Mount Olive College at the annual meeting of the American Association of Junior Colleges, March 1-4. Mount Olive College has been a member of the association since 1959.

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COLLEGE DAY AT SMITH'S NEW HOME

Smith's New Home church near Kinston, North Carolina, will observe Sunday, February 28, as "Mount Olive College Day," the Rev. Robert Fader has announced. Harry Grubbs, a ministerial student at the college, will speak at the morning worship service.

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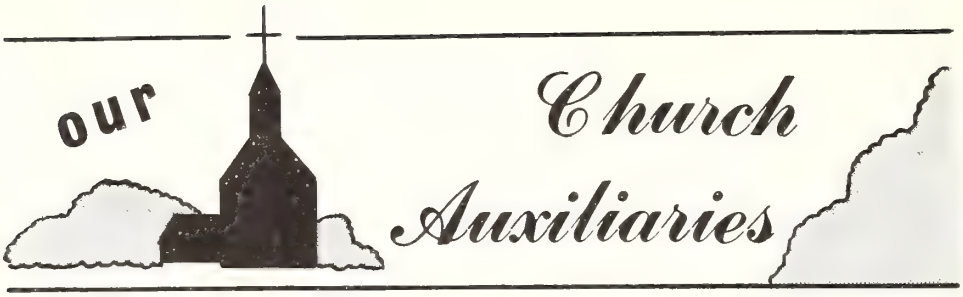
. . . it is all too easy to defend ourselves against the hard thrusts of the Spirit's Sword by using the cushion of a false spirituality; we keep the Word of God firmly at a distance from our everyday world. And our study of it becomes a mere mental exercise, no more constructive than an athlete's weight-lifting. This is nothing short of spiritual tragedy.—A. Morgan Derham in **A Christian's Guide to Bible Study** (Fleming H. Revell Company).



THE TIME IS NOW

If any auxiliary has not completed its study course work, now is the time to do so. The spring meetings will be held within the next couple of months; therefore, only a few more weeks remain. The study course books are available at the Free Will Baptist Press.

CENTRAL YFA AND AFC SPRING CONVENTION

The Central District YFA and AFC Spring Convention will be held at the Winterville Free Will Baptist Church, Winterville, North Carolina, Saturday, March 27. Registration will begin at 9:30 a.m., and lunch will be served by the host church. The convention fee is $1.00 for each auxiliary, with 50c of this staying in the district and 50c going to the state for promotional work. Each auxiliary is expected to have as large an offering as possible for the state project—recreation facilities for Cragmont Assembly.

At this convention the declamation and essay contests will be held. The subject for the declamation contest is "Prayer," and for the essay contest, "What I as a Young Person Can Do for My Church." A typewritten copy of each declamation and essay must be sent to me by Saturday, March 20. Those received later than this cannot enter the contests. Each contestant entering the contests please contact me immediately at the address given below. Each auxiliary is requested to fill out the report blanks in the program books and bring them to the convention.

The winners of the contests will be expected to attend the Central District Woman's Auxiliary Convention to be held at Marlboro Free Will Baptist Church, Farmville, North Carolina, on Wednesday, March 31.

Mrs. Margaret Ard,
District Youth Chairman
Route 1, Box 149
Ayden, North Carolina

Virginia Beach, Va. — The Woman's Auxiliary of the Virginia Beach Free Will Baptist Mission purchased offering plates and presented them to the mission on Sunday, February 14. Mrs. Mamie Jones, president of the auxiliary, made the presentation to Mr. George Wood Jr., chairman of the board of deacons, who accepted them for the mission. The Rev. Melvin C. Boyette, supply pastor, prayed the prayer of dedication.

Stantonsburg, N. C. — The Woman's Auxiliary of Watery Branch Free Will Baptist Church met at the church on Monday evening, January 25, for its January meeting. There were sixteen members present. The meeting opened with the group's singing "To the Work," followed with prayer by Mrs. C. M. Coates. The pastor, the Rev. C. M. Coates, gave the devotional.

During the business session a discussion was held on a sewing project for the auxiliary. The auxiliary made plans to join the Dollar-a-Month Club for missionary work in Mexico.

The meeting closed with all the members going to the altar and having prayer for the sick in the community and in the hospitals. The prayer was led by Mr. Coates.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met Friday night, January 29, in the home of Mrs. Eva Brickhouse for its monthly meeting. There were ten members and one visitor present. The group joined together in singing "O Zion, Haste," followed with the Scripture taken from Hebrews 13:1-3 and read by the president, Mrs. Victoria Cooper. Prayer was offered by Mrs. Madge Vanhorn. The program, "Many Thousands Still Are Bound," written by Mrs. Almond Warrick, was given by Mrs. Elizabeth Brickhouse, Mrs. Betty Sawyer, and Mrs. Bernice Maitland. A very interesting discussion on the program was held reminding each one of the responsibility of Christians to those whose hearts are bound by false teachings.

The secretary, Mrs. Madge Vanhorn, called the roll and read the minutes of the last meeting. The regular monthly offering for missions was received. Mrs. Betty Sawyer was elected as director of the vacation Bible school for this year. The closing hymn was "The Kingdom Is Coming." Mrs. Bernice Maitland dismissed the group with prayer. Mrs. Elizabeth Brickhouse invited the auxiliary to meet with her for the February meeting.

Refreshments were served by the hostess and enjoyed by everyone.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its January meeting in the home of Mrs. Ophilia Taylor with nine members and one visitor present. Mrs. Jimmy Peaks was welcomed and received into the auxiliary as a new member. Mrs. Annie Cratt read the Scripture taken from Ephesians 1:1-23, followed with sentence prayers by the members. Mrs. Peggy Bailey was in charge of the program, "God at Work."

During the business session the monthly dues were collected by the treasurer. Plans were also made to serve the Ruritan Club on Monday night, February 1, to help raise money for the new building of the church. The group was dismissed with the praying of the Mizpah Benediction in unison.

The hostess served delicious refreshments to those present.

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church held its installation service for its officers for 1965 during the evening worship service on Sunday, February 7. The pastor, the Rev. W. L. Poythress, officiated.

The service began with the singing of "Make Me a Channel of Blessing" and "Am I a Soldier of the Cross?" The setting for the service was a table covered with a white cloth, overlaid with light blue netting. In the center of the table was a cross with the words "Christian Soldiers." At the base of the cross were netting and ribbons in the auxiliary colors of light and dark blue. On each side of the cross were lighted light and dark blue candles.

The following officers were installed for the coming year: president, Mrs. Alice Weaver; vice-president, Mrs. Janice Boyette; secretary, Mrs. Sue Johnson; treasurer, Mrs. Nellie Atkinson; corresponding secretary, Mrs. Ruth Hinton; youth chairman, Mrs. Elgie Caputo; study course chairman, Mrs. Irabell Nichols;

program-prayer chairman, Mrs. Lucille Poythress.

Mr. Poythress read Ephesians 6:10-18, and had prayer with the officers.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptist Church met on Monday night, February 1, at the home of Mrs. Bertie Midgett with eight members and four visitors present. The meeting opened with the group's singing "Tell Me the Story of Jesus," followed with prayer by Mrs. Lela Golden. The Scripture reading, taken from Matthew 28:18-20, was read by Mrs. Emily Gillikin. The program, "Proclaim to Every People," was presented by Mrs. Beulah Salters, Mrs. Lela Golden, Mrs. Louise Lawrence, Mrs. Etta Gillikin, and Mrs. Agnes Baker.

The routine business was discussed at this time. The meeting closed with prayer and the singing of "When They Ring Those Golden Bells," a request by Mrs. Bessie Wells, an aunt of the hostess. The March meeting will meet on March 1, at the home of Mrs. Rosa Lawrence.

During the social hour the hostess served homemade German chocolate cake and soft drinks.

Wilson, N. C.—The Woman's Auxiliary of Milbournie Free Will Baptist Church met Tuesday night, February 9, at the church for its monthly meeting, with the president, Mrs. Marvin Sullivan, presiding. The program opened with the group's praying together the Lord's Prayer. Mrs. Bill Glover read the Scripture taken from Matthew 28:18-20. Mrs. Wayne Williamson gave the secretary's report and the treasurer's report was given by Mrs. Hoover Lamm. A delegation composed of Mrs. Mary Walston, Mrs. Willard Glover, and Mrs. Hoover Lamm volunteered to serve refreshments at the YFA meeting at the Free Will Baptist Children's Home in Middlesex on February 13, at 3:30 p.m. Also some metal sponges were ordered to be sold by the auxiliary.

The program, "Proclaim to Every People," was presented by the program chairman, Mrs. Harold Williamson, assisted by Mrs. Willard Glover, Mrs. Jack Hayes, Mrs. Bill Glover, and Mrs. Mary Walston. The benediction was given by Mrs. Leonard Williamson.

A social hour followed with the hostesses, Mrs. Melton Lamm and Mrs. Harold Williamson, serving ice cream, individual cakes, and nuts in the valentine motif to the seventeen members present.

CONFLICTING VOICES

by A. M. BOLLAND

Did you ever feel like turning the radio off because too many voices were being heard at the same time, and none was distinct? It was almost as bad as one of those business meetings where three or four persons try to speak at once, because what each one had to say was of such great importance, he couldn't wait. Or maybe you had gone to a home on business and soon discovered that you had arrived at the wrong time. Four children, plus the TV, and a vacuum cleaner, each vied with the sounding of the bell. Nor was there any let-up until the dear, distracted mother called out a harsh, "Shut up!"

None of the aforesaid disturbances can compare with several other kinds. A certain Mr. K. is often heard referring to an item which he calls "Peace," but when he is on the platform, our platform, giving speeches for our benefit, behind the "curtain," he is a disturber of the peace, stirring up animosity. Are we to accept what he says, or what he does? And here I am not referring to Mr. Khrushchev, but to the brother or sister who professes all there is in the book, while in the church, and then goes out to stir up a lot of ill will against other Christians, or even against fellow townspeople. Am I to believe the testimony? Or am I to believe the life? Oh, for a switch, such as a radio has, that I might turn it all off. Thank God for the Psalmist's exemplary gaze as he looked unto the Lord and said, "My heart is fixed, O God, my heart is fixed: I will sing and give praise." Nothing eliminated the devastating factor like turning our eyes heavenward. This we must do, or risk losing our souls.

The other day there came to my hand an attractively-bound book about the Bible. I did find some statements in it which are true to the Bible. However, as I spent more time with it, I began to find things which had a disrupting nature about them. I am often disturbed by teachings in books and periodicals which are definitely out of harmony with my Bible. And to avoid hasty conclusions, I am frequently compelled to refer to the original text, and to competent authority. Why should I accept the teachings of men, either in religious periodicals, in books, in sermon material on radio or in church, or in conversation, which definitely contradict the Word of God? I discover that all of that is on a par with the earliest recorded word of the enemy of the souls of men. Satan questioned the Word of God in the Garden. He is a perverter of the Truth. Across the fly leaf of that book I wrote in bold red, "Beware! This book contains questionable material."

Some time ago I received part of a textbook, published under a noted press name, from the hand of a noted author. After searching the Scriptures on the subject, I made this notation in my notebook, "If Dr. B. is right, and if Dr. H. is right, somebody is wrong. But what saith the Word of God?" Later I wrote, "Beware of their doctrines." One of the saddest features of all this is the fact that the author was purporting to set all of us right, while he contradicted the Word of God.

This is such a perilous day that we need to be diligently searching the Word of God lest we be found pleading ignorance in our "wanting" condition at the Judgment. God gave us His Word. If we must exclude all else, let us stick to the Word. It will help us to tune out the conflicting voices and to tune in the truth.—The Free Methodist.

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Many people shake their heads when one begins to talk about trust and supply only for the day. "Aren't we supposed to plan for the future?" they ask. . . . But what is the best way to prepare for the future? The best way is to learn how to live life fully in the present moment.—Norman K. Elliott in **How to Be the Lord's Prayer** (Fleming H. Revell Company).

LARGE PRINT BIBLES

King James Version, Black Imitation Leather, Red Edges, Printed on Indo-Text.

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NOTES AND QUOTES

By J. C. Griffin

REPENTANCE VITALLY NECESSARY

From what I have observed, not judging at all, I firmly believe that a great number of those who are called Christians have never repented of their sins. I really believe that a great many have confessed Christ Jesus and joined the church under conviction, which is vitally necessary as a starter to fellowship with God the Father and His Son, the Lord Jesus.

Repentance means contrition, a godly sorrow for sin that produces a repentance that makes a turning away from sin and finishes up with a hatred for all forms of sin and produces a life of holiness. True repentance turns a sinner away from worldliness and turns his feet, hands, soul, and body toward heaven and a life of dedication to Christ and His church.

John the Baptist preached, saying, ". . . Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). Jesus Christ began His ministry by saying, "Repent." Matthew 4:17 says, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." When Peter delivered his first message after Pentecost, he preached repentance. He told the people about their rejection of the Lord Jesus Christ, how they rejected and crucified the Lord; and these people were convicted and wanted to do something to clear their conscience so that they could get from under the burden. "Now when they heard this (what Peter had said), they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). The Holy Spirit had convicted the Christ rejectors of their sin, and they wanted to be free. They were pricked in their heart. The heart is where true conviction and repentance must start. Philip said to the eunuch in Acts 8:37, ". . . If thou believest with all thine heart, thou mayest. . . ." A true repentance brings a true confession, and a true confession must come from a true repentance that bursts forth from the heart.

When those who had cried, "Away with Jesus," wanted to get right, they said, "What must we do?" Then Peter said unto them, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When we truly repent, we turn our backs on Satan and his hell and lift our eyes to the Cross and then upward to heaven.

I am giving to you, my readers, a small tract by Gypsy Smith. It is true. Read every word of it; and if you have not repented, do it today. Tomorrow may be too late for you, for the undertaker may have your body and you in everlasting fellowship of Satan.

"WHAT IS REPENTANCE?"

By Gipsy Smith

If there is a man or woman who has been trying to live a Christian life and has no joy in it, and no victory in it, and no song in it—I know the reason. It is that they have never repented. They have started wrong.

Repentance is the most neglected doctrine in the New Testament and the most unpopular. People do not like to be called to repentance and you do not often hear it preached. And yet the Bible is a handbook of repentance. It enforces it, commands it, and so demands it that no substitute can be accepted for it.

Over sixty times the Scriptures enforce it, and all the Epistles are written to show men how to repent, so that no one need be in a fog as to what repentance means, yet multitudes of people are.

A spurious repentance means a spurious Christian life, and the reason many church-goers have no joy and peace in the Holy Ghost is because they do not obey the Scriptures—"Repent ye, and believe the Gospel" (Mark 1:15).

You ask, "What is repentance?" It is not conviction of sin. Conviction is an element of repentance, but you can be convicted without repenting. No one repents until he is convicted, but not all who are convicted do repent.

Conviction is not enough. It is not repentance, and "except ye repent, ye shall . . . perish" (Luke 13:3). Is sorrow repentance? No; it is not enough to be sorry for your sins. Something more than tears are needed.

If repentance is not conviction, and not sorrow, what is it? Is it promising to do better? No. Some of you have been doing that for years and you are further from God than ever.

Is repentance reading the Bible or praying? No. It is the sanest thing in God's Word and one of the most beautiful.

What is it to repent? It is turning from sin to God. Repentance is turning from sin to God.

Repentance is getting hold of that which is your curse by the hair of its head and tearing it out by the roots. Pride is one of them. Pride can be as damning as drunkenness—and is. There is pride of face, pride of place, pride of grace, and pride of race.

We need saving from our good self, our religious self, our spiritual self—as much as from our bad self. Satan is very subtle and if he cannot hinder by our badness, he will hinder by our goodness. If he cannot hinder us by our depths, he will hinder by our heights. If he cannot alienate us from God, he will hinder us by our self-righteousness, and if we are not careful he will come to us as an angel of light.

Pride, self-righteousness, shame, fraud, hypocrisy, lust, duplicity—the sin in your life which enslaves you, let it go. Kill it—and all other things in your life that are wrong will slink away like so many whipped curs.

What is repentance, then? It is the moral response of the awakened soul to the call of God, the home of the soul. Have you repented? Have you turned from sin unto God?

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent . . . As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:2, 3, 19).—Pilgrim Tract Society.

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The Bible is not like a slot machine. If you put in five minutes' reading time, you don't necessarily get a "blessing" (or anything else) out of it.—A. Morgan Derham in **A Christian's Guide to Bible Study** (Fleming H. Revell Company).

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Would I be justified in staying home from church on Sunday since I know there are a lot of people that are members that do not live as they should? —**D. J.**

Answer: I do not think the Bible so teaches. It definitely teaches believers to assemble and worship together. It says: "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24, 25). "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Hebrews 3:13, 14). "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself" (Galatians 6:2, 3). "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:1-5).

If the followers of Christ had always taken the precaution your question suggests then Peter and John would not have continued in the group of twelve apostles of which Judas Iscariot was a member. They continued with Jesus not necessarily for the purpose of associating with Judas, but for the sake of associating and worshiping with Jesus Christ their Lord. Some of the people I have known to object most loudly and vehemently to having to worship with sinners that were hypocrites have themselves proven most conclusively their own hypocrisy. If on the grounds that Judas was a sinner or hypocrite these two apostles, noted later for their saintliness, had refused to follow and worship with our Lord because in that way they would of necessity associate in some measure with Judas, look what they, as well as we, would have missed; for John was used later to write the Gospel of John, the epistles that bear his name, and the Book of Revelation. Beside all that Peter did as a personal oral witness for Christ, he wrote the epistles that bear his name and was probably largely responsible for the preservation of the facts preserved in the Book of Mark.

These two also needed the fellowship that being among the followers of Jesus afforded them as they each received personal benefits from His hallowed presence as well as seeing the kindness he showed Judas, even after the devil was in more perfect control, having come in in this particular way at the last supper Jesus officiated at before His betrayal and crucifixion. Peter and John gained good by associating with both the good apostles and by being present with Judas. They could see what the kind of selfishness exhibited by Judas leads to as well as what the selfleshness that was exhibited in Matthew's act of forsaking his lucrative position as tax collector.

I had some people that displayed wonderful examples of saintliness in my home church when I was growing up. They encouraged me to endeavor in a strenuous effort to follow Christ with and like they. Then there were those whom I did not seek to pattern my life after, but rather endeavored to shun the evil practices their examples told of. Some of those that I did not want to pattern my life after when I was young changed their way of life and became good leaders later in life. Whether they had not become Christians when I first knew them and by continuing to go to church seeing Christ exemplified in the lives of those who lived for the Lord gave their hearts to Him and were saved, or if they were saved when I first knew them and had become worldly Christians, seeing the joy expressed in the active Christians yielded to the indwelling Holy Spirit for victory over sin, I do not know; but I know that, whatever the case may have been, whereas, they formerly displayed a life of activities contrary to Christian standards, they changed and became a good example to all younger or immature Christians.

Jesus did not only teach that He was the light of the world; but He also taught that we Christians are the light of the world. He further taught that we should so let our light shine in the dark places and among the people that are in darkness that others might see our good works and glorify our Father which is in heaven. If we go to almost any church that regards the Bible as its rule of faith and practice, we can live Christ in a manner that someone will be benefited by it; and we ourselves will always be the first to benefit by such a life of consecration; then it must follow as the day follows the night that there will be others to share with us these glorious benefits.

Now your problem will find its solution in the same way. You will find Jesus in your church if He is in your life. You can worship Him and experience His friendship there; you can help others by your faithfulness and earnestness, and you can also help Him; for He said, "Feed my sheep." By standing for all that is right, noble, and pure; by being firm in declaring that those who are not true should not be advanced to positions of responsibility; by trying in every way possible to be like Christ and to help othersto be like Him, you can serve and honor Him in almost any church. Paul's statement in 1 Corinthians 5:11 certainly does not mean that good members should leave the church rather than associate with inconsistent members, but that they should not countenance their evil deeds by personal social intimacy. I would not go with the same church members nor with any others to worldly musicals, to movies, to dances, to parties with a carnal design; nor would I join them in their home, mine or anyone else's, in any activities forbidden Christians by what the Bible teaches. One has to be prayerfully careful here, for often social functions that church members think you should attend are detrimental to an obedient holy life in Christ. A lot of the activities in

(continued on page sixteen)

STORIES —for our— YOUTH

THE TWIN'S ANSWERED PRAYER

BEULAH M. BOWDEN

JASPER and Opal were twins—the children of Mr. and Mrs. Parks. Their father had been brought up in a Christian home but had never given his heart to Jesus. Their mother was the daughter of an infidel and was very skeptical herself. She was a society lady who had rather neglected the children. They were now twelve and a half years old and for the past five years had been allowed to go to Sunday School.

Mrs. Parks had never attended Sunday School herself and didn't know much about what they did there. But she had heard that there was picture coloring and singing and frequent afternoon class parties. If the teachers liked to entertain the children it would relieve Mrs. Parks of much responsibility.

Fortunately, this Sunday School had earnest soul winners as teachers, and in five years Jasper and Opal had learned a lot of Bible, although they never talked about it at home. They had often been almost on the point of surrendering their lives to God, but their mother's scorn of Christianity had made them delay.

But suddenly they were brought to face the issues of eternity. Their father had been in the hospital for two days following an auto accident. The twins were on their way to school when the doctor's car stopped beside them. "Get in," he ordered. "Your father wants to see you. I'll bring you back and explain to your teacher.

At the hospital their father said, "Last night I took Jesus as my Saviour. Oh, how I wish I had done it when I was your age. God has forgiven me, but how I wish my life had been lived for Him who died for me. Promise me that you will get your Sunday School teachers to explain how you can become Christians."

"Oh, Dad, we know!" exclaimed Jasper.

Mr. Parks looked surprised. "Tell me, son."

"Well, it's this way: God had said, 'The soul that sinneth, it shall die.' But we 'all have sinned.' So we were all doomed to perish. But Jesus was sorry for us and died in our place so that if we receive Him as our Saviour we can live forever."

"I love John 3:16," volunteered Opal, and she quoted the verse. Then, after a pause, "I say, Jasper, why don't we do it right now?"

"Let's," replied the boy and slipped to his knees by his father's bedside. Very simply he prayed, "Lord Jesus, I've done lots of bad things. I'm sorry. Please forgive me because I know You died for my sins, and I take You as my Saviour. Amen."

Then Opal prayed, "Dear Lord, I give myself to You right now. Take me for Your child and I'll serve You all my life."

The children's faces were beaming. Their father's eyes were filled with glad tears. They had a few minutes of sweet fellowship together. Then, as the doctor came to take them away Mr. Parks pleaded, "Promise me that you will pray for your mother every day till she finds the Saviour." They promised.

The twins had just arrived from school at noon when word came over the phone that Mr. Parks had had an unexpected sinking spell from which he did not recover. Mrs. Parks collapsed at the news, and the children were kept too busy ministering to her to think connectedly of much else. At length, she roused herself to say, "Don't you realize that you will never see your father again!—Never!!"

"Oh, but we shall, Mother," declared Jasper. "God will make him live again. What are those verses we learned, Opal?"

"Thy dead men shall live [again]" (Isaiah 26:19), quoted Opal. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

"Come to whom?" demanded their mother.

"Why, to Jesus."

"Well, your father had nothing to do with that Man who died more than nineteen hundred years ago."

"But, Mother, Jesus rose and went to heaven, and our daddy gave his heart to Him before he died."

"Whatever are you talking about? How do you know?"

"He told us himself."

"How could he? You never saw him after he was injured."

"I guess we never had a chance to tell you about it," said Opal. "You tell her, Jasper."

This the boy proceeded to do, ending with the statement, "And we both gave our hearts to Jesus right then and there and we are expecting to meet our daddy again and live with him forever in God's New Jerusalem."

A knock at the door prevented the scornful remark their mother was about to make.

One afternoon Mrs. Parks heard Opal say to her brother, "You know what we promised Daddy."

"Oh yes, and I do it every day."

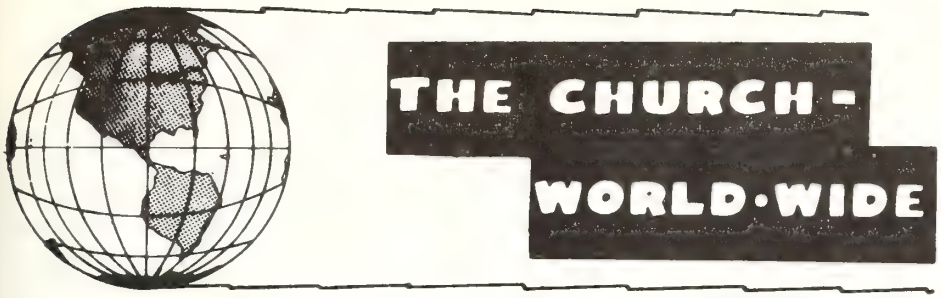
"Why can't we do it together?" she asked. "Tonight in my room?"

"What could they mean?"

After they were supposed to have gone to bed that night Mrs. Parks remembered. She tiptoed up to Opal's door and listening heard them most earnestly praying that their mother might come to love the Lord Jesus and find comfort in believing the promises of God.

The next morning while the children were at school their mother found Opal's New Testament and noted many marked passages. Why had she never tried to find out for herself what was in that Book? She sat down and read it for hours without stopping. She read till two o'clock in the morning. Then she fell upon her knees. In the Bible she had found the Saviour.

The children's joy knew no bounds when at the breakfast table they were told that God had answered their prayers and given their mother peace in believing God's Word and trusting in Jesus.—Gospel Herald.



No Gains, Some Losses in Soviet 'Religious Freedom'

LONDON (EP)—Franz Cardinal Koenig, Archbishop of Vienna, in an article for the **London Times,** said religious freedom has not increased in the Communist countries in recent years, and has been reduced in many cases.

"What Communism means by religious freedom is actually but a very limited kind of cultural freedom," he wrote.

Air Force Baptists Restore Old Church

LONDON (EP)—A 104-year-old Methodist church near Luton, north of London—recently closed and put up for sale —has been restored to Christian service by a group of Baptists serving with the U. S. Air Force in Britain.

The group bought the building and restored it as a Baptist church under the ministry of Cecil Holliday, an Air Force sergeant.

Previously, these Americans had been worshiping in a hall at nearby Sharpenhoe village which they had made into a mission of the First Baptist Church of North Highlands, California, a Southern Baptist Convention congregation.

Mr. Holliday was quoted by the **Baptist Times** here as saying:

"We have very good relations with Baptists in England. A number of English people have been baptized into the church, which at the moment has a membership of 93. Attendance at the Sunday school is about 56."

The church was closed as a Methodist house of worship when a large part of its congregation moved to other areas.

Austria's Population 84.6 Percent Catholic

VIENNA (EP) — Roman Catholics make up 84.6 percent of Austria's population of more than 7 million, according to 1964 statistics published here.

Of all children born in the country, 94 percent are baptized.

But the report also disclosed that while 79 percent of all weddings are witnessed by a Catholic priest, only 31 percent of Catholics attend Sunday Mass regularly.

Methodist Membership In India Totals 591,686

LUCKNOW, India (EP)—The Methodist Church in Southern Asia has 591,686 members in India, 15,885 more than in 1959, according to the latest official statistics.

The total includes 165,092 baptized children, 252,803 preparatory members and 155,819 full members.

Poau Head Says Textbook Aid Unconstitutional

WASHINGTON, D. C. (EP)—Two measures submitted to Congress calling for textbook aid to all students—parochial and private as well as public school pupils—were termed unconstitutional here by an official of Protestants and Other Americans United for Separation of Church and State (POAU).

Glen L. Archer, executive secretary, spoke out against bills submitted by Rep. John E. Fogarty (Dem.; R. I.) and Rep. Hugh T. Carey (Dem.; N. Y.).

The POAU announcement described Mr. Archer as a public school superintendent, an Official of the National Education Association, and a law school dean before accepting his current post.

"The Supreme Court," he said, "has ruled that the First Amendment prohibits aid to one religion or aid to all religions, and both bills would provide textbook loans to pupils or schools, both public and private."

Rep. Carey's bill would provide textbooks, on loan, to pupils of all elementary and high schools in so-called, "critical areas"—science, mathematics, history, civics, geography, and modern languages.

Charging that the Supreme Court has ruled against indirect aid as well as direct aid to religion, Mr. Archer said: "The Court has made it clear that what the Constitution forbids directly may not be done indirectly."

Rep. Carey holds that since the books would constitute only loans of government property and would cover non-sectarian fields of importance to the nation—and would be made directl to the children, not their schools—no aid to religion obtains.

Rep. Fogarty's bill would provide $650 million in textbook aid to children of all schools—public, private and parochial.

1964 Church Construction Over Billion for Fifth Year

WASHINGTON, D. C. (EP)—Church construction in 1964 passed the $1 billion mark for the fifth year in a row, but fell $25 million short of equalling the record of $1,036,000,000 set in 1962.

Final (yet unofficial) figures released by the Census Bureau show that in 1964 church construction exceeded the $1 billion mark by $11 million, exceeding the 1963 total by $4 million.

Measured in dollars, the Census Bureau figures show 1964 to be the third highest year on record, following 1962 and 1960. In 1960 construction passed the $1 billion mark by $13 million; 1961, by $3 million; 1962, by $36 million; 1963, by $7 million; and 1964, by $11 million.

No Authority for Shared Time, Ohio Attorney General Rules

COLUMBUS, Ohio (EP)—In an opinion which could have far-reaching implications, Ohio's attorney general held that public school boards have no authority to make "shared time" arrangements with parochial schools. The opinion—striking straight at shared time arrangements which have gained more and more advocates across the U. S.—and upheld the President's education message —was given by William B. Saxbe to Lucas County Prosecuting Attorney Harry Friberg.

Clergyman in Hersey Case Leaves Ministry to Teach

MILWAUKEE, Wis. (EP)—The Rev. Victor K. Wrigley, involved in a widely publicized heresy trial in 1955, has announced his resignation from the ministry to teach at the University of Wisconsin-Milwaukee.

Mr. Wrigley was convicted by a trial board of clergymen in the old Northwest Synod of the United Lutheran Church, now the Lutheran Church in America. He faced charges of denying the authority of Scriptures, questioning the Virgin birth and the physical Resur-

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St. Claire Bible Class

The Sunday School Lesson

FOR MARCH 7

LABORERS IN THE KINGDOM

Lesson Text: Matthew 20:1-16

Memory Verse: Matthew 20:28

I. INTRODUCTION

This parable becomes very difficult to understand when we separate it from the story of the Rich Young Ruler and the question of Peter in the nineteenth chapter. After the conversation with the Rich Young Ruler, Jesus, seeking to emphasize what had taken place, pointed out how difficult it was for a rich man to enter into the kingdom of heaven. Naturally the disciples wanted to know who could be saved? Jesus explained that with men this was impossible, but that all things are possible with God. This prompted the question of Peter: ". . . Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19:27). Jesus revealed the benefits and rewards that would be received by those who followed Him, but He also warned against the wrong motive for serving Him (Matthew 19:28-30).

Note the concluding verse of Matthew 19, "But many that are first shall be last; and the last shall be first," and the concluding words of the parable of the laborers in the vineyard, ". . . **the last shall be first, and the first last:** . . ." (Matthew 20:16). Christ warned His disciples and then illustrated the meaning of His words by a parable. The parable is that of a householder who hired laborers to work in his vineyard at various hours of the day. When the day's work was over, the householder had the laborers all paid the same. The ones who worked the longest complained about their pay. The householder explained that they were paid according to the agreement. Thus, he wanted to know if they were complaining because he had been generous to the other laborers?

The whole application of the parable is to service, and the reward of service for men in the kingdom. This parable does not deal with the question of salvation, nor the question of entrance into the kingdom. Neither does the parable mean that all will be treated alike in heaven, or that there will be no rewards. This parable is designed to teach one simple truth: that a man's reward will be, not according to the length of his service, not according to the notoriety of his service, but according to his fidelity to the opportunity which is given him. Heavenly standards and earthly standards are so utterly different that many of earth's humblest Christians will be first in heaven, and many of earth's great will be last.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Jesus used familiar symbols to represent spiritual things (v. 1).

2. The employer agreed to pay those who went to work at the early hour a stipulated amount (v. 2).

3. He sent others to work in his vineyard at three later times during the day, but he promised them only the amount that was right (vv. 3-7).

4. Everyone, regardless of the time that he went to work, received the same wages (vv. 8, 9).

5. The first, supposing that they should have received more than the others, complained because they all received the same amount (vv. 10, 11).

6. Those that had worked all day used the burden and heat of the day to mean that they had earned more than the others (v. 12).

7. The soft language of the employer is an example for us in dealing with those who complain about what we do (v. 13).

8. When we live up to our legitimate obligations, we should stand firm (v. 13).

9. In the final analysis, a person has to account to God only for the way he uses that which is his (v. 14).

10. Salvation is available to all, but only believers receive it (v. 16).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. **Why Stand Ye Here All the Day Idle?** During World War I, St. Mark's Lutheran Church in Frankfurt, Germany, suffered greatly. The roof was burned off. The charred beams in the ceiling cast weird shadows over the burned pews. What a scene of desolation and destruction! Above the altar stood Thorvaldsen's statue of Christ. Viewed from a distance, the statue seemed to be unharmed. Upon closer examination, it was observed that the hands were missing. As a visiting minister from America gazed upon the statue he thought, "Where are the hands?" A voice from heaven seemed to say to him, "You and all who love and serve Him are His hands. By them He dispenses His blessings to a needy world!"

2. **Go Ye Also into the Vineyard.** While on a furlough, Robert Moffat spoke to some university students about the great need of Africa. Among the students was a sturdy young Scotchman—David Livingstone. He was studying to be a medical doctor, and had decided to give his life to God for service in China. The opium war prevented his going to China, however. In his address, Dr. Moffat said, "There is a vast plain to the north of my station in Africa where, in the morning sun, I have seen the smoke of a thousand villages where no missionary has ever been." Livingstone never forgot those words. They created in his heart the desire to give himself as a missionary and go where no one else had gone or would go. Filled with this vision, he went with the message of life where the natives had never before seen a white man.—Bible Expositor.

3. The fundamental principle of the parable of the laborers in the vineyard is that we are saved by grace. No man can earn salvation. God will reward us as He, in His divine wisdom, deems best. It is not for us to question His goodness or His wisdom. That we are permitted to enter heaven at all is by His divine mercy.

The reason many people have difficulty with this parable is that they take what is "scenery" and undertake to make it the central principle. Some would take the fact that each of the laborers was paid the same amount as the central point of the parable. Doing this immediately sets this parable into conflict with such parables as the parable of the talents and the parable of

the pounds (see Matthew 25:14-30; Luke 19:11-27). In these parables varied amounts of money were given to the workers. In the parable of talents the men had different amounts of money with which to work; in the parable of the pounds, they all had the same amount. But at the end they were all rewarded according to what they had accomplished. In both parables the proposition is set forth that the Master has the right to do as He will with His own. And it is made clear that rewards are not on the basis of success, but fidelity.

In the parable of laborers in the vineyard the central proposition is that we are saved by grace. The reward was so great that not even the laborers who had worked through the entire day were in any position to complain that they had not been paid enough. Neither did they have the right to object if the Lord of the vineyard chose to give generously, to give to those who had worked a shorter period of time. It is most important to see that those who worked a shorter period, did so, not because of their willful refusal to go to work earlier in the day, but because they had not been given the opportunity to do so. —Standard Commentary.

4. Man needs to have something to do. Certainly Jesus needs laborers in the kingdom. This parable tells us about it.

"Jesus did much of his work among country people who were out of touch with the main stream of Judaism. Some of these may have belonged to that group whom the Pharasaic leaders called Amhaarez. Such people were regarded as irreligious—'the Pharisees' in John 7:49 express a common judgment: 'This crowd, who do not know the law, are accursed.' The 'people of the land' in turn often expressed their hatred of the Pharisees.

"Jesus went to the 'unchurched' because they needed him most (9:12), while on the other hand the Pharisees and 'religious people' often rejected what he had to offer (22:2-5, 8-10). In this parable he justified his own practice, and answered the objection that he was offering the joys of the world to come in equal measure to the evil and the good alike (v. 15)."—Selected, Bible Student (F.W.B.).

Is It Time to Renew Your Subscription?

Focus on Missions

(continued from page three)

mands us, "Go **ye!**" This is not a request, but a command. And if we are in the right relationship with our Lord, it should not be difficult for us to carry out His command.

The Commitment of the Christian

Because Jesus gave His very self for us, He has a right to ask us for our lives. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). ". . . yield yourselves unto God, . . ." (Romans 6:13). It is not enough to give our money for missions. Neither is it enough to spend time praying for missionaries. Most of us had rather give our money than ourselves.

This first verse in Romans 12 does not invite sinners to receive salvation. It invites Christians to commit their lives to Jesus Christ. The difference between salvation and commitment is the difference between **getting** something and **giving** something, between what God does **for** us and what He does **through** us.

Years ago a great missionary meeting was held in London. People were deeply moved by a plea for gospel work in India. When the offering was received they gave generously. A student attending this meeting had no money and wondered what he could give. He wrote "Myself" on a slip of paper and signed his name. He put the slip of paper in the offering plate. When he completed his training he redeemed his pledge by going to India as a missionary.

God asks for our bodies—not our intellect, nor our time, nor our energy. When we give Him our bodies we give Him all that we are. Our hands, feet, ears, eyes, tongue—all there is of us—are to be possessed by Him, completely controlled by Him, and subject to His will. And it is only "reasonable" that we give God our bodies. Our bodies belong to Him. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6: 19, 20). Our bodies do not belong to us because we have been bought with a price.

Whether the Lord directs us to serve Him here or abroad, we must come to the place where we make a total commitment of our lives to Him. Only as we surrender to Him can He use us effectively in His service. He's asking you this morning to give your life to Him—unreservedly and completely. Don't hold back from God. Don't choose your own way in preference to His. Will you, this morning, gladly acknowledge and confess Christ's absolute ownership of all you are and have?

"And so, dear brothers, I plead with you to give your bodies to God. Let them be a living sacrifice, holy—the kind He can accept. When you think of what He has done for you, is this too much to ask?" (Romans 12:1).—**Living Letters.**

Years ago when it was harvesttime in the great wheat fields of the Dakotas, hundreds of men came to work the fields which covered thousands of acres. One day a group of children played in the field. At nightfall a little three-year-old boy was missing. His mother became frantic! Her little boy was out somewhere in the vast fields, subject to all the dangers of the elements.

When the harvesters came in from their work, they went back to find the boy. They searched all night and couldn't find him. All the next day and all the next night they looked in vain. Finally one of the workers said, "I know we are all tired, but let's try one more thing. Let's join hands and walk across the fields and search every foot of ground." So they joined hands and went back to the fields. In a few hours someone shouted, "Here he is!" And in a little crevice overgrown by grain they found the dead body of the little boy for whom they had been searching.

They put the little boy in his mother's arms and said, "We did our best. We don't know what else we could have done. We did our best." The broken-hearted mother said, "I'm not blaming you. I know you did your best. But, oh, why didn't someone think of joining hands together before you did?"

Men, women, boys, and girls are dying all around us without Jesus Christ. Millions throughout the world are in the fields of sin. I urge us this morning to join hearts and hands and prayers and tears as we go out to win them to our blessed Lord!

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Questions & Answers

(continued from page eleven)

the so-called Christian educational functions of some so-called, or would-be, churches are nothing short of sensual. In such we should obey the biblical injunction: "touch not, taste not, and handle not."

✠

THE CHURCH WORLDWIDE

(continued from page thirteen)

rection of Jesus Christ, and otherwise deviating from Lutheran doctrine.

He was unfrocked, but remained as pastor of Gethsemane Lutheran Church, whose members defied synod orders to dismiss him. Later Mr. Wrigley recanted and was reinstated by the Synod.

His resignation had nothing to do with the heresy case, he said here, adding: "I simply chose to take a different job."

He said he would remain a communicant member of Gethsemane Church.

✠

The Test of Faith

A man is tested by faith and faith is tested by love. A man is saved by faith, then he loves. He is not saved by creeds; not by rites and ceremonies; not by church membership; but by faith which works by love. We know that we have been saved from death unto life because we love the brethren. We are assured of salvation when we thus truly love. He that loveth not abideth in death. Faith that loves not is not true even though it is most orthodox.—Selected.

✠

A young interne in a hospital asked Dr. Mayo what he thought of drinking, and Dr. Mayo replied, "You can get along with a wooden leg but you can't get along with a wooden head . . ."—Louis H. Evanes in **Yoru Seeks a Master** (Fleming H. Revell Company).

Mr. Goeffrey T. Bull, the young Brethren missionary who spent three years in Chinese Communist prisons, telling of his ordeal, confessed that the prolonged "brain-washing" brought him practically to the breaking-point and he acknowledged that, when faith was almost gone, "it was not my hold of Him, but His hold of me," which carried him through.—Herbert F. Stevenson in **The Road to the Cross** (Fleming H. Revell Company).

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Ten Years Ago in the 'Baptist'

The Rev. W. Burkette Raper, president of Mount Allen Junior College, Mount Olive, North Carolina, recently revisited the place he was reared, the Orphanage at Middlesex, for the purpose of recruiting students for the college. The trip was quite successful, for several registed for the fall term, 1965.

* * *

A district league convention will be organized on March 12, 1955, at 10 a. m., at the Satilla Free Will Baptist Church, Hazlehurst, Georgia.

* * * * *

In the Editor's Mail

"Will you please give me space in our paper to thank my friends for all the lovely cards and letters and gifts that I received at Christmas and during the holidays. It was a happy Christmas. It was wonderful to be remembered by so many friends.

"Thanks to everyone and may God bless you all."—Mrs. Alive D. Wetherington, 83 Dahlgren Avenue, Portsmouth, Virginia.

* * * * *

Quotes from Havner

The following are quotes from sermons by Vance Havner delivered at the Baptists' State Conference on Evangelism:

* * *

"We are fighting the greatest battle of all time with the most untrained army in history. Our churches are filled with dropouts from the school of Christ.

* * *

"The only way to freedom is disciplined obedience to Jesus Christ. Abiding in Christ is not a condition of discipleship; it's a manifestation of it."

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C. H. Overman, *Editor*
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Editorial—

A HAPPY PREROGATIVE

The Statement of Faith for Free Will Baptists lists three gospel ordinances. They are: (1) Christian Baptism, (2) The Lord's Supper, (3) Washing the Saints' Feet. These three ordinances have long been accepted and practiced by Free Will Baptists.

The old Articles of Faith, printed in 1884, state: "We believe, as touching Gospel ordinances, in believers' Baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord Jesus, fasting, prayer, singing praises to God, and the public ministry of the word, with every institution of the Lord we shall find in the New Testament."

At that time in our history the area of gospel ordinances was much broader than now. As time passed, however, the Articles of Faith were revised and rewritten to become what is now called "The Statement of Faith and Discipline." As ordinances which were equal in rank to the three referred to above, the anointing of the sick with oil and fasting is practically a thing of the past. Prayer, the singing of praises to God, and the public ministry of the Word are entwined in our practices, but are not specified as ordinances.

Now the question arises as to how long we shall be able to retain the three present-day ordinances. The question stems from an attitude which seems to be growing regarding the washing of the saints' feet, The attitude is not necessarily to abolish this third ordinance, but to minimize it. Based upon past history, if the attitude prevails long enough it may finally lead to the abolishing of it as an ordinance.

Our present statement reads: "This is a sacred ordinance, which teaches humility, and reminds the believer of the necessity of a daily cleansing from all sin. It was instituted by the Lord Jesus Christ, and called an 'example' on the night of His betrayal, and in connection with the institution of the Lord's Supper. It is the duty and happy prerogative of every believer to observe this sacred ordinance."

Without doubt, the Lord Jesus communed with the disciples and then washed their feet. He instituted what we term "The Lord's Supper," and "Washing of the Saints' Feet." In Book One of Harrison and Barfield's "History of the Free Will Baptists of North Carolina," the connection between the two ordinances is set forth in no uncertain terms. Their conclusion is a follows:

"Now if you commune and do not wash feet, you have failed to obey Christ. Why do we say so? Because Christ said, 'These things,' and not 'This thing.' (See John 13:17.) We plainly see there is no difference between God's commands. Every one is a test of loyalty. To break one means to be disobedient, and disobedience is defiance. . . . feet washing is connected with the Communion Supper and cannot be separated."

Regardless of how hard a person (minister or layman) may try to do so, he cannot find any scriptural basis for failing to practice the washing of the saints' feet. There may be other reasons for neglecting to do so, but not scriptural basis. It has been said that the way Free Will Baptists carry out the observance of the Lord's Supper (that is, by including the washing of the saints' feet) is the reason why some do not participate in it. Perhaps the real reason is that man is unwilling to lower himself to such a humble task. Yet, Jesus Christ did so; and He said, "Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:13-17).

The words of Jesus speak for themselves; therefore, may we adhere to them in all sincerety and truth.

The Centrality of The Cross in World Missions

by F. J. Huegel

THERE is nothing so basic to the missionary program of the Church in its world-embracing scope and responsibility as the Cross. Had the Saviour never preach the command, "Go ye into all the world and preach the gospel to every creature," still His disciples would have gone, impelled by the moral dynamic of the Cross.

It was no mere conincidence that the greatest missionary of the entire history of the Church should have said: "God forbid that I should glory save in the cross of our Lord Jesus Christ . . ." It was due to this very fact that no one (of course, by the inspiration of the Holy Spirit) ever plumbed the depths of the meaning of Calvary as did Paul the Apostle, and that he became the Church's foremost missionary and laid the foundations for missionary endeavor for all the ages.

The Supreme Message

It is in the Cross, let us observe first of all, that the missionary finds his message. True, his message is Christ the Lord, but with the supreme emphasis upon His death and resurrection. If he goes merely to tell the story of Jesus' example and doctrine, the demands of the Sermon on the Mount, he will only increase the despair of souls enslaved by sin, oppressed by the evil one, and doomed to die estranged from God by their wicked deeds.

Ah, but when the missionary points despairing men to the crucified, risen Lord, assuring them that He bore in His body on the tree their sins to put them away forever, then it is that it befalls them as it befell Bunyan's Pilgrim who, when he came to the Cross, found that the burden of his sin, under which he had staggered in utter wretchedness so long without a ray of hope ever penetrating his grief-stricken soul, rolled away.

Great Hot Tears Flowed

The Moravian missionaries who, in the dawn of our modern age of Missions, went to evangelize the Eskimos of the far north, thought that they must first civilize this people. They were too deeply immersed in the darkness of heathenism to be able to understand the Gospel, so it was thought.

But years of toil proved fruitless. The Moravian missionaries had packed up and were ready to leave when one of their number happened to read the story of the Crucifixion. To his amazement, he saw great hot tears flowing down the cheeks of an Eskimo who was listening. The Moravians decided to stay on. They had their first convert. What years of teaching the so called rudiments of civilization failed to accomplish came about at once when the Cross was unveiled.

Find the Secret or Quit

However, the Cross not only deals with the burden of guilt but also the power of sin as we have it in Romans 6. The missionary soon discovers that his greatest problem is himself, as evidenced in Romans 7. Paul's conflict sooner or later is duplicated in the missionary's heart and life. How can he expect his converts to reflect Christ when he himself fails to live victoriously.

Rudishill of India was in despair because of his never-ending defeats. He felt that he must find the secret of victorious Christian living or quit. At a communion service he was given a vision of the Cross. But what greatly disturbed him was what he saw on the Cross. It was not the figure of Jesus. It was the ugliest thing he had ever seen. Then one day, reading Romans 6, he came upon the words, "Knowing this, that our old man is crucified with Him (Christ)." He saw it in a flash. The indescribably hideous thing that he had seen on the Cross was his own sinful self. Rudishill needed no more. He found what he had so long sought—a life of victory in his identification with the crucified, risen Lord. Galatians 2:20 was the secret.

The Greatest Hindrance

But how to stand united in such a deep spirit of oneness with brethren who are so far removed because of racial differences, whose language and customs are so very different? Here lie the greatest of the hindrances that make the missionary's task so difficult. How to do away with the rivalries, the jealousies, the lack of love between the missionary and the national leaders?

Some have felt that it could be achieved by "eating monkey." But the utter identification with tribal customs, good as it is, is not sufficient. It does not prove to the national the missionary's identification with his lot. If there is a lack of love and understanding, though the missionary "eat monkey," the nation-

(continued on page fifteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

"GRACE, GRACE, GOD'S GRACE"

"Grace that will pardon and cleanse within. Grace, grace, God's grace. Grace that is greater than all our sin." These are the words of a hymn we often sing yet I wonder how many really know what grace is. It is often on our lips and many at their table will say grace three times a day. One seldom goes into a church without hearing the word mentioned, and you will seldom read any part of the New Testament, especially the Epistles without meeting the word. There is probably not a word in the language so little understood, realized and much less appreciated than the word grace.

The first time the word grace is mentioned in the Bible is in Genesis 6:8, "But Noah found grace in the eyes of the Lord." The last time it is mentioned is in Revelation 22:21, "The grace of our Lord Jesus Christ be with you all, Amen."

What is grace? A young lady was asked this question and she replied, "Grace is something we get for nothing when we don't deserve anything, that is grace!"

Grace is a righteous God assuming all the responsibilities of guilty man. Notice Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Grace is unmerited mercy—undeserved favor. If people would only wake up to this fact and stop talking about their own worthiness when asked to come to Christ. When the truth dawns upon them that Christ came to save the unworthy, then they will accept salvation.

In Ephesians 2:8, 9 we read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." From the Scripture we see that grace is a gift. If a man receives salvation in exchange for his works, then salvation is but another word for wages. If salvation is given in exchange for benefits bestowed, then it is simply a reward. Now if a person receives salvation as wages, or as a reward then salvation is not a gift but something that he was entitled to, and therefore is not of grace. Grace is not something given us to help us keep the law but grace is underserved mercy.

The source of grace is God's love. "For God so loved the word, that he gave his only begotten Son, . . ." (John 3:16). A story is told of a benevolent person giving Mr. Rowland Hill some money to dispense to a poor minister. Thinking it was too much to send him at once, Mr. Hill forwarded a certain amount in a letter with these words, "more to follow." In a few days he sent more and so on until the entire sum was sent but each time he would enclose the words, "more to follow." Every blessing that comes from God is sent with the same message, "more to follow."

God says, "I forgive you your sins but there is more to follow. I justify you in the righteousness of Christ, but there is more to follow. I adopt you into My family but there is more to follow. I educate and prepare you for heaven, but there is more to follow. I give you grace upon grace, but there is more to follow. I will uphold you in the hour of death or in sorrow or illness or need but there is still more to follow." Beloved this is God's grace, more to follow. Praise His name!

The channel of grace is Christ. John 1:17 says, "Grace and truth came by Jesus Christ." If this were not true, then Jesus Christ died in vain. Since grace is undeserved mercy, God desires to bestow this mercy upon every individual through the atoning power of the blood of Christ. Thus Jesus could say, "I am come that they might have life and have it more abundantly."

The instrument of grace is faith, "For my grace are ye saved through faith" (Ephesians 2:8). Not faith in a thing, as some good deed we have done but faith in a Person and that person is Jesus Christ.

The receptacle of grace is that person who will accept Christ by faith and become adopted into the family of God through the new birth. Oh, that men, women, boys and girls would open their hearts by faith and receive the grace of God "that will pardon and cleanse within." Grace that is greater than all our sins.

D. L. Moody said, "A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months; or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day, as we need it."

A friend once showed an artist a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now, it is absolutely worthless," said the owner.

The artist made no reply but took the handkerchief away with him. After a time he sent it back, to the great surprise of his friend who could scarely recognize it. In a most skilled and artistic way he had made a fine design of India ink usking the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless life. The grace of God through Jesus Christ can make a life beautiful though it has been marred by sin. — Gospel Herald.

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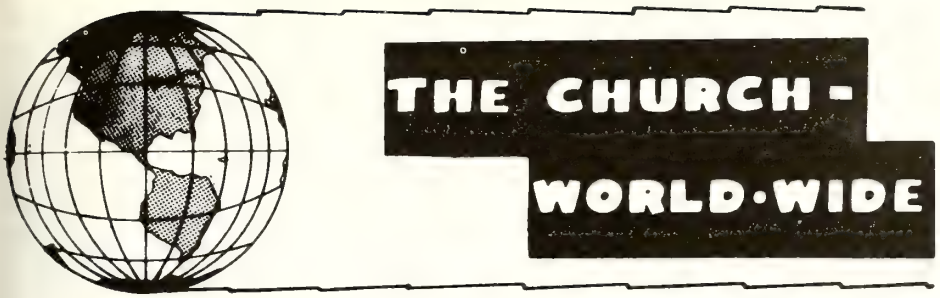
Discipline

When parents talk about "discipline," they mean a rigid set of rules to prevent the child from misbehaving. But the only discipline worthy of the name lies in providing a solid framework of ideals—not for the child to live up to, but for the parents to live within.

You can beat a child until he is black and you are blue, but it cannot make him any better than the examples he sees around him every day.—Herald of Hope.

✠

Nuclear energy is the greatest source of power in the world; and we all know what very careful precautions have to be taken in handling the material—because of the fact that it can release tremendous forces. Similarly, in handling the Bible, we cannot assume that so long as we read it somehow, all will be well.—A. Morgan Derham in **A Christian's Guide to Bible Study** (Fleming H. Revell Company).



Russians Seek New Antireligion Methods

MOSCOW (EP) — The fact that many Soviet children still attend church services has prompted the Pedagogical Academy here to launch a special campaign emphasizing new methods to wean youngsters from religion.

Founded in 1943 and operating under the Ministry of Religion, the academy is the top policy-making educational and research center in the U. S. S. R.

Officials announced that the first step would be to set up a special study group, including a number of psychologists, to discover why children are attracted toward religion and what family or other influences tend to make them immune to atheistic indoctrination.

It is expected that the study group will conduct its investigations in several typical schools — three in Moscow and others scattered throughout central Russia and the Caucaucus—with which the academy maintains special contracts.

Meanwhile, the "Teachers Gazette," a paper published here three times weekly, reported that the Pedagogical Academy's plans were being viewed "skeptically" by a number of teachers.

It quoted some of them as saying that they saw no reason for worrying about religion among Soviet children because "our pupils unanimously agree that there is no God."

Academy officials, mindful of the large turnout of children at Russian Orthodox church services every Easter, apparently think differently. They have ordered full cooperation with the program.

———

Christianity and Marxism Compatible, Says Soviet Zone Bishop

BERLIN (EP) — The Soviet Zone Communist radio has broadcast an article by an East German Protestant bishop who urged tha, although "the image of the Christian in the Bible differs from the Marxist image," this "does not prevent Christians and Marxists from being in duty bound to act together on vital matters affecting the nation."

The bishop was Dr. Moritz Mitzenheim, head of the Evangelical Lutheran Church in Thuringia, who has often been criticized by West German churches for collaboration with the Communist regime.

"Christianity and the humanistic aims of socialism (communism) are not incompatible," he said, writing in **Neue Zeit,** Communist party organ. "The church wants to be of and for the people, and this means that it must not be a church against socialism, but a church for mankind in the socialist social system."

Bishop Mitzenheim is said to be the only Eastern Zone prelate of the Evangelical Church in Germany (EKID) who publicly supports the Soviet regime and issues statements which are exploited to indicate Christian support of the Communist system.

———

Parliament Must Act on Anglican Prayer Book, Liturgical Reforms

LONDON (EP) — Britain's Parliament will be asked soon to approve a measure paving the way for creative experiments in Church of England services. It is hoped that this will lead to the first legal changes in the England Prayer Book for centuries.

The legislation is the Prayer Book (Alternative and Other Services) Measure, which will make possible liturgical reform in the Church of England on a lawful basis. The Archbishop of Canterbury, Dr. Arthur Michael Ramsey, recently said the measure is ready to be presented to Parliament.

———

New Book: Dale Evans Rogers Tells How Faith Turned Tragedy into Triumph

"Except Christ be in me, Debbie, my way would indeed be impossibly long and dreary." So writes a famous Hollywood personality in a tender, moving letter to her daughter.

"Dearest Debbie," a beautiful story of adoption, of family love and growth, of tragedy which turned into victory, is to be published by the Fleming H. Revell Company ($1.95) on March 15 and will be available in bookstores everywhere.

For the second time Dale Evans Rogers has been called upon to face the death of a beloved daughter. Debbie, Korean war orphan adopted by the Rogers with the help of World Vision, Inc., was killed a few months ago in a tragic bus accident.

In "Dearest Debbie," Dale Evans Rogers writes of the child's coming into the Rogers family at just 3 ½ years of age —frightened, unable to speak English, a sad product of the Korean war. She talks about adjustment and about growth, both physical and spiritual. She tells of Debbie's acceptance of the Lord Jesus Christ as her personal Saviour: "That is why I sorrow with hope, for you believed on Him and you loved Him."

She writes of the bus acident, of the plans which had to be made, the funeral. Dale's husband, Roy Rogers, was in the hospital at the time, so she had to face this difficult, heartbreaking period alone. Yet she witnesses triumphantly: "Through all the sorrow there is peace. I do not pretend to know the answers. I only know I trust His wisdom, feel His love."

Dale Evans Rogers is well known in the world of entertainment. She and her husband have appeared in movies, television programs, at State Fairs, rodeos and in Madison Square Garden. They are almost synonmous with Western music and cowboy shows.

But beyond the glamour of show business, Dale Evans Rogers is known as one of Hollywood's outstanding Christian personalities. She and Roy are founders of and active members in the Hollywood Christian Group. Dale directs the choir in the Chapel in the Canyon, Canoga Park, California. She is the author of the best-seller "Angel Unaware," which brought hope and encouragement to so many parents of retarded or handicapped children. She has written four other books of inspiration, "To My Son," "Christmas Is Always," "My Spiritual Diary" and "No Two Ways About It!"

The royalties from these books have gone to such benevolent organizations as the American Diabetes Association, Exceptional Children's Foundation, Children's Hospital Society, National Association for Retarded Children. World Vision, Inc., the organization which brought Dale and Debbie together, will profit from royalites of this book.

Mrs. Rogers' deep faith and sincere commitment are evidenced in her living

(continued on page nine)

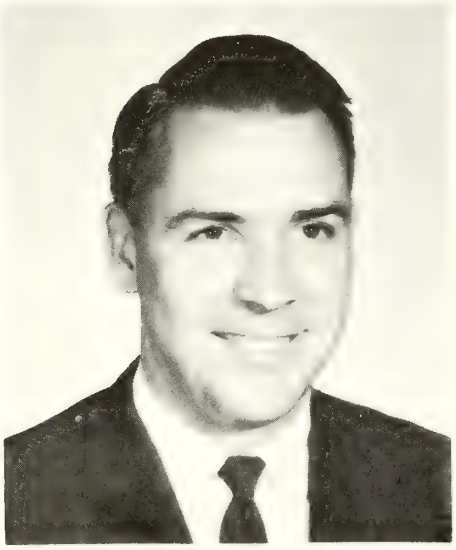
NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Pierce Begins Pastoral Duties at Rocky Mount

The Rev. Cedric D. Pierce Jr. began pastoral duties at the First Free Will Baptist Church of Rocky Mount, North Carolina, on March 1, 1965. He moved to Rocky Mount from Winterville, where he



served the Winterville Free Will Baptist Church and was secretary of the Winterville Ministerial Association.

Mr. Pierce is a member of the Western Conference of Original Free Will Baptists which ordained him on October 15, 1959. He is a graduate of Nahunta High School near Pikeville and holds a B. A. degree from Wake Forest College. While at Wake Forest, he was a member of the college band and served as student assistant to the band director. In 1960 he interrupted his studies at Wake Forest to spend six months in Beligum as an exchange student with the International Farm Youth Exchange. He has also studied at Southeastern Baptist Theological Seminary.

He is married to the former Linda Gibson of King, North Carolina. They have two sons: Douglas Stephen, twenty-three months, and Paul Anthony, seven weeks. The Pierces reside at 1424 Rosewood Avenue.

Cragmont Treasurer's Report For January, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of January, 1965:

Balance in Bank December 31, 1964		$2,655.98
Receipts		
Church and Missions	$484.56	
Woman's Auxiliaries	15.00	
Sunday Schools	74.19	
Sunday School Conventions	44.50	
Leagues	29.00	
League Conventions	50.00	
Personal Gifts	281.00	
Total Receipts		978.25
Total for Which to Account		$3,634.23
Disbursements		
Operating Expenses	$ 97.76	
Debt Retirement	1,000.00	
Interest	840.00	
Utilities	45.96	
C. P. A.	150.00	
Insurance	177.71	
Total Disbursed		2,311.43
Balance in Bank January 31, 1965		$1,322.80

Moseley's Creek Church Announces Revival

Revival services will begin at Moseley's Creek Free Will Baptist Church near Dover, North Carolina, on Sunday evening, March 7, and continue through Saturday evening, March 13, beginning each evening at 7:30. The pastor, the Rev. R. L. Norville, will be the evangelist.

The pastor and the church extend a cordial invitation to the public to attend these services.

Willis Wilson to Conduct Friendship Revival

The Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will be the evangelist for revival services at Friendship Free Will Baptist Church, Greene County, North Carolina, the week of March 14-20. Services will begin each evening at 7:30, and each one will feature special music.

The pastor, the Rev. R. L. Norville, and the church extend a special invitation to everyone to attend these services.

King's Cross Roads Church Announces Revival

The Rev. Norman Ard is scheduled to conduct a revival meeting at King's Cross Roads church near Farmville, North Carolina, the week of March 7. The Rev. L. B. Manning is pastor of the church. The church and the pastor extend a cordial invitation to everyone to attend these services.

Coming Events

March 5—World Day of Prayer

March 20—Eastern District Youth Convention, St. Mary's Church, New Bern, North Carolina

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

March 31—Central District Woman's Auxiliary Convention, Marlboro Church, Farmville, North Carolina

April 6—First Western Auxiliary Convention, Marsh Swamp Free Will Baptist Church, Sims, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 16—Good Friday

April 18—Easter Sunday

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 7—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

Missions

CHANGES IN ARIZONA - MEXICO MISSIONS

by John B. Elliston

This will doubtless be the last article written by me as representing Arizona-Mexico Missions. On Saturday, February 6, 1965, my wife and I resigned as officers of the corporation; and the board of directors proceeded to elect James L. Lanier to be president and Mary B. Lanier to be treasurer.

The purpose of this move was to provide Arizona - Mexico Missions with a slate of active officers in our absence. We plan to leave Nogales in the very near future. At this moment our destination is in doubt, but we shall inform you through an article in the "Baptist" as soon as our future plans are definite.

We have been considering this move for some time; but we had been delaying from sheer lethargy and from a reluctance to pull up stakes and move, even though we were sure that God would have us do so. It seems that our presence here has been reprehensible to some people. We have been accused of enriching ourselves at the expense of the supporters of Arixona-Mexico Missions. At least one state association in the National Free Will Baptist work has recommended that no more help be sent here "under the present management," which we construed as meaning ourselves. Moreover, my forty dollars per week salary seems so exorbitant to many that they hesitate to send money for my enrichment.

Considering all these reasons, and our own feelings that God would have us to go elsewhere, it seemed best for the work of Christ for us to go to some other place, wherever God might choose to lead us. We trust that this move on our part will encourage all of you to be more earnest in your support of the mission work here in northwest Mexico, and in Arizona.

For those who feared that we were becoming rich, I would like to say that after nearly eight years of work here at Arizona-Mexico Missions, we are leaving a missionary enterprise having a value of approximately $50,000, and we are taking with us a $2,000 automoblie, on which we owe $1,841.40. We are also taking some clothing which we took from the boxes of used clothing which some of you sent here. Except for a few cooking utensils, dishes, bedding, etc., that sums up our worldly wealth.

However, you have helped to enrich us in Christian brethren and friends whom we have won to Christ. Moreover, we are extremely rich in the satisfaction that our labor here has not been in vain, but that we are leaving a thriving missionary enterprise, several Free Will Baptist churches and missions, an active Free Will Baptist Association, and a group of Free Will Baptist preachers and workers who can very well carry on the work. Yes, in the true riches you have helped to make us very rich, and we thank you very much!

Please pray for us, and continue to pray for the work here that it may continue to grow and prosper to the honor and glory of our Lord and Saviour, Jesus Christ. And please, please, do support the work with your finances!

CHANGES IN ARIZONA - MEXICO MISSION WORK

by A. B. Bryan

I knew nothing about Brother Elliston's desire to go into some other field of service until I received a notice of a change dated February 8, 1965. Upon receiving the notice, I discussed this item by phone conversation. He assured me that for sometime he had felt he should make a change—maybe go into a teaching position in Mexico or to open another mission work for the Lord. He seemed to be confident this was a wise move for advancement of the work. He seemed to be convinced that better support would be given to the work of Arizona-Mexico Missions from some of the western states with his absence than with him as president and director, due to the criticism he had received in the past and the persuasive influence his critics have used towards Arizona-Mexico Missions.

Knowing John B. Elliston as I think I do, from acquaintance in the Bible College in Nashville, Tennessee, in 1946-47, at about the time he was married to Miss Gladys Campbell (now deceased) by the Rev. Reford J. Wilson, present director of the foreign mission work for the National Association of Free Will Baptists, and through our close association in the mission cause in the last three years, I am reasonably persuaded that Brother Elliston is making this move with hopes that it will cause better support to go to the mission work in Mexico. I am fully persuaded Elliston's burden is for the Mexican people, but I have so far been unable to convince him to remain in the position and be in the will of the Lord as he sees it. However, I have the assurance that he will support the work as much as possible and will continue his concern for Mexico.

I also have been assured that the work is in reasonably good shape, and with our help and the blessings of the Lord the work will continue to advance in the cause of Christ and missions. There is no cause for supporters of the work to let up in their support with the thought that it is not a work worthy of support or is not being carried on properly. We are informed, and as best we can judge, the work is making progress and moving on. This is a worthy mission project and needs prayer and financial support from all Free Will Baptists who believe in Christian missions.

It just does not seem reasonable to believe that any correctly informed Christian or mission - minded organization could unselfishly recommend withholding or withhold support from a mission endeavor that God is using to reach lost souls as He is using and blessing the work of Arizona-Mexico Missions, and the work under the supervision of the State Convention's missions department and directed by the Rev. J. E. Timmons of Eagle Pass, Texas.

There are seventeen adults, men and their wives, and some twenty children in Spanish missions work dependent upon supporters of this work. There are

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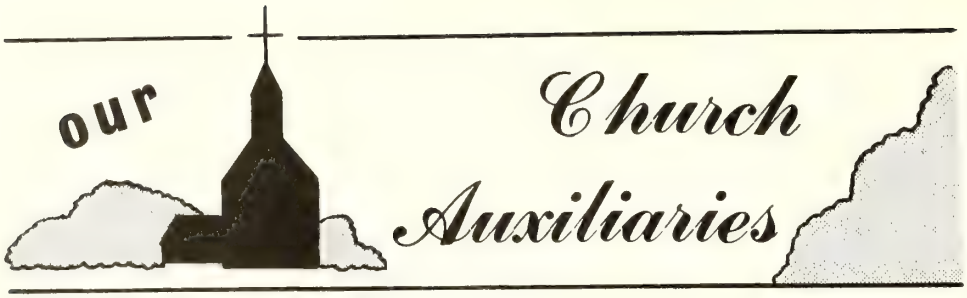

AYDEN AUXILIARY REPORTS YEAR OF PROGRESS

The Celia Hart Garris Woman's Auxiliary of the Ayden, North Carolina, Free Will Baptist Church makes the following report of progress for the year 1964.

The auxiliary held twelve regular meetings during the year with an average attendance of seventeen members.

During the year an AFC and a YFA were organized. Easter, Thanksgiving, and Christmas pre-weeks of prayer were held. Also the suggested study courses were held and two of these were followed with a covered dish supper.

The benevolent committee was alert and on hand to help whenever needed. Cards were sent to sick members and immediate families. Flowers were also sent to members in the hospital.

A plaque has been bought to be placed on the church library door in memory of Mrs. Katie Sawyer Jackson, a deceased member.

Clothes have been sent to the Arizona-Mexico Missions, and contributions of money have been sent as follows:

Piano (Mount Olive College)	$10.00
Arizona-Mexico Missions	19.00
State Missions	16.36
Academy Institute (Arizona-Mexico)	15.00
Anna Phillips Loan Fund	47.00
Children's Home (Middlesex)	35.50
Superannuation	5.00
Christian Service Fund	12.00
Flora Hines (Student at Mount Olive College)	11.00
Book of the Month Club (Mount Olive College)	55.00
Jose Guzman's Salary (1964)	5.00
Total	$230.86

A box of miscellaneous items was sent to the Damascus Home for Men at Snow Camp, North Carolina. A very enjoyable Christmas party was held, and on this occasion a basket was sent to a needy family. The auxiliary also helped with the other baskets that were sent out by the church. Stanley products were also sold to help build up the treasury.

The auxiliary requests your prayers that it may do a better job in 1965 to glorify the name of the Lord and to promote His work in this area.

Simthfield, N. C. — The Woman's Auxiliary of Hopewell Free Will Baptist Church held its first meeting of the year in January in the Langdon Annex of the church. There were forty - three members present out of the fifty-three members enrolled. The topic for discussion for the month, "Many Thousands Still Are Bound," was led by Mrs. D. V. Barbour, program chairman, with several other members participating in this missionary lesson.

The business meeting was presided over by the president, Mrs. Theodore Langdon. After the roll call and reading of the minutes by recording secretary, Mrs. J. A. Dupree, the treasurer, Mrs. William Johnson, gave a report of the treasury, followed by reports of the vice-presidents. Mrs. Paul Johnson, the study course chairman, stated that she would teach the book, "How to Pray," by R. A. Torrey on Tuesday night, February 2, and the auxiliary would receive credit for it. The auxiliary agreed to send a sum of money to the Children's Home to be used in memory of the Rev. Ruffin Coates, a former pastor of the church, as requested by Mrs. Harvey Johnson, Children's Home chairman. Tentative plans were discussed for carrying out the projects for the year. This ended the business meeting.

After the benediction, a social hour was enjoyed by all present.

Vanceboro, N. C. — The Woman's Auxiliary of Juniper Chapel Free Will Baptist Church met in the home of Mrs. Eula McLawhorn on Tuesday night, February 16, for its monthly meeting. The meeting opened with the president, Velma Morris, presiding. The opening prayer was offered by Sybil Morris, followed with the group's singing "O Zion, Haste."

The thirty-five members and six visitors all answered the roll call with a Bible verse. An offering in the amount of $20.52 was received. Each chairman gave her report and stressed the work of missions. The study course chairman reported that a study on Prayer would be held at the church on Thursday night, February 25, with Mrs. Lula Morris as the speaker.

Mrs. Clara Morris was in charge of the program which began with prayer by Mrs. Albert Jones. In presenting the program Mrs. Morris had a microphone drawn on cardboard with the words "Proclaim to Every People" written above it. Assisting her with the program were Mrs. Ruthie Wilson, Mrs. Annie Haddock, Mrs. Lula Morris, and Mrs. Rosa Wilson. Mrs. Margaret McGowan then led the group in prayer. Mrs. McLawhorn told the group how glad she was to have them meet in her home. Mrs. Doris Gardner dismissed the meeting with prayer.

During the social hour the president was asked to sit at the table in the dining room where she was presented a lovely birthday cake. The group then sang "Happy Birthday," and each one gave her a gift. She thanked each one for her thoughtfulness of her on this occasion. Mrs. McLawhorn has served as president of the auxiliary for several years.

Fountain, N. C. — The YFA of Aspen Grove Free Will Baptist Church met on Thursday night, February 11, in the home of Dalton Smith. The program, "The Armor of Truth," was presented by several members of the auxiliary. The Scripture text was taken from Ephesians 6:11. The program was followed with the singing of several choruses by the group.

Following the business session, Mrs. Zell Smith served chicken salad and ham sandwiches, potato chips, toasted pecans, cup cakes, and cold drinks. There were twenty-one members and two visitors present for the meeting.

Sims, N. C.—The YFA of Marsh Swamp Free Will Baptist Church held a Valentine banquet in the educational building of the church on February 8. Charles Lewis Barnes welcomed the fifty-three persons present and the pastor, the Rev. R. H. Jackson, gave the invocation. Toasts were made to the woman's auxiliary president, Mrs. R. S. Boyette, by Miss Arlene Dew, and to the Sunday school superintendent, Mr. James Hunt, by Miss Beverly Boswell. Anthony Winborne re-

cognized the YFA members and guests to which Miss Jan Thompson responded. Miss Vicki Davis served as mistress of ceremonies.

Following the dinner Miss Mary Betty Barnes sang "Till." Mrs. James Hunt was the speaker of the evening and spoke on the importance of young people accepting Christ and living a good moral life. Her topic was "The Four Hearts." Mrs. James Winborne led the group in a game and Mrs. R. H. Jackson led in a sing-along.

For the occasion the building was decorated in a Valentine motif. A large bouquet of white mums and red carnations was used as the centerpiece. A fried chicken dinner was served with coconut cake as the dessert.

Greenville, N. C. — Circle No. 1 of the Piney Grove Free Will Baptist Church met in the educational building of the church for its monthly meeting on February 19, with twenty-three members present. The president, Mrs. Sally Little, presided over the meeting and the group joined together in singing "Wonderful Words of Life." This was followed with the praying of the Lord's Prayer in unison.

Mrs. Mildred Humbles presented the program, "Committed to Daily Bible Reading," using for the Scripture Psalm 19:7-11. She stressed daily Bible reading as being essential to our Christian growth.

The secretary, Mrs. Elizabeth Hart, called the roll and collected the dues. The minutes of the last meeting were read and approved. This was followed with the treasurer's report. The meeting adjourned with the circle benediction.

Delicious refreshments were served by the hostesses, Mrs. Blanch Joyner and Mrs. Ruby Joyner.

Fountain, N. C. — The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, February 19, in the home of Mr. and Mrs. Robert Oakley. Mrs. Robert Oakley, president, presided and opened the meeting by having the group join together in singing "O Zion, Haste." She used for her Scripture, Hebrews 3:5-7. Mr. David Hobgood prayed the opening prayer. Mrs. Adelle Summerlin, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting. This was followed with the treasurer's report. A motion was made and seconded to send $10 to Mount Olive College. A motion was made and carried to remember Mrs. Estelle Exum with a love offering. At the conclusion of the business session the president, Mrs. Oakley, turned the meeting over to the program chairman, Mrs. Ben Thigpen, who introduced the Rev. C. H. Overman, who gave a very interesting and informative talk on the different parts in the program, "Proclaim to Every People," written by Mrs. Raymond Sasser. He used Matthew 28:18-20 for his Scripture lesson, closing with prayer.

At the conclusion of the program the hostess served, buffet style, punch, potato chips, toasted pecans, chicken salad sandwiches, pecan brittle, and cake to the seventeen members and nine visitors.

There were three to joined the auxiliary: Mrs. J. P. Killebrew, Mrs. Rufus Everette, and Mrs. Ernest Moseley.

SECOND WESTERN YOUTH FELLOWSHIP

The Youth Fellowship of the Second Western District will meet at Free Union Free Will Baptist Church, Route 2, Spring Hope, North Carolina, on Saturday, March 6. At this meeting the Rev. A. B. Bryan, director of North Carolina missions, will speak and show films on the Arizona-Mexico Missions work. All Free Will Baptists of this area are urged to attend.

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THE CHURCH WORLDWIDE

(continued from page four)

and in her writing. Her struggle with and her victory over the fact of death will bring comfort, encouragement, and hope to countless thousands of people who face the same heartache.

NAE Spokesman Opposes 'Parochial' Areas of President's Education Bill

WASHINGTON, D. C. (EP) — A leading conservative Protestant spokesman said here that neither proverty nor national defense needs should be used as a pretext to provide aid, direct or indirect, to parochial schools.

Testifying before the House Education Committee, Dr. Clyde W. Taylor, general director of the National Association of Evangelicals, said he is in agreement with President Johnson that the needs of education should be met. But if tax money is to be used, he said, it should be channeled to public programs and administered by public officials.

He told the House committee, "We deeply regret that the desirable aspects of this bill are being used as a cover for all of these questionable features. Why not separate the latter from the bill in order that they may stand or fall on their own merit?"

Dr. Taylor contended that there is "no logical stopping place" if aid, direct or indirect, is afforded parochial schools. "This is like saying a woman is only a little bit pregnant."

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MISSIONS

(continued from page seven)

also fourteen adults and nine children wholly or partly dependent upon our support in the home missions department, making a total of thirty-one adults and twenty-nine children dependent upon our prayers and financial support to stand in our stead as mission workers where we have no fully established Free Will Baptist work.

How anyone could, in obedience to the Spirit of the Lord, fail to "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38), and then recommend to others not to pray for or support those whom He has called to go, I cannot understand. It would seem to be far more Christian if those few belligerent warriors would settle down and do some peaceful evangelistic work instead of striving to build an ecclesiastical stronghold which thrives only while it is waging a war intended for destruction towards its unwanted neighbors. In Psalm 37:34 we are told to "Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: . . ." I am fully convinced that we are fighting a battle against the ". . . prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2) even if it is under the disguise of fighting for a so-called purer religious practice and understanding.

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Perils are accentuated when we confront them alone. We are foolish to give the devil this advantage over us, if we can avoid it. The "fellowship of kindred minds" can banish many a temptation!—Herbert F. Stevenson in **The Road to the Cross** (Fleming H. Revell Company).

NOTES AND QUOTES

By J. C. Griffin

MISSION ROANOKE RAPIDS

Recently, I had the privilege of seeing the mission property in Roanoke Rapids in which the Rev. Noah Brown is the missionary under authority of the Central Conference of the Original Free Will Baptists of the North Carolina State Convention. When I saw that property and learned from Brother Brown something of the work, I could say, without hesitation, that I believe that God is blessing the efforts of Brother Brown and the Central Conference.

The property is located in a good neighborhood on a corner lot with a nice building which was a residential building until it was purchased by the mission board of the Central Conference. It is now being used for Sunday school and worship services. On the lot beside this building is a portable metal structure, which I was told would be ready for worship services in about two weeks. It was the first of these buildings that this writer had seen by close observance

Brother Brown seemed to be pleased with the work saying, "We could have had one hundred or more in Sunday school if we had had room for them, but it was not wise to get people here and have nowhere to seat them when they came." Let us one and all pray for the Central Conference and Brother Brown and the group of believers in Christ at Roanoke Rapids. According to my knowledge, it looks as if we will have a work in Roanoke Rapids that will be a blessing to the denomination in eastern North Carolina and to the sending of the gospel to other sections. "Pray and Pay" is my advice to all concerned. As it looks now, we will soon be able to say that we have a great promising work going on in Roanoke Rapids.

Let me say again, it takes faith, prayer, work, and money to do missionary work. It takes all this to do missionary work at home, as well as in the foreign field. The home work must undergird the work abroad. The stronger the home base, the better the mission work. The more churches at home dedicated to missions, the more churches we can build in the foreign field. Let us keep praying, paying, and working to send the gospel to all parts of the world.

We Free Will Baptists have been classed with people who do not believe in foreign missions, but that classification is not true. We have been slow about getting started, but let us rush ahead and be ready to go up with Christ, shouting, "Glory, glory!" when He comes. The Apostle Paul said, in speaking of missions, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? . . ." (Romans 10:14, 15). So the church is responsible for sending the gospel to those who do not know about Jesus.

The Great Command of Jesus

Jesus said: ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

Christ left to the Church the responsibility of getting the gospel to those who are lost. The minute we accept Christ, we become a part of the group, or body, belonging to Christ; and we are commanded to go, with the promise and the assurance that Christ will go with us. Christ is not going with us if we do not go. So, as I observe the Word of God, it means death not to go. We have no right to say "I belong to Christ" if we do not go.

The Last Days

Most Bible students believe that we are near to the end of time. The conditions of the world point to the end. Paul says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: . . ." (2 Timothy 3:1-5). This prophecy of Paul is being fulfilled everyday. "Perilous times" are before our own eyes, and are heard about everyday.

We cannot discuss every one of these things that Paul said would come; however, we would comment on the latter part of Verse 3, "without natural affection." Let us consider a woman who can forsake her own flesh and blood, the little children that she has borne. Very likely they were not begotten in the love of God and holy wedlock, but be that as it may. How can a woman (I will not say mother) forsake and turn her back on a crying child and go, often, with another man who is not her husband, and start another family, perhaps, to leave at the mercy of the world? A mother cow or a mother hog has more natural affection than a woman of that class. Men are guilty of the same sin. The cry of the baby which they fathered into the world means nothing to men, who have not natural affection. I saw a man who was bent over, so I asked him why. The answer was that his daddy had kicked him out the door when he was a baby. A drunken daddy has not natural affection. An unnatural man will, when under the influence of liqour, kill his wife and then go on the stand in court and swear that he knew nothing about the murder. Why? Because he is unnatural. He was drunk. (Before long I expect to say something about alcoholism. It will not be sugar coated. It will be square from the shoulder.)

Let us look at a part of the fourth verse of this chapter. Here it is, ". . . lovers of pleasures more than lovers of God." When will this come? In the last days. Do you think that we are close to "the last days"? Well, I do. I hope to live on the earth until Christ comes. I want to see my Saviour first of all. I read a story of a man in India who was won to Christ by reading a small New Testament. In a testimony meeting he was quoted as saying, "When I get to heaven, I want to find that Christian brother in America who sent me this twenty-five cent Testament and thank him for sending me the Word." So, if you cannot be a missionary in person, you can be a missionary in sending the Word, in sending your prayers up to God, and in sending your money to the missionary on duty in your place. But you have to have more than a "form of

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I would like to know how you can prove that Jesus was virgin born from reading the Bible since Matthew traces His ancestry through Joseph (Mary's husband), David, and Abraham.—J. M., Daylight, Tennessee.

Answer: If you will first read carefully Matthew 1:18-25 and then Luke, Chapters 1 and 3, you will note that the Holy Spirit moves Luke to write of Jesus and His virgin birth because he, being a doctor, knew of these facts. (See Luke 1:2-4.) Just why, from a natural point of view, he came into the possession of all these physical facts relating to the birth of Christ I am not certain; they could have come by revelation. Some think that he may have been the attending physician at the birth of Christ; others that even though he may not have been in Bethlehem at this time, that Mary was under his medical watch care during her pregnancy. As to just how he came into such personal knowledge of the vital facts he records in the wonderful Gospel account His Lord entrusted him to make, I lack full knowledge of; but, on the other hand, I am fully aware that what he wrote is true and that it has remained a part of the Scriptures from early in the history of the church, and that it has withstood the ravages of time and destructive efforts of its enemy critics of all the ages since its beginning as have all the other books that are "God breathed" or "inspired."

Luke remained alive several years after Christ ascended into heaven and accompained Paul, perhaps as his physician, during many of his difficult days, and is mentioned by him when, evidently, Paul was nearing death's door. He says, "Only Luke is with me. . . ." (2 Timothy 4:11). By what detailed events God may have overruled the events of history favoring this fact, we may not need to be overanxious or know; but we should be thankful that He did this and that it occurs in the time-tried and enemy-tried Word of God. (Read Luke 1:26-38 and compare Matthew 1:18-25 to learn how the genealogy in Luke is different from that in Matthew.)

Matthew, as a Jew, wrote of Jesus as the King from the Jewish point of view; viz., giving His foster father's ancestry. His ancestry leads back to David through the kings of Judah and Israel, which include the name Coniah or Jeconiah; for he is called both in the Old Testament; and Jechonias in Matthew 1:11 was condemned because of his idolatry and none of his descendants were ever to sit on the throne, yet legally his descendants were to be in the royal line. Jewish history that has to do with the ancestry of kings enhance our understanding here. Jesus, from a legal point of view, was entitled to the throne of David because of His foster father, Joseph. But from the point of view of heredity He was entitled to the throne as a descendant of Mary.

G. Campbell Morgan in his book on Matthew makes this observation: ". . . the genealogy given in Matthew corresponds exactly with that given in Luke between Abraham and David. The differences are found in the portion of the genealogy from David to Jesus"

Nathan, Solomon's brother, was the ancestor of Mary and therefore of Jesus in their natural generation; whereas, Solomon himself was the ancestor of Jospeh, Jesus' foster father. A Hebrew had to come to the throne through the legal rights of his legal father. Whether born to him or under his guardianship, Jesus had this right through Joseph, his foster father and the husband of His mother. Nathan, ancestor of Mary and the son of David did not have a legal right to the throne; for Solomon, his brother, the ancestor of Jospeh, had this legal right. Jechonias, Solomon's descendant had a legal right to the throne; but he was cursed so that none of his physical descendants, such as Joseph, should come to the throne; hence Jesus had legal right to the throne as a physical descendant of Solomon and Joseph. But being the natural or physical descendant of Mary and her ancestors only, He was not barred from the throne as was Coniah and his descendants, one of whom was Joseph, the husband of Mary. "As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; . . . Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? . . . Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jeremiah 22:24, 28, 30).

It would be worthwhile for the reader to run references and read all God has to say on this subject. In this way he can easily see God's viewpoint. The nature of man tells him to have nothing to do with the traitors that join his enemies in an effort to destroy him. We can expect nothing different from God toward His enemies and those they have begotten. God isn't the "softy" some represent Him as being; if He were, He probably would not have demanded of King Saul that he destroy all the women, children, and cattle of His enemies, the Amalekites (1 Samuel 15). He is long suffering to us, not willing that any perish; but also He is just, and His Spirit will not always strive with man. When He withdraws His loving favor, I doubt that it is ever returned. Sometimes this is from a person and his descendants; sometimes, a generation; and sometimes, a whole family; and then again a whole nation may be involved. God said, as is seen in the verses quoted, that none of the natural descendants of this man, Jechonias, shall ever sit on the throne of His earthly people, the Jews, to reign over them; and He gives His reason as being that he has become an idolater. So we see how God acted in a mysterious way this wonder to perform; viz., He chose Joseph, a just man who was a descendant from David all the way down the royal line, to be the husband of Mary, directing its timing so that he should be engaged to Mary when the Holy Spirit caused her to be pregnant by supernatural means. (Read Matthew 1:18-25; Luke 1:26-55.) He spoke to Joseph, causing him to take her to his own house consummating the marriage but causing him not to have

(continued on page fifteen)

STORIES —for our— YOUTH

ELLEN'S NEW FRIEND

by Grace Abbott

OH BOY Mommy, here comes the bus," Bruce shouted as he slammed the screen door.

Mother looked out to see the school bus moving away from their front gate and the three children laughing and running together down the lane. She was glad Bruce had gotten home from kindergarten an hour earlier!

"Hey, Mom, we're home." "Mom, guess what!" "Mom . . . mom . . . ."

It all came flooding into the kitchen where Helen Morgan poured three glasses of milk and set a plate of cookies on the breakfast bar. For a few minutes it was quiet as the children drank the cold milk and munched Mom's special cookies.

Susan broke the silence, "Hey, Mom, where's Carol Joy?"

"Asleep, but not for long," Mother said. "You girls get your clothes changed quickly now, please. Then, Susan, you may fold that basket of clothes in the laundry room and listen for Carol to waken. Ellen, you and Bruce come down with me to clean the basement playroom."

"Again?" wailed Ellen. "I hate that job."

"Me, too," echoed Bruce.

"Well, now," Mom's voice was happy but you-are-going-to-do-it-anyway sounding, "I wonder who it is around here who likes to play down there?"

Ellen and Bruce soon joined their mother in the basement and were helping when Ellen remembered.

"Oh, Mother, I forgot to tell you about Francie. She's my new friend. She's in my room at school, and you know what?" (Ellen didn't really think Mother "knew what," so she didn't wait for an answer.) "She was born in Korea, only now she's American like us."

"Where's Korea?" Bruce wanted to know.

"I don't know," Ellen offered, "but it's long fars away." Mother smiled secretly. Ellen's "long fars away" had always amused her.

"Anyway," Ellen hurried on, "Francie's my friend. And could she come home with me tomorrow?"

"Oh, now, Ellen. Don't you remember about bringing friends home from school? We have to plan ahead and ask their mothers, too. But you may bring Francie very soon. Okay?"

That night after the younger children were in bed, Ellen told Daddy about Francie. (That one thing Ellen really liked about being a third-grader! She got to stay up later than everybody except Davy. He was a high school freshman, and Ellen thought he must stay up half the night!)

"And, daddy," she was saying, "Francie's my friend. She's got darker skin than me, but it's just like a suntan. And you know what she can do? She can stand on her head. For a long time!"

Daddy was delighted with Ellen's new friend. "I'm sure we will all like Francie very much, honey," he said, "especially since you like her so much. But now I think it's bedtime for my little Dreamboat."

Ellen smiled. Daddy had special names for all of them, and as long as she could remember he had called her his little Dreamboat.

Ellen lay awake for a long time, thinking. About school, her new teacher, the big, green table full of books, the other children in their room, but mostly about Francie.

She wondered where Korea really was. She wondered, if you were born in Korea, how did you get to America? Did Francie know anything about Jesus? Did she go to Sunday school? What kind of a house did she have in Korea? Why did she come to America? Who brought her?

Finally Ellen fell asleep, but even in her dreams she though about her new friend, Francie.—The Free Methodist.

A NEW GAME

"I WISH I could play something new," Lois said in a whining tone, standing before the kitchen window. "I am tired of playing house or store. I wish I could do something new."

"Me want somethin' new," lisped little Richard, who loved to repeat what Lois said.

"Want something new to do, do you?" Mother said, as she sat down in a chair near the kitchen table, a pan of rosy apples in her lap.

"Yes, I'm tired of playing the same old games every day."

"I know a brand new one," Mother suggested in her mysterious way. "Well, no, it isn't new, either. It is very, very old, but it always seems new every time it is played."

"Please tell us what it is," Lois said eagerly, as she stood beside her mother.

"Suppose I suggested one part of the game at a time. We shall start in the pantry. It begins with the aluminum pan on the pantry shelf. You may take the pan and go to the cellar and fill it with some nice red apples."

Lois hardly waited for her mother to finish speaking, before she flew to the pantry for the pan and ran to the cellar. In a very short time she was back in the kitchen with a pan of nice red apples.

"Part two of the game," said Mother, "is to pare and core the apples."

"Be careful not to cut your fingers," added Mother, as Lois set the pan on the table and selected a sharp knife from the drawer.

"Part three, what is that?" Lois asked eagerly as she pared the last apple.

"Part three is to roll some of this dough into a nice round piece," said Mother handing her a pan containing some dough which she had just made. Richard watched them closely.

Carefully Lois rolled the dough on the board until her mother said it was ready.

"Part four," said Mother, "it to slice an apple into the dough, sprinkle it with some sugar and cinnamon and then fold

the dough over the apple and place it on a pan."

"Apple dumplings," laughed Lois, as she carefully sliced the apples.

"Right so far," Mother said, "but that is not the end of the game. Four dumplings are necessary for the game."

At last the dumplings were made and in the oven. Mother then directed Lois how to make a sauce. Much to Lois' surprise, the sauce was just finished when a peek into the oven showed that the dumplings had become a most tempting brown.

"Part five," smiled Mother, as Lois stood admiring the dumplings as they were placed on the kitchen table, "is to bring from the pantry the two small baskets. Into each basket put a dumpling and a small pitcher filled with the sauce. Over each basket put a white paper napkin."

Lois soon had followed these directions.

"Now the dumplings that are left," said Mother, "can be put in the warming oven until number six, the end of the game, has been carried out. Now you may put on your caps and rubbers, for there may be some mud, and carry the baskets to—"

"Oh, I know," interrupted Lois. "We are to take them to Aunt Mary and Aunt Louise!"

"Yes," said Mother.

Soon the children were on their way delighted over the great surprise they had for the two dear old ladies.

"What's part seven?" they cried a little later, bursting like a merry whirlwind into the kitchen.

"Oh, it's lots of fun!" shouted Lois, and Richard echoed every word she said. "They liked the dumplings. May we take some to them every day?"

"Every day," said Mother, "would be too often. But you may do something else."

"I like that kind of game," said Lois, as she settled down to eat a dumpling.

And of course Richard said the same thing.—Burning Bush.

NOTES and QUOTES

(continue from page ten)

godliness." You must have Christ and be motivated by the Holy Ghost. The Holy Ghost must guide you in all the work of the Lord. It takes a worker inspired by the Holy Ghost.

Christian Education

COLLEGE LANDSCAPE COMMITTE MEETS

The landscape committee of Mount Olive College, Mount Olive, North Carolina, held its second meeting February 23, 1965, to advance plans for the landscape program on the new 90-acre campus were a $1 million development program is now underway.

Meeting with the committee was Lewis Clarke of Raleigh whose firm the college has retained for landscape architectural services.

Following the meeting, Mrs. William P. Kemp Sr. of Goldsboro, chairman, announced the appointment of six subcommittees to make special studies and carry out specific functions for the landscape program.

A college nursery committee was assigned the task of locating and developing a nursery for the purpose of growing as many plants as possible for the new campus. Mrs. Robert Holmes of Mount Olive was appointed chairman. Other members include Mrs. J. W. Boyette of Kenly and Charles Harrell, business manager of the college.

Mrs. Holmes revealed that she had already secured 1,000 slash pine seedlings which the college is now rooting.

(continued on page sixteen)

NORTH CAROLINA AUXILIARIES SPONSOR BUS FOR COLLEGE

The woman's auxiliaries of North Carolina are sponsoring a bus for student activities at Mount Olive College. Thus far the bus has been used for the College Chorus, athletic events, tours to the new campus, and out-of-town cultural and educational programs.

Each auxiliary has been asked to contribute $10 toward this project. Through February 23, the college has received from the following auxiliaries:

Eastern Conference: Cabin, $10; Saints Delight, $10; Eastern District Woman's Auxiliary Convention, $40.

Cape Fear Conference: Annie McPhail Auxiliary of Oak Grove Church, $10; Hopewell, $10; Pleasant Grove, $10; Mount Olive, $10; Bethel, $10.

Central Conference: Marlboro, $10; Ormondsville, $10; Hull Road, $10,; Free Union, $10; Tarboro, $10; LaGrange, $10.

Albemarle Conference: Albemarle District Woman's Auxiliary Convention, $10; Hickory Chapel, $10; Shiloh, $10; Sidney, $10; Mount Tabor, $10.

Western Conference: Stoney Creek, $10; Little Rock, $10; Saint Mary's , $10; Piney Grove, $10; Pleasant Grove, $10.

Auxiliaries that have not yet done so are urged to send their contributions before their spring conventions to their district treasurers.

St. Claire Bible Class

The Sunday School Lesson

FOR MARCH 14

INHERITORS OF THE KINGDOM

Lesson Text: Matthew 21:28-31; 22:1-14

Memory Verse: Matthew 7:21

I. INTRODUCTION

As we approach the study of the twenty-first chapter of Matthew's Gospel the Lord Jesus has reached the climax of His earthly life and ministry. His prophetic career is almost at is end, and He is about to enter upon His priestly ministry. Three specific incidents preceded the scene in the Temple in which the parables of our lesson were spoken. They are very significant in the light of the fact that the Lord Jesus has come to the climax of His earthly life and ministry.

First, the triumphant entry into Jerusalem. The Lord Jesus offered Himself publicily as King (Matthew 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:12-19), in fulfillment of the Old Testament prophecy (Zechariah 9:9). We must remember, however, that the Lord Jesus knew He would be rejected as King. He had previously proclaimed that He must go to Jerusalem, and there suffer many things at the hands of the leaders in Israel, be killed and raised again the third day (Matthew 16:21; Mark 8:31-38; Luke 9:22-27). In this way the King became the Saviour, the Son of Abraham becoming obedient to death and raised to life again (Matthew 1:1; Genesis 22; Hebrews 11:17-19).

Second, the second purification of the Temple (Matthew 21:12-17; Mark 11:15-18; Luke 19:45-47). The Lord Jesus cleansed it the first time early in His ministry (John 2:13-16), and the second time near the close of His ministry. Having offered Himself publicly as King, the Lord Jesus cleansed the Temple, thus manifesting His Kingly authority. In both instances it was clear who He was: it was He who was in His "Father's house" (John 2:16), the only begotten Son of God (3:16), and their Messiah—the Lord who "shall suddenly come to his temple" (Matthew 3:1-3).

Third, the barren fig tree cursed (Matthew 21:18-22; Mark 11:12-14, 20-24). The cursing of the fig tree portrays the rejection of Israel as a nation. They produced no fruit, after all the care and effort directed toward them, and so they were cut off (Luke 13:6-9). However, the tree was not plucked up by the roots, but simply made to wither and be cut off, and so the root still remans. Israel was cut off, but will be restored again in God's own plan and purpose.—Baible Expositor.

II. HINTS THAT HELP

1. The first son is typical of the disobedient who finally turn from their sin to obedience (vv. 28, 29).

2. The second son is representative of the hypocrites in the church (vv. 30, 31).

3. The Lord Jesus used familiar things to drive home His point (vv. 1, 2).

4. The Jews, who were God's chosen people, would not accept Jesus and the blessings He came to bring (v. 3).

5. Although Jesus died for the sins of all the world, including the Jews, they made light of it (vv. 4, 5).

6. The Jews persecuted the early preachers of the gospel (v. 6).

7. God allowed the Roman armies to destroy Jerusalem and the temple (v. 7).

8. The gospel invitation was issued to all the people of the world (vv. 9, 10).

9. The guest who did not wear a wedding garment was speechless when asked why (v. 12).

10. The punishment of the one who did not have on a wedding garment is typical of the sinner's punishment at the final judgment (v. 13).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. The publicans and the harlots go into the kingdom of God before you.

As Sir Walter Scott spoke to a group about the rent veil of the Temple, a man asked, "How big was that hole?" "It was big enough to let any sinner pass through," replied Scott. The rent was complete—"in twain from the top to the bottom" (Matthew 27:51).

A young artist wrought long on the statue of an angel. In suspense, he waited to hear what his master, Michelangelo, would say about it. "It lacks one thing —life. With life it would be as perfect as God Himself could make it!" said the admiring master.

How difficult it is for a good, moral man to realize that without Christ he lacks spiritual life! All of his imagined righteousness is as filthy rags in God's sight (Isaiah 64:6; Romans 10:3, 4; Titus 3:5).

2. Call them that were bidden . . . they would not come.

A minister pleaded with a young man to turn penitently from sin to the Saviour. Said the young man, "I know I ought to do it. God has convicted me of sin. I intend to become a Christian sometime, but not now!" Two weeks later, the young man was mortally injured. As he lay dying, he asked for the minister. Said he, "When you pleaded with me to accept Christ, I was almost persuaded to do it, but I would not yield. Now it is too late. Do plead with my brothers and sisters to seek God and His forgiveness now!" Shortly he passed away His last words were these—"I am lost!"

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

3. How camest thou in hither not having a wedding garment?

How unready and unprepared we are to stand in God's presence if we are not clothed in the righteousness of Christ!

When He shall come with trumpet sound,
Oh, may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.

A husband and wife were talking about the sudden death of an acquaintance. The husband was an unbeliever. His wife was a Christian and had often pleaded with him to accept Christ. He remarked to her, "What a terrible thing it is to be called away so suddenly without any chance of getting ready!" "Without any chance of getting ready!" she replied. "Why, he was fifty-four years

old, and has had a life of chances!"—Adult Bible Teacher (Union Gospel Press).

4. "In the days of the old steamboats on the Mississippi there was great rivalry between the captains of the paddle-wheelers. The famous race between Natchez and the Robert E. Lee is a classic bit of American folklore. There was another race between two unnamed captains sailing between Memphis and New Orleans. One of them called for full steam ahead, but found himself being passed by his rival. He had a cargo of meat aboard; in desperation, he threw some of the fattest of the meat into his fire, and got a fire—and a speed—that he never thought possible. He tried it again and again; when he reached Memphis he was winner by a mile.

"Then the merchants who owned the meat came aboard—to find that their property had gone up the smoke stack of the exultant winner.

"So we crucify Jesus every day. We kill the King's Son in carelessness, irreverence and greed. We destroy the one Prince who can make our lives abundant, make us 'winners' . . ."—Selected, Advanced Quarterly (F. W. B.).

✠

Questions & Answers

(continued from page eleven)

marital relations with her until after Jesus Christ was born, which was in perfect agreement with the Old Testament Scriptures as well as the words of the angel Gabriel when he visited Nazareth and announced the coming events to Mary, which later she told in part to her cousin Elisabeth.

Joseph had to be a just man and Mary a pure, moral girl for this to take place in the experiences of this God-chosen couple. Would the situation in our society not be much more desirable in this our day if the men who are candidates for leadership were such as Joseph: "just," obedient to God and His Word, reliable and honorable; and the women were such as Mary: virtuous, pure morally, and obedient to God. There would be no place for the crime and scandals that continuously blight the pages of our daily newspapers and other periodicals such as magazines. The neighborhood gossip would have no just grounds for its malicious slander and accusations with which it polutes the atmosphere, the imposed environment of young ears and hearts of the children that honest God-fearing parents make an all-out effort to bring up in the nurture and admonition of our precious Lord. But it appears that, instead of there being surrendered hearts and lives, many candidates for public office are corrupt while they seek the honor and others get that way soon after the election. Then when it comes to those seeking companionship in marriage, statistics offered by some of our popular periodicals indicate that many brides have not been chaste and pure when they made vows at the altar. One magzine I read says that less than half of all the brides of today are virgins and that many of them are pregnant. May God help us to awake and repent ere it is too late.

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THE CENTRALITY OF THE CROSS IN WORLD MISSIONS

(continued from page three)

al will soon sense the fact. If there are "superiority complexes" nothing under the sun can hide the fact. Perhaps it is the national who, in spite of all, however Christlike the missionary may be, harbors resentments and grudges. Is there no way of overcoming these differences and achieving that which was on the Saviour's heart when He prayed that believers might be one even as He and the Father are one?

Here again the answer is the Cross. The great missionary to the Gentiles tells us that is was through the Cross that our Lord and Saviour Jesus Christ broke down the middle wall of separation between Jew and Gentile, destroying the enmities that had for so long existed, making of twain one new man.

If I am not willing to die with my Saviour, all efforts on my part (as a missionary), to stand united in a perfect unity of love and understanding with by brethren whose color, language, tradition and customs rise up like mountains of separation, will fail. Only the Cross can deal with my pride. Going to a distant land as a missionary may only enhance it. "Eating monkey" may only enhance it. In Christ, Paul tells us, there is neither Jew nor Gentile, there is neither bond nor free, neither barbarian nor Scythian—Christ is all. The Cross is the answer. It is the answer to all the great problems of world missions.

Escape from Bondage

Especially is it the answer to what the missionary sooner or later comes to realize is his greatest problem. The matter hardly crossed his mind in early days and years of his labors. He thought it was just heathenism with its pagan gods and degrading customs which stood in the way. But he finally came to the realization of the fact that these were only the visible signs of an invisible power which made for idolatry and debauchery and wickedness. Here again the incomparable missionary, Paul the Apostle, gives us the key. In his epistle to the Ephesians he points out in the closing chapter that the real conflict, the supreme struggle, is not with flesh and blood but with the unseen forces of darkness marshaled by the prince of this world—as Paul puts it, principalities and powers, the rulers of the darkness of this world. Christians are summoned to put on the whole armor of God that they might be able to stand against the wiles of the devil.

Peoples of heathen lands summon all the powers they know in an unrelenting effort to free themselves from evil spirits. They are no doubt wrong in their employment of ten thousand forms of witchcraft. However, they are not wrong as to the fact of satanic oppression and suffering due to evil spirits.

John tells us in his first epistle that it was for this purpose that the Son of God was manifested that He might destroy the works of the devil. It was through death, as we have it in the epistle to the Hebrews, that the Lord Jesus destroyed (brought to nought) him who had the power of death, that is, the devil.

It is only in the Cross of Christ (it was there that the seprent's head was bruised) that the missionary finds weapons which are not carnal but mighty through God for the overthrow of the strongholds of the prince of darkness and the release of benighted souls from the thralldom of the wicked one.—From "World Vision Mazazine," used by permission.

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COM

Christian Education

(continued from page thirteen)

Luby Casey of Goldsboro was chosen chairman of the plant selection committee which will determine which plants will be sought for the new campus. It was reported that some plants and trees have already been donated. Other members of the committee are Mrs. Corbett Howard and Mrs. Mark Best, both of Goldsboro.

Mrs. Ray Scarborough of Mount Olive and Mrs. M. M. Lownes Jr. of Dudley were appointed to study and recommend plans for the development of Henderson Street, which will be the main connecting link between the new campus and the town of Mount Olive.

A committee to recommend which kinds of grass would be most advisable will be under the chairmanship of William McLawhorn of Ayden, assisted by Charles Harrell and Luby Casey.

Mrs. J. C. Moye of Snow Hill was named chairman of the promotional committee which will seek gifts and memorials for the landscape program. Serving with her will be Mrs. S. A. Smith of Beulaville and Mrs. James B. Hunt of Lucama.

Mr. Harrell was requested to head a committee of the college faculty to study parking areas.

Mrs. Kemp announced that the next full meeting of the committee will be March 16.

'A Person'

Remember the Gospel does not present "a thing" but "a Person."

Not a church, however Scriptural its order.

Not a creed, however orthodox its doctrines.

Not a religion, however Biblical its ordinances.

But a Person—the Son of God in His Saviour-character. To receive the Gospel is to receive Him. To neglect or reject the Gospel is to neglect or reject Him.—The Wonderful Word.

———

There is no Bible warrant for teaching that a man will be able, whensoever he chooses, throughout the ages, to turn back to God. Every man has his own probation, and his own opportunity, and the Judge of all the earth holds the balances with infinite precision. Whosoever stubbornly refuses to submit himself to God in the day of opportunity, and that repeatedly, finds at last that his own decision has become his destiny. —G. Campbell Morgan in **The Analyzed Bible** (Fleming H. Revell Company).

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the Free Will Baptist

Ayden, North Carolina, Wednesday, March 10, 1965

PHOTO BY EWING GALLOWAY

Ten Years Ago in the 'Baptist'

The sixteenth annual session of the North Carolina Free Will Baptist Sunday School Convention-Institute will meet at Mount Allen College, Mount Olive, Thursday and Friday, March 17, 18, 1955. The Rev. Raymond T. Sasser is president of the convention.

* * *

The members of Marietta Free Will Baptist Church, Lyons, Georgia, met on January 16, 1955, to organize a league. The league was organized with thirty-eight members.

* * *

The Bladen-Columbus Fellowship Supper met at Oak Grove church on Friday, February 4, 1955, at 7 p.m., sponsored by the Woman's Auxiliary. The theme of the meeting was "Declaring His Glory Through the Sunday School."

* * * * *

In the Mail

"This is to state that I have resigned as pastor of Macedonia Free Will Baptist Church, effective June 1, 1965, and I am available for pastoral services."—The Rev. A. J. Lyczkowski, Route 2, Box 100-A, Vanceboro, North Carolina.

* * *

"I want to express thanks and appreciation for your kindness in supplying additional copies of Sunday school leaflets for the Woman's Correctional Center.

"Only our Lord knows how much genuine benefit can come from the availability of extra leaflets that go to those women who for one reason or another cannot attend Sunday school. Meanwhile, all possible encouragement is given to bring about maximum attendance each and every Sunday, and it means so much to have a copy in the hands of every member present so as to read together the Scripture for the morning lesson." — Sam D. Roane Jr., President, Roane - Barker, Incorporated, Raleigh, North Carolina.

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C. H. Overman, *Editor*

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The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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Editorial—

THE GREAT BILLY SUNDAY

Recently, we pulled an old book from the shelf and began to read portions of it. The book is "Billy Sunday, the Man and His Message." It was written by William T. Ellis, and copyrighted in 1914. We have heard and read a great deal about this great evangelist, who has been described as "simply a tool of God." He was born in 1862. His heyday of preaching was around the turn of the century and continued well into the nineteen hundreds.

It has been said that each generation has had its prophet. William Ashley Sunday was that prophet of God some five or more decades ago. His manner and style of preaching was unique. About him, Mr. Ellis wrote more than fifty years ago:

"In our own day, with its blatant wordly wisdom, with its flaunting prosperity, with its fashionable churchliness, with its flood of 'advanced' theology overwhelming the pulpit, God needed a prophet, to call his people back to simple faith and righteousness. A nation imperiled by luxury, greed, love of pleasure and unbelief cried aloud for a deliverer. Surely this crisis required a great man, learned in all the ways of the world, equipped with the best preparation of American and foreign universities and theological seminaries, a man trained in ecclesiastical leadership, and approved and honored by the courts of the Church. So worldly wisdom decreed. But God laughed—and produced, to the scandal of the correct and conventional, Billy Sunday, a common man from the common people, who, like Lincoln, so wears the signs and savor of the soil that fastidious folk, to whom sweat is vulgar and to whom calloused hands are 'bad form' quite lose their suavity and poise in calling him 'unrefined.' "

Mr. Sunday was a man who met life at all levels. He never earned a "sheepskin." His great lessons of life were learned through personal experience and sacrifice. He was a worker, a toiler. Many Americans remember him as one of the country's great major league baseball players. He was a Christian during most of his baseball career, being converted in 1887, after four years with the Chicago team. He also played with Pittsburg and Philadelphia. His prestige as a player grew greater each year. After playing for eight years, he declined an offer of $500 per month in order to enter Christian work.

Perhaps in this day Mr. Sunday's preaching would be more offensive to more people than it was in 1914, for he spoke the truth. In his famous sermon, "Giving the Devil His Due," he said:

"I do not want to believe and preach a lie. I would rather believe and preach a truth, no matter how unpleasant it is, than to believe and preach a pleasant lie. I believe there is a hell. If I didn't I wouldn't have the audacity to stand up here and preach to you. If there ever comes a time when I don't believe in hell I will leave the platform before I will ever preach a sermon with that belief in my heart. I would rather believe and preach a truth, no matter how unpleasant, than to believe and preach a lie simply for the friendship and favor of some people."

In reference to the devil, Mr. Sunday stated: "I am in favor of everything the devil is against, and I am against everything the devil is in favor of—the dance, the booze, the brewery, my friends that have cards in their homes. I am against everything that the devil is in favor of, and I favor everything the devil is against, no matter what it is. If you know which side the devil is on, put me down on the other side any time."

Perhaps more than anything else, Mr. Sunday waged a relentless war against the liquor traffic, or "booze" as he called it. There are many good and powerful evangelists today who are preaching the pure gospel of salvation, but there is yet room for another Billy Sunday. Personally speaking, I wish he had come along in my day.

A BUSINESS MAN and HIS BIBLE

by Richard Woike

MY FATHER died just as I was beginning my second year in college. The day after the funeral I applied for a job in a large insurance company. Why did I choose insurance? Well, we were living in Hartford, Connecticut. In those days it was automatic: when you were ready for work, you tried an insurance company first.

The employment blank asked, "Age?" I said, "18."

The blank asked, "Salary desired?" I answered, "$15.00 per week."

They hired me for $60.00 a month, and it was quite a while before I discovered that $60.00 a month is not the same as $15.00 a week, or vice versa.

I worked hard at the insurance business, and at the age of thirty-two, I was elected president of an automoblie casualty company in New York City. When people who like success stories ask me how you work your way up from office boy to president in fourteen years, I am forced to tell them my method. There was a quarrel between the principal stockholders; I borrowed some money, bought control of the company I worked for, and elected myself president.

That was an important day in my life, but not as important as my thirty-sixth birthday. It was on May 18, 1941, and I was sitting in church that Sunday morning, doing what I fear business men often do in church: letting my mind wander ahead a few days to some very interesting deals that were pending. Suddenly I heard the preacher talk about me.

THE GREATEST BOOK IN THE WORLD

His subject was, "The Greatest Book in the World" and he was telling that he had made it a practice to read the Bible through once a year for the past forty years. He said that he always urged people everywhere to do this, but that most men said that they just didn't have enough time.

"I notice," he went on, "that the average business man has time to read his morning paper and his evening paper, his trade papers, and his favorite magazines and books; but somehow, he doesn't have time to read the Book which everybody admires, but which very few people have read."

This is where I realized that the preacher was talking about me. I was thirty-six years of age, had gone to Sunday school and church as long as I could remember, had even taught Sunday school classes: but I had never had the time to read the Bible through. Sure, I had referred to it as you might to a dictionary, or to a telephone directory. I had memorized certain passages. But in the main, I was as ignorant as a Hottentot of the Book as a whole.

So, because it was my birthday, I suppose, I made a New Year's resolution right then and there. The preacher had said that he completed his annual reading by taking three chapters every day and five on Sundays. I soon discovered that the chapters were of unequal length, so I proformed a profound mathematical calculation: I divided the number of pages in my Bible by 365 and found that three and a half pages would take me through in a year.

This did not seem too much of an assignment, but after a few days it became apparent that the Bible is not exactly "easy" reading. Some sections are simply fascinating, but others require the utmost concentration. Besides, whenever you try to do anything worthwhile, you always find other things cropping up to interfere with our good intentions. Sometimes the telephone rings, or friends drop in, or the dog has to be walked. Distractions are one of the main attractions of an American home. So, after experimenting with various "convenient" times, I settled on this plan: I read my Bible early in the morning, while my mind is fresh, and when interruptions are at a minimum.

PERSISTENCE WILL BE REWARDED

I still marvel at my persistence in this initial endeavour. I shall never be able to explain just how I did wade through Jeremiah, Lamentations, and Ezekiel. Suffice it to say, that on May 18, 1942, I finished my first reading. Obviously, I had paced myself so that I could end exactly on my 37th birthday.

I still remember the feeling of satisfaction with which I wrote on the flyleaf, "Through daily reading I have read this Bible through from Genesis to Revelation." I signed my name, put down my address and the date, and almost went out to get a Notary Public to witness the transaction; then I began my second reading. This time it was a little easier going, and year by year I have found the difficulties overcome by the simple remedy of expertness bred by familiarity. On my last birthday I completed my eighteenth trip through the Bible.

People say, "Well, what good did it do you?"

Aside from spiritual advantages which cannot be reduced to mere words, there are tangible results which might be summarized like this:

First, the compensations which self-discipline brings, the triumph of worthwhile endeavour over spiritual inertia.

Second, the delights of discovery. You remember the lady who said that she enjoyed reading Shakespeare because he uses so many familiar quotations. I was amazed, my first time through, to uncover the innumberable well-known phrases and statements which originate in the Bible. It was especially valuable to see them in their proper context. Also, I had the satisfaction of verifying facts and incidents which I had often heard from a pupil, which seemed to

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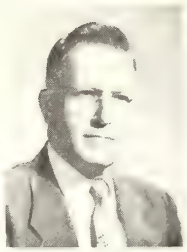
The author, Richard Woike, is President of the Richard Woike Company, New York, N. Y., past President and current member of the Board of Directors of the America Tract Society, past President of Christian Business Men's Committee International, and present Chairman of the Board of Directors, Houston Fearless Corporation, Los Angeles, California.

The Lighted Pathway



Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

MOTHER'S CHRIST

"Pilate saith unto them, What shall I do then with Jesus which is called Christ? . . ." (Matthew 27:22).

Recently I read the following story which I want to pass on to my readers. Here is an important message to fathers, mothers, and all their children. May God use it to show us our duty to Him, to our souls, to the church, and to life.

Some years ago, in one of the Gospel missions in the city of Philadelphia, during a partrons' service, a well-known lawyer stood to tell how he had become a Christian. He said that when he was about twenty-four he married a beautiful, talented, exceptionally fine Christian girl. He himself was virtually an atheist, at least in practice, without regard for the Lord, the Bible, or the church. He tried in every way to keep his young wife from going to church and serving God; but, thank God, to no avail. She grew, rather, more devout, more zealous, more spiritual.

After some years there came into their home a baby daughter, a flaxen-haired, blue-eyed gift from the Lord. Mother and child went to Sunday school and church together. They attended prayer meetings, revival services, and many of the other worship service hours conducted by the church. But when the daughter grew to be a young woman, the father took her in charge. She was beautiful, cultured, talented, and the father was inordinately proud of her. He took her to his clubs, on weekend trips, on yacht parties, to dances, to night clubs, and to other places of gaiety and amusement. Gradually the father weaned the girl from the religious ways of the mother, much to that dear mother's sorrow.

On Sunday mornings the father chuckled sinfully as he heard his wife talking to the girl. "Doris, please get up and come to Sunday school and church with mother this morning."

"Mamma, Daddy brought me in so late last night. I am so tired. Mamma, if you'll forgive me this time, I'll go next Sunday sure."

Next Sunday there would be some other excuse until the daughter scarcely went to church.

The months and years sped, and the girl was twenty. She was engaged to be marrried to a fine young man. The wedding was set for late fall. About the middle of October, when it is cool in the Pennsylvania Mountains, a group of the girl's young friends accompanied the two lovers on a trip to a mountain lake forty or fifty miles from the city. They chartered a motorboat, got far out into the lake, and had a delightful time. When the shadows of the evening began to fall, they turned for the shore. One of the young men began to rock the boat. He tilted it a little too far, and it turned over, hurling the occupants into the water. They were about a block from shore. They could all swim. Not one of them was so much as bruised, but the water soaked them to their skins. Instead of waiting until their clothes dried off, they jumped into their cars and sped back against the cool, rushing night wind into Philadelphia. The next morning the girl complained of a headache. She stayed in bed. The doctor came and pronounced it a cold. The girl, however, did not improve. The doctor came everyday, and the father called in a specialist, who declared it a case of pneumonia. All that medical science could possibly do — careful nursing, medicines, proper diet—was done for the young woman, but to no avail. On the eleventh day after she had gone to bed, the family physician came out of her room, walked into the lawyer's study, and told him that the girl was dying and that only a miracle could save her life. The doctor asked the father whether he wanted to tell the girl the terrible fact or whether he wanted the doctor to convey the grim message. The man said, "I'll tell her."

He walked into the sickroom, sat heavily in the chair by the side of his daughter's bed, took her hand in his, and began to pat it. Many minutes passed before he could summon enough courage to tell the girl that she was dying, but finally he broke the fearful news to her. The mother began to weep silently. The girl threw herself toward her father.

"Daddy," she sobbed, "I don't want to die! Daddy, I'm not ready to die! Daddy, you've got a lot of money. Isn't there anything you can do to keep me from dying?" She tried to raise herself out of bed, but her father and mother held her down. For some minutes she cried wildly, then calmed somewhat. She turned to her mother.

"Mamma, I guess a person has to die sometime, and this is just my turn. Mamma, do you think it would be bad taste for me to be buried in my wedding dress?"

"No, darling," said her mother, biting her lips to keep from weeping. "I guess it will be all right, if you want it that way."

"Mamma, do you think Ralph (that was her fiance) would mind if I wore our engagement ring in the grave?"

"No, darling, I do not believe he'd mind if he knew you wanted it that way."

The girl and mother kept on talking soberly, softly. The girl's voice grew weak, hoarse with the approach of death. She turned to the father, bowed with his head in his hands.

"Daddy, before I go, there is one question I must ask you. Daddy, please tell me the truth about it."

"Go ahead, darling, I'll do the very best I can to answer you."

"Daddy, you've been saying all this time not to worry too much about religion. You've been saying that if I was a good girl, lived right, and followed the dictates of my conscience, heaven would take care of itself. Mamma has been telling me all these years that if I wanted to be with God when I died, I would have to take Christ as my Saviour. Daddy, now I'm dying. Please tell me—whose way shall I take, yours or Mamma's?"

The man said he threw himself on his child, picked her up in his arms, almost out of bed, pressed her to his heart and told her, "Darling, if you have a moment to spare, for Christ's sake, for your own sake, for Mother's sake, for hardhearted Daddy's sake, take Mother's way."

He said that by the time he lowered his daughter into bed, she was gone. As he testified, he stepped into the aisle in his deep agony, pulled at his grey hair as if he were trying to tear it out, and in a voice husky with emotion cried, "Brethren and sisters, only God knows

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THE CHURCH - WORLD-WIDE

Scottish Church Missions to Get Full Independence

EDINBURGH (EP) — The Church of Scotland (Presbyterian) has announced plans to establish new bases for relationships with churches in Africa, Asia, and the West Indies which have developed under its auspices during the past century.

A statement issued here said that in the future the relationship between the churches will no longer be that of "church" and "mission" but of independent churches. The "foreign mission" relationship, it stressed, no longer exists.

It said the end of the conception of "foreign missions" will be marked in September at a consultation at St. Andrews University.

Thirty-five representatives of the churches in Tanzania, Malawi, Zambia, India, South Africa, Nigeria, Ghana, and Kenya will be guests of the Church of Scotland, along with 50 representatives from the Scottish Church.

According to the statement, western churches which formerly had the role of sending missionaries abroad are now receiving similar aid and advice from churches overseas.

Thus, it said, what used to be thought of as a "foreign" mission is now seen to be a "world" mission in which all the world's churches cooperate.

Book by Anglican Priest Tells Life in Korea

A book by an Anglican priest describing the cultural aspects of Korea has won singular honors.

The book is **Korean Works and Days,** by the Rev. Richard Rutt. Publisher is the Charles E. Tuttle Co., Inc., with offices in Rutland, Vermont, and Tokyo, Japan.

Father Rutt's book describes rural life in Korea as it progresses throughout the four seasons of the year. It is subtitled, "Notes From the Dairy of a Country Priest."

The book was accorded the 1964 Ta San Cultural Award given by the Independent Cultural Award Committee of Korea at recent ceremonies held in Seoul. Consideration was by a panel of recognized leaders from educational and professional fields.

Father Rutt was cited for his "penetrating observation of the real day-to-day life of our people that transcends prejudicial systems or a particular set of value judgments . . . introducing the Korean to the world with warm understanding and deep compassion. . . ."

The Ta San Cultural Award is sponsored annually by **Sasangge Monthly,** magazine which itself has won the Ramon Magsaysay Award for Journalism. The award also included a cash presentation of 150,000 won, roughly $1,150 U. S.).

Father Rutt, missionary in Korea for over ten years, is the second recipient of this cultural award.

Bar 'Religious Question' to Job Hunters

HARRISBURG, Pa. (EP) — A "religious question" which employers have been permitted to ask job applicants has been banned by the Pennsylvania Human Relations Commission.

Reversing a five-year-old ruling, the commission now prohibits employers from asking applicants, "Do you regularly attend a house of worship?"

All other general questions concerning an applicant's faith have been forbidden since the commission began functioning in 1956. These have included such queries as an applicant's denomination, church or synagogue, his clergyman, and what religious holidays he observed.

Minister Cites 'Police State' Powers over Aborigines

SYDNEY (EP) — A Protestant minister, returning from a ten-day fact-finding tour of the continent's western area, charged that aborigines in that part of Australia are living in a "semi-police state" and are victims of "very strong" racial discrimination.

The Rev. Frank Roberts, an Assemblies of God clergyman and an aborigine himself, said he found the "most deplorable conditions I have even seen."

Natives, he contended, are living in "hovels that are often not much more than just a blanket or a piece of tin on a couple of sticks."

He said the aborigines have "greatly restricted freedom of movement," and live under a Western Australian State government that rules life as a "semi-police state."

Mr. Roberts claimed that in Kalgoorlie, a gold mining city, natives are "caught up in vice, gambling and large scale prostitution rackets" which have medical and police authorities gravely concerned.

He commended the eastern states of Australia which, in contrast to the west, has hardly any vice among aborigines. The east, he added, is "50 years ahead of Western Australia."

Association Bars Pastors Who Promote 'Tongues'

MINNEAPOLIS, Minn. (EP) — Pastors who promote "speaking in tongues" will be barred from the clergy roster of the Association of Free Lutheran Congregations, according to a decision of the association's board of administration.

The board also urged congregations in the association to be "alert to all the theological pitfalls of our day" and to exercise care before applicants are admitted to membership in congregations.

CBS-Radio Launches 'World of Religion'

NEW YORK (EP)—A new national weekly half-hour series exploring developments, trends, and events in religious life was launched by CBS-Radio on February 13.

Titled "The World of Religion," the program includes news reports, interviews with religious leaders and documentaries.

Noted CBS news correspondent Douglas Edwards will serve as anchorman on the series, says Arthur Hayes, CBS-Radio president.

Extra Calls Scene Immoral, Walks off Burton Film Set

DUBLIN (EP) — A Dublin hotel waiter, working as a movie extra, walked off the set of a Richard Burton film being made at Ardmore Studios in Bray, County Wicklow, because of what he alleged to be an "immoral" scene.

Sean O'Loughlin was playing the part of a waiter in the film—"The Spy Who Came in from the Cold."

In his part he was supposed to serve drinks to Mr. Burton and another actor

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Walter Carter to Conduct South Carolina Revival

The Rev. Walter Carter, pastor of the East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, will be the evangelist for revival services

at the New Town Free Will Baptist Church, Turbeville, South Carolina, beginning Monday evening, March 15. The pastor, the Rev. Thomas Mellette, and the church extend a cordial invitation to the public to attend.

Fayetteville Mission Schedules Revival

Revival services will be held at the First Free Will Baptist Mission, 2903 Raeford Road, Fayetteville, North Carolina, beginning Sunday, March 21, and continuing throughout the week. The evangelist will be the Rev. W. O. Lassiter of Four Oaks, North Carolina. He will be assisted by the pastor, the Rev. Taylor Hill. A cordial invitation is extend everyone to attend these services.

Gospel Sing at Mount Olive Church

There will be a gospel sing held at Mount Olive Original Free Will Baptist Church located on West Over Drive, Kannapolis, North Carolina, Saturday evening, March 20, beginning at seven o'clock. A cordial welcome is extended to everyone to attend and singers are needed. The Rev. Paul Warner Jr. is the new pastor of the church.

N. C. Superannuation Report For February, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for February, 1965:

Receipts

Balance on Hand February 1, 1965		$7,479.26
Regular Receipts for February		493.07
Adopted Ministers and Widows		60.00
Ministerial Retirement System		42.50
Life and Hospital Insurance		747.43
Total to Account For		$8,822.26

Disbursements

Minister's Monthly Checks	$ 155.00	
Operating Expenses	176.53	
Life and Hospital Insurance Premiums	5,734.89	
Total Disbursements		6,066.42
Balance on Hand March 1, 1965		$2,755.84

Receipts by Conferences

Albermarle	$8.65
Cape Fear	$66.84
Central	$346.53
Eastern	$273.22
Piedmont	$5.00
Western	$303.48
North Carolina State Woman's Auxiliary Convention	$339.28

St. Paul Revival Scheduled For March 14

The St. Paul Original Free Will Baptist Church, Cedar Street, Elizabeth City, North Carolina, announces revival services to begin on Sunday night, March 14, with the pastor, the Rev. James E. Howard, bringing the messages. Special music is planned for each service. Mr. Howard states: "We invite you to come and solicit your prayers for these services, that the church may be revived and many souls will be brought to Christ."

N. C. Children's Home Report For February, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of February, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$331.39
Cape Fear Conference	85.00
Central Conference	703.82
Eastern Conference	480.09
French Broad Association	25.00
Pee Dee Association	20.16
Piedmont Conference	28.40
Western Conference	414.55
Statewide Bodies	107.86
Total Gifts from Conferences	2,196.27
Parents and Relatives	437.05
Friends and Others	189.29
Duke Endowment	14,987.04
Miscellaneous	1,934.91
Total Receipts for the Month	$19,744.56

Special recognition is hereby given to the following who made gifts of $100 or more:

Honor Roll

North Carolina Woman's Auxiliary Convention	$107.86
Sweet Gum Grove, Pitt County	$100.00
Pleasant Hill, Pitt County	$100.00
Greenville Sunday School	$143.35

Revival at Cabin Church

The Cabin Free Will Baptist Church near Beulaville, North Carolina, announces the beginning of their spring revival on March 14, continuing through March 20. The Rev. Wayne West, pastor of Bethany Free Will Baptist Church, Winterville, will be the evangelist. Services will begin each evening at 7:30. A cordial invitation is extended to all to attend.

Missions

History of the Free Will Baptist Mission In Magdalena, Sonora, Mexico

by Jose Guzman

On October 15, 1963, by divine inspiration, I, the Rev. Jose Guzman, pastor of the Free Will Baptist Church in Nogales, Sonora, and Maria Hidalgo, a deacon of the same church, decided to visit the town of Magdalena, Conora, sixty miles south of Nogales, with the purpose of looking for a place to preach the gospel of Christ to the people there. God was good to us while there; for He supplied a home in which we started having services, which continued at the location for five months. By May of 1964, we had had about eight person to make a profession of faith; three of these were baptized. Later we rented a building for 75 pesos or $6.00 per month in which we have been having services up to the present time.

We now have a piece of ground on which we have poured a concrete footing for the church building which we plan to build there. The plans call for a two-room building: one room 12 by 20 feet and the other 10 by 12 feet. However, the work on the building is not advancing because of the lack of sufficient funds. We have received very little help with the financing of this program. We do not have a lot of money invested as yet, only about $250.

If there is anyone that reads this report and would like to have a part in this building program so that souls might be won for Christ, please send as God may lead and guide you. Send all funds to Arizona-Mexico Missions, P. O. Box 550, Nogales, Arizona 85621, or to North Carolina Board of Missions, P. O. Box 308, Ayden, North Carolina 28513. Please be sure to designate what you want your offering to be used for.

This mission in Magdalena, Sonora, has been in operation for fifteen months. Up to now a total of twenty-three persons have made professions of faith. The majority of these professions have been made by boys and girls from the ages ten through seventeen. The usual attendance at the mission varies from thirty to forty persons.

MARCH AND APRIL MISSIONS MONTHS; DIRECTOR BRYAN OFF TO MISSION FIELDS

March and April are missions months in the State Convention. Receipts should be far more these two months than the average monthly income is. If your church, like approximately a hundred others in the state, has not contributed to missions this year and, like approximately fifty others, contributed only a token amount, now is the time to catch up. Give the amount you earmarked for the budget. If your church does not operate on a budget, receive an offering for missions. Somebody wants to give to missions. Give them the opportunity. Send a special amount from your organization. We operate on the field only as you lend your prayers and give financial backing to go with the redemptive gospel message. Approximately 31 adults and 29 children in the mission department of the State Convention are partly or wholly dependent upon us to be faithful to missions.

Our complete financial report will appear later this month. Regular and added work in the mission department the last two weeks—visiting several churches and auxiliaries for speaking engagements and showing the Mexican film; planning and preparing itinerary for Mexican workers to be in the state the latter part of March and until the first part of May; preparing for an unexpected two-weeks' visit to Arizona-Mexico missions and Eagle Pass, Texas, to familiarize himself with the work; and reviewing two candidates for the mission field—has caused delay in the director's getting out all the necessary information.

Our receipts for the first six months of the year are running $2,992.42 ahead of last year. Our total receipts as of February 28 are $16,377.03 which is $8,662.97 short of our goal for the first six months of the church year. You and your church are important to our success. We urge all churches, ministers, and individuals to help meet the $50,000 budget for the year.

At this writing, Director A. B. Bryan's plans are to leave North Carolina by plane on Monday, March 15, for Tucson, Arizona, then to go the sixty-five miles to Nogales, Arizona, by automobile. He will spend approximately eight days in association with Arizona-Mexico mission work. Leaving there, he will return through Eagle Pass, Texas, to discuss the work with the Rev. J. E. Timmons and to meet with all the workers. He will also interview two or three candidates who have submitted applications for mission work.

He is scheduled to be in Nogales, Arizona, in association with the Rev. and Mrs. James Lanier, Miss Barbara Becton, the Rev. Jose Guzman, the Rev. Fabian Guzman, and others connected with the work there. Your prayers and supports are needed in this venture for Christ. He will have fresh information and pictures from the field upon his return.

A SPECIAL BARGAIN

"You Have A Talent . . . Don't Bury it"

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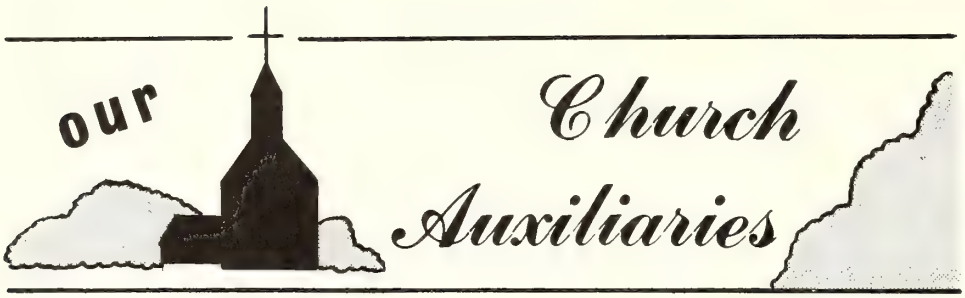


Kinston, N .C.—The Woman's Auxiliary of Faith Free Will Baptist Church held its February meeting in the home of Mrs. Charlotte Gray, with the president, Mrs. George Smith, presiding. Mrs. Carey Cheshire led the group in the opening prayer. The secretary, Mrs. Bill Shackelford, read the minutes of the last meeting and called the roll. Reports were given by the youth chairmen. Mrs. Herman Spence Jr. and Mrs. Cheshire reported on the work of the GTA, and Mrs. Alma Ruth Barrow reported on the work of the YPA. The group voted to support an adopted child from the Caswell Training School in Kinston.

The program chairman, Mrs. Charlotte Gray, was in charge of the program. She read for the Scripture lesson, Matthew 28:18-20. Assisting her with the program were Mrs. Horace Dawson, Mrs. Herman Spencer Jr., and Mrs. Carey Cheshire. The meeting was dismissed with each one present participating in sentence prayers.

The hostess served refreshments to the twelve members present.

Saratoga, N. C. — The Woman's Auxiliary of the Saratoga Free Will Baptist Church met for the February meeting in the home of Mrs. Edna Ellis.

The auxiliary regrets the loss of its president, Mrs. Sudie Welton, who has moved to another state. Mrs. Ruth Rose was elected as the new president, and she presided over the meeting.

The program began with the group's singing "We've a Story to Tell." The Scripture, taken from Matthew 28:18-20, was read by Mrs. Edna Ellis, followed with prayer by Mrs. Ila Grey Jones. Taking parts on the program were Mrs. Rose Poctor, Mrs. Celia Mae Windham, Mrs. Nettie Thigpen, and Mrs. Dorothy Skinner.

During the business session an offering of $7.69 was taken for the Arizona-Mexico Missions. Routine business followed. The meeting closed with prayer by Mrs. Rose Proctor.

A social hour followed with the hostess carrying out the Valentine motif. This was enjoyed by the seventeen members, three visitors, and one new member present.

Deep Run, N. C. — The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met on Monday night, February 22, in the home of Mrs. Oma Hill. The meeting opened with the group's singing "We've a Story to Tell." The Scripture was read from Matthew 28:18-20, followed with prayer by the pastor. A brief business meeting was held in which the minutes of the last meeting were read and the roll called. An offering of $6 was received. There were twelve members and one visitor present.

The program, "Proclaim to Every People," was presented by the program chairman, Mrs. Annie Ruth Parrish, and was very inspiring. The meeting closed with the singing of "O Zion, Haste," followed with the benediction by the secretary. The March meeting will be held in the home of the pastor. Refreshments were served by the hostess.

The new officers for the auxiliary are as follows: president, Mrs. Easter Smith; vice-president, Mrs. Mamie Robinson; secretary, Mrs. J. J. Blizzard; treasurer, Mrs. Oma Hill; program chairman, Mrs. Annie Ruth Parrish; orphanage chairman, Mrs. Bertie Howard; youth chairman, Mrs. Tharen Taylor; study course chairman, Mrs. Fannie Hill; benevolence chairman, Mrs. Fannie Davenport; missions chairman, Mrs. Inez Smith.

Raleigh, N. C. — The ladies of the Woman's Auxiliary of the Palmer Memorial Free Will Baptist Mission entertained their husbands on February 13 with a Valentine banquet in the Woman's Club building. Among the special guests present were the Rev. and Mrs. W. R. Martin and Mrs. Berta Carter. The welcome address was given by Mrs. Albert Woodard, followed with remarks and grace by the pastor, the Rev. Ed Taylor. Following the meal Mr. Martin spoke to the group and sang a song. Mrs. Carl Dudley was in charge of some games which included a Bible quiz. After the games the group joined together in singing several songs. Mr. Martin dismissed the group with prayer.

Columbia, N. C. — The Woman's Auxiliary of Sound Side Free Will Baptist Church held its February meeting with Mrs. Elizabeth Brickhouse and Mrs. Essie Edwards, in the home of Mrs. Edwards. There were nine members and one visitor present. The meeting opened with the theme song, "O Zion, Haste." The president, Mrs. Victoria Cooper, used for her Scripture, Matthew 28:18-20. Prayer was offered by Mrs. Bernice Maitland. The program, "Proclaim to Eevery People," was given by Mrs. Betty Sawyer, Mrs. Eva Brickhouse, Mrs. Elizabeth Brickhouse, and Mrs. Neva Brickhouse.

During the business session the secretary read the minutes, which were approved, and called the roll. Each member present answered with a Bible verse. The treasurer collected the dues and the regular monthly offering for missions was taken. Mrs. Elsie Sawyer who was in the hospital was remembered with a get-well card and a love offering. The meeting closed with the singing of "Take Time to Be Holy" and prayer by Mrs. Madge Vanhorn.

During the social hour the hostesses, Mrs. Elizabeth Brickhouse and Sandra Brickhouse, served refreshments to those present.

Deep Run, N. C. — The Woman's Auxiliary of Deep Run Free Will Baptist Church met on February 17 with twelve members present. "We've a Story to Tell" was sung by the group, followed with prayer by Mrs. Lois Everington. The secretary read the minutes with one correction being made. The treasurer's report of $147.37 was accepted. Mrs. Everington reported on the making of the collars for the choir robes. Marguerite Hill gave a report on the money that had been sent to missions. The group voted that a portion of the Easter services' collection be sent to missions. Libby Hill was appointed to see about putting foam rubber on the back of the pews in the church so the hymnbooks would not make so much noise when being placed in the racks. A new committee was appointed to make a list for the fellowship supper. Those appointed were Mrs. Raymond Garris, Mrs. Nannie Heath, Mrs. Christine Benson, Mrs. Nannie Mae Hill, and Mrs. Lois Everington. A vote was taken to purchase a vacuum cleaner for the church. Arlene Hardison was appointed

(continued on page thirteen)

OBITUARIES

MR ARTHUR T. GOODWIN

There is still a sadness in my heart as I write these few lines in memory of my brother, Mr. Arthur T. Godwin, who passed away July 6, 1964. He was born on Cedar Island, North Carolina, the son of John W. and Sarah Goodwin, and had lived there all of his life. He was a member of Pilgrim's Rest Free Baptist Church and was serving as a church deacon and Sunday school superintendent at the time of his death. He was well liked and had many friends. We did not want to part with him, but we know that the Lord knows best and that His will must be done.

His funeral was held on July 8, 1964, in the church by the Rev. T. C. Smith and the Rev. Clifton Styron, his pastor. His body was laid to rest in the community cemetery beneath a beautiful mound of flowers.

He left to mourn their loss his wife, Ruth; two daughters, Mrs. Hedrick Salter of Fort Eustis, Virginia, and Mrs. David Perry of Morehead City, North Carolina; one sister, Mrs. Norwood Lupton of Cedar Island; and four grandchildren.

Sleep on dear one and take your rest;
We loved you here, but God loved you best.

Written by his sister,
Mrs. Norwood Lupton

MR. RICHARD LAMM

Life is not measured by the number of days that we live, but how well we use the few years allotted to us for the benefit of loved ones and mankind.

Mr. Richard Lamm of Wilson, North Carolina, who was a Sunday school teacher, deacon, and friend whom God called to come up higher, made his earthly departure, February 9, 1965. He can well be identified with the worthwhile things of life, and what he stood for will last as long as time lasts. So young at heart, one of his great loves was young people, whom he taught Sunday after Sunday for many years. He always had a smile for everyone and went about life witnessing to someone daily about Christ as if everyday was his last day on earth, but working as though he would live forever. When you look upon the lives he has touched, the Christian influence he has left behind, you are eternally grateful.

His home was an example of Christain love, cooperation, and accord. His jolly sense of humor and his words of cheer always gave you a lift and the feeling that "all is right with the world." What he did and how well he lived is written in the minds and hearts of all he knew. These things shall never pass away, and for years to come many shall call him blessed. So let us have faith, for faith lifts the spirit and is the ability to see beyond the present. "What one heart cannot bear alone, many loving hearts can bear together with faith."

Hold high the torch of Christian living
he left behind;
May his mantle of love, faith, and service
fall on our hearts so kind.
There are others that we must guide,
With Jesus, our Saviour, by our side.
Their eyes are watching every smile and
tear,
And efforts that we think are not worthwhile
May be just the help they need so dear.
Hold high the torch!
So in turn, others may hold it high and
say,
"I watched someone else carry it this
way."

Written by,
Kathleen Pipkin

MRS. MONTIE RAPER FERRELL

On November 27, 1964, God saw fit to take from our midst one of our most faithful members, Mrs. Montie Raper Ferrell. Her funeral was conducted by her pastor, the Rev. Frank Harrison, and a former pastor, the Rev. N. Bruce Barrow. Burial was in Maplewood Cemetery, Wilson, North Carolina.

She is survived by her two daughters, Mrs. Reba Scott and Miss Ruby Ferrell; two sons, Hubert and Clement Ferrell; two grandchildren, all of Lucama, North Carolina; one sister, Miss Imetti Raper of Wilson, North Carolina; and one half sister, Mrs. Daisy Key of Garner, North Carolina; and a host of friends.

She was a devoted member of Little Rock Free Will Baptist Church of Lucama, and a faithful member of the woman's auxiliary. She never seemed to become weary in well-doing, and her devotion to her Saviour was supreme in her life.

Therefore, we, the members of the woman's auxiliary, submit the following resolutions of respect for our dear member and friend:

Resolved, that we pray for God's richest blessings on her family for whom we have love and respect; that while we, too, shall miss her smile, her kindness, and her love, we can only commend them to our heavenly Father for comfort and consolation.

Resolved, that we pray tribute to her memory by striving to bring into our own lives the Christian virtues exemplified in her daily life.

Resolved, that we send a copy of these resolutions to her family, a copy be spread upon the minutes of our auxiliary, and a copy be sent to the Free Will Baptist Press for publication.

A link of love from our chain of life,
God has taken from us here;
May she help to strengthen other links
That will pass in future years.

Help us to walk the noble way
That our dear sister trod;
That our link of love in passing,
May be pleasing to our God.

Respectfully submitted,

Mrs. Walter Blalock
Mrs. Wade Davis
Mrs. Lloyd Brinson

Coming Events

March 20—Eastern District Youth Convention, St. Mary's Church, New Bern, North Carolina

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

March 31—Central District Woman's Auxiliary Convention, Marlboro Church, Farmville, North Carolina

April 6—First Western Auxiliary Convention, Marsh Swamp Free Will Baptist Church, Sims, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 16—Good Friday

April 18—Easter Sunday

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 7—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

NOTES AND QUOTES

By J. C. Griffin

A JOYFUL DAY OF FELLOWSHIP

For several years I have wanted to visit several of the churches that I used to pastor and for which I conducted revival meetings; but being a full-time pastor and having other religious duties, I was not privileged to visit as I desired. The last Sunday in February part of my desire was realized, as I had the opportunity of visiting Sidney church. The Rev. John Grimsley, the pastor of Sidney church, and I exchange pulpits. It was indeed a happy privilege to have fellowship with the saints of God at Sidney; and to add to the joy of the day, a goodly number came over from Belhaven to worship. With the people from Sidney church and these from Belhaven, we were kept shaking hands for a good while. Thank God for Christian fellowship. There is nothing like it. Of course, almost all the leaders that were there when we last visited Sidney have gone to their reward; but their children are there and are at work in the church and Sunday school. The family name of many is very familiar. It almost seemed like living the days of the past over.

Our Promise

In a recent issue of the "Baptist" in this column we said that we would have something to say about alcoholism in our writings. Well, here we say it. God gave us corn, rye, and other grains; also, grapes and other fruits. The devil told people how to make intoxicating beverages out of that which God gave to us, to make fools of us and to kill and destroy and to send men and women to hellfire. So I hate the devil and all his devices to destroy that which God has prepared for our good.

But we hear everyday about the work of the devil and his henchmen, who take good things and change the use from good to that which damns the souls of men and women. Murder, rape, adultery, theft, robbery, and all kinds of crime are committed by drunken people. And yet people with their names on some church book advocate the habit of drinking. It is no strange thing to hear of high school children being out on drinking and immoral parties. And a great number of our youth are forced to marry in order to hide their illicit love affairs. Of course the marriages often go on the rocks.

A great number of so-called teachers and religious leaders are advocating the drink habit. I have recently been informed that out West, perhaps in California, there is a "bigwig" who is teaching that children should be taught to drink when in young childhood. He may think he is right, but I disagree with this man. God teaches us to beware of false teachers. God further states that there is danger in drunkenness. In Galatians 5:19-21 God classed drunkenness with all manner of sin—with idolatry, murder, etc.—and says that they that do such things cannot enter the kingdom of God.

A drunkard has no promise of heaven The man who drinks and teaches his children to drink is under the wrath of Almighty God. It is written: "Who hath woe? who hath sorrow? who hath contentions? who had babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:29-32). Then the next verse says, "Thine eyes shall behold strange women, and thine heart shall utter perverse things." A drunken woman will behold strange men. The writer here is speaking of men, but today a drunken woman is an open shame; and yet we hear of women—young women in high school and college—who run out and get drunk. In many instances they will do anything immoral in their state of drunkenness. Every now and then we hear of colleges sending for parents to go and get their daughters who have slipped out and spent too late hours drinking and spreeing around. Of course, the poor victim had no idea of being caught. But listen, "Be sure your sins will find you out." Recently I heard of a young man and three young women being sent home from college for drinking and staying out.

One day as I left a store where I had business and looked across the street, I saw a drunken woman in front of a "beer joint," and she was grabbing at every man who passed. All men dodged her until a fellow just as drunk as she was came along. As she grabbed at the man he grabbed at her and into the "joint" they went. It was not long before a policeman entered and took the pair to the prison, where they belonged from their looks and their attitude toward the affair. It was not an easy job. There is a clamor in our state (North Carolina) to have open bars again. This cry is coming from our youth.

A great deal of the drinking and gambling and immorality is coming from educational institutions. Both men and women are drinking according to reports. Let me warn again, a drunkard is not promised anything but damnation. We are spending billions to educate our youth. An education without Christ is a damnation to any people.

Alcoholism begins with the first drink. We hear much about its being a disease, but the beginning is the first drink. Thousands of fathers and mothers are responsible for the drunkenness among our youth.

I have been called into home after home during my 55 years of ministry. I have seen and been urged to help young unwed mothers. I read of an account in Chicago (true or untrue I do not know) in which a woman had eight children, and all of them had a different father. No wonder the Lord Jesus said, ". . . as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). (Read Matthew 24:36-39.)

I know of a college where you are sent home for slipping out and drinking. If you want to drink and slip out with young men, you had better stay at home. It is not a few demerits for drinking. It is GO HOME!

FOR THEE

What can I do for Thee, O Lord?
What can I do for Thee?
I could not help but think today
What Thou hast done for me!

What can I do for Thee, O Lord?
What can I do for Thee?
I can thank Thee for the love, O Lord,
Which Thou hast shown to me!

—Christian Youth.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Who are the 144,000 mentioned in Revelation 7:4-9: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribes of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands"? How will they be marked in their foreheads?—R. A., Pennsylvania.

Answer: We have no way of knowing beyond what we read in the Scriptures about this marvelous group of witnessing saints. The Bible plainly tells us that these are to be chosen from the twelve tribes of Israel and that an equal number of 12,000 of them will be taken from each tribe and each tribe from which these are to be taken has its tribal head named. The activities for which they are chosen are mentioned. They are to witness for or, in behalf of, Christ and His kingdom throughout the awful days of persecution that occur during the time of the great tribulation and are all to be martyred; but as a result of their faithfulness in witnessing for Christ while both the decadent church and all the political forces of earth are putting forth an all-out effort to destroy them and make void their testimony, they will remain faithful unto death, being rewarded with seeing the salvation of great multitudes from all races, nations, kindreds, and tribes of the earth. (See Revelation 6:9-11; 14:12-16; 7:17.)

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:13, 14). (Compare this with that quoted above, Revelation 7:4-9.) Evidently the Lord marks in their foreheads those whom He knows will be faithful in the midst of the perversed generation that the satanic antichrist marks and empowers for his service all who submit to him in the terrible days of tribulation that we are warned as being destined to come on this earth at the end of this the church age.

We don't know what the appearance of the mark will be like. Elijah was a hairy man wearing only the clothes to make his appearance decent. John the Baptist appeared in similar attire. Stephen's face shone like an angel. The presence of Peter and John spoke of their godliness to the degree that those who saw them, long after the ascension of Christ, took knowledge of them that they had been with Jesus. The definite enemies of this 144,000 witnesses will have a mark, one that will distinguish them as belonging to the devil and his antichrist; and therefore, it will serve as their ration card in buying and selling at the commercial enterprises of the day. I think these that are marked of God will be regarded as the defiant enemy of the antichrist and all unionized labor, as well as all other means to get a livelihood in that day will be denied them. You know Jesus said that He would be ashamed of all in the judgment that were ashamed of Him here among this wicked generation. Even in Russia today the Christian who lets it be known what his convictions are is discriminated against. I think that when the days come that the marking in Revelation symbolizes this opposition to Christ will be almost universal and that those marks in bold display on the 144,000 will single them out for full-scale persecution.

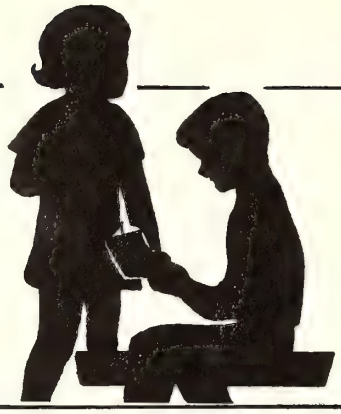
Question: Who are the "Blessed" we read about in so many passages of the Bible?—A. J. G.

Answer: These are none other than those that are called and chosen of God. They heard the word, respond to its call and injunction, get saved by believing and doing the good works Jesus calls upon all the saved to do, and are happy in Him. (See Psalm 1:1, 2; John 3:36; Psalm 65:4; Isaiah 51:2, Revelation 19:9.) These know Christ and His gospel, believe, and are not offended, being identified with Him when they are called on to witness or present themselves as martyrs to Him and that for which He stands (Romans 12:1, 2; Matthew 16:16, 17; Psalm 89:15; Matthew 11:6; Luke 1:45). Their sins have already been forgiven and God imputes to them Christ's righteousness without works (Psalm 32:1, 2; Romans 4:6-9). These same saints are at times chastened, and must suffer for Christ, but they are not hurt thereby as they trust in their God, fear Him, and have their strength in Him (Joab 5:17; Luke 6:22; Psalm 2:12; Jeremiah 17:7; Psalm 112:1; Psalm 84:5). Therefore they delight in the commandments of God and keep them. They hunger and thirst after righteousness and frequent the house of God where they wait upon Him (Psalm 112:1; Revelation 22:14; Matthew 5:6; Psalm 65:4; Isaiah 30:18).

When moving about in contact with the world, they avoid the wicked therein; endure temptations; watch against sin; are undefiled, pure in heart, just, righteous, faithful, poor in spirit, meek, merciful, and bountiful; and are peacemakers (Psalm 1:1; 5:12; Revelation 16:12, 15; James 1:12; Matthew 5:3-8; Proverbs 28:20; Matthew 5:31; Luke 14:13; Matthew 5:9).

While watching daily and momently for the Lord's return, they die in Him, have part in the first resurrection, and finally shall eat bread in the kingdom of God (Luke 12:37; Revelation 14:13; 20:5; Luke 14:15; Revelation 19:9). These Scriptures, with many others bearing the same intelligence, when reviewed by the use of a reference Bible will be sufficient to give you the enlightment you need to see clearly what the Lord has in mind when he caused the Holy Spirit to write of this unique people.

STORIES —for our— YOUTH



THAT AWFUL DAY

Betty Zieske

RUTH Marie's home was on a hill just outside of a little village. It was a long walk to the schoolhouse, away over on the other side of town.

Every morning she started out bright and early, carrying her small green lunch kit. There were such interesting things along the way! On warm spring days she listened for the meadow lark in the pasture. In the autumn she watched the leaves tumbling over the path and the squirrel frisking about them.

Mother had told her many wonderful things about God. Often as she skipped to school, she thought of the One who made the world so beautiful.

Ruth Marie had learned much from Mrs. Barker at Sunday School, too. She well knew how wrong it is to steal, cheat, and lie.

One morning the little girl bounded up the steps of the big brick schoolhouse, singing. Miss Acker met her at the door.

"Hello, Ruth Marie! How are you this morning. You sound as happy as a bird!"

Ruth smiled at teacher and, as the bell rang just then, she hurried to her seat.

When it came time for arithmetic class, Miss Acker said, "Today we will have a test on the mutiplication tables."

Ruth Marie's heart sank. "I don't know them very well," she thought. She was a studious little girl but she didn't like arithmetic.

"I know I can't get 100 today. If Mildred does, she will tease me. No, I won't let her get a better mark than I do!"

Just then a little voice inside spoke to Ruth. "You know you have a paper with all the tables written on it. Why don't you put it beside you on the seat and just peek at it now and then No one will see you if you are careful."

Ruth was so eager to get 100 that she didn't say "No" to the voice. She placed the paper on her seat.

"Now write the 'three times table,'" said Miss Acker.

Three times one equals three. Three times two equals six. Ruth slowly went on down the paper.

At "three times eight," she stopped and bit the end of her pencil. Her eye fell on the paper beside her.

When the test was over, the children changed papers to correct them. Then Miss Acker took the marks down in her record book.

"Ruth Marie, what is your mark?"

"100."

But, oh, how uncomfortable she felt! Her heart was beating fast, and her face felt strangely warm. She couldn't look at anyone. "I've done something terrible! What would Mrs. Barker say?"

School was over at last, and Ruth Marie got her lunch kit and started homeward. She still had the miserable feeling inside. What a disagreeable day this had turned out to be!

Suddenly she stood still. Why not go and see Mrs. Barker right away?

Slowly she trudged up the walk to her Sunday School teacher's house.

"Come in, Ruth Marie," called Mrs. Barker through the open door. "I'm glad to see you! I made some cookies today for a hungry little girl."

Ruth Marie sat down and began to munch a cookie.

Mrs. Barker usually was making a rug or a quilt for the missionaries, and it was fun to talk to her while she worked. But today Ruth Marie didn't feel like talking.

"What is wrong, Ruthie?" asked Mrs. Barker. "Don't you feel well?"

"Oh, Mrs. Barker, I don't know what to do," replied Ruth Marie, suddenly beginning to cry. "I was so wicked today! I cheated in arithmetic."

Mrs. Barker felt sorry for the heartbroken little girl and seemed to know just what to do to help her.

"Let's pray, Ruth Marie," she said. They knelt down together, and Mrs. Barker talked to Jesus about her little friend.

"Now ask Jesus to forgive you."

After the little girl had prayed she felt much better.

"I'll have to tell Miss Acker what I did won't I?" she asked, smiling through her tears.

The next day at recess a very thoughtful girl went up to her teacher's desk. It was hard, but she told the whole story bravely. First she had cheated; then she had lied when she said she got 100. "Will you forgive me for being so bad, Miss Acker?"

Teacher put her arm around her. "Of course I'll forgive you," she replied kindly. "I will give you a new test after school."

Ruth Marie skipped out to join her playmates. The heavy feeling was gone out of her heart, and she felt as happy as a lark.

On that awful day Ruth Marie learned her lesson well; she never cheated again.

Years have passed, but she still remembers how Jesus forgave her sin and made her happy again.—Exchange.

✠

"Give us this day our daily bread" is a statement of trust. It is asking for the bread of the day, and not a hoard for the future. A lady who lived this way was told by someone, "That sure is an easy way to live!" Her reply was, "If you think it is, try it sometime!"—Norman K. Elliott in **How to Be the Lord's Praer** (Fleming H. Revell Company).

✠

If our civilization survives, we must bind together all peoples of all segments of society with the all-embracing cohesive of redeeming love—the one means of communication and coordination which transcends all language, social, cultural, and economic barriers.—Virginia Ely in **Dedication Services for all Occasions** (Fleming H. Revell Company).

Christian Education

Furnishings Being Selected for Dormitories

Mount Olive College is presently selecting furnishings to be used in the dormitory complex which is scheduled to be opened in September, 1965. Specifications for the furniture have been designed by G. Milton Small and Associates, members of the faculty, and students of Mount Olive College.

In the picture above, three Mount Olive College students discuss their preference for dormitory furniture which is presently being considered for use in the new dormitories under construction on the college campus. Left to right: Lima Hedgepeth, Kinston; Larry Nance, dean of students; Steve Worthington, Middlesex; Faye Foreman, Washington, North Carolina; and Jim Brandt of G. Milton Small and Associates, Raleigh.

COLLEGE DAY AT DAVIS CHURCH

President W. Burkette Raper of Mount Olive College, Mount Olive, North Carolina, will speak at both the morning and evening services at Davis, North Carolina, Free Will Baptist Church on Sunday, March 14. The church will observe this day as "Mount Olive College Day."

Is It Time to Renew Your Subscription?

THE CHURCH WORLDWIDE

(continued from page five)

in a nightclub scene. In the background a girl was doing a strip-tease act.

Mr. O'Loughlin complained about the scene to the floor manager and the director. He got no satisfaction and walked off the set.

"I have my principles," he said, "and as long as they are not interferred with I will work. But in this case I was forced to take the action I did. I could not allow my picture to be in a set I did not agree with."

Production officials defended the scene, holding that nudity was not shown. They described it as a typical nightclub scene.

✠

Woman's Auxiliary

(continued from page eight)

to get one. Marguerite Hill made the statement that there was no ruling concerning the use of artifical flowers in the church. It is up to the church to make this rule. A bake sale to be held in April was discussed. Another of the fund-raising projects will be the feeding of the firemen in March.

The program was turned over to the program chairman, Phyllis Davenport. After an enjoyable program the group was dismissed with the praying of the Lord's Prayer.

Wilson, N. C.—The Woman's Auxiliary of Calvary Free Will Baptist Church met recently at the church for its February meeting with Mrs. Ivy Joyner as hostess. The group joined together in the singing of "I Love to Tell the Story," followed with the Scripture taken from Matthew 28:18-20 and read by the president, Mrs. L. G. Etheridge. Prayer was offered by Mrs. Paul White.

The program, "Proclaim to Every People," was presented by the program chairman, Mrs. Allen Bartlett, assisted by Mrs. Mack Taylor, Mrs. Motie Bell Cherry, and Mrs. Jim Bartlett.

Mrs. Mack Taylor gave the secretary's report, and the treasurer's report was given by Mrs. Lilie Thomas. Routine business was discussed at this time. The auxiliary made plans to send $2 each month to Jose Guzman, a Mexican pastor. Mrs. Allen Bartlett reported that the bake sale was a great success with a profit of $101. A committee was appointed to make arrangements for another sale to be held on April 12. The benediction was given by Mrs. Willie Sawrey.

Refreshments were served to the twenty-one members present, and a wedding gift was presented to Mrs. Ruby Carroll.

St. Claire Bible Class

The Sunday School Lesson

FOR MARCH 21

DANGER OF SELF-RIGHTEOUSNESS

Lesson Text: Matthew 23:13-24, 37-39

Memory Verse: Matthew 23:12

I. INTRODUCTION

Since our lesson today is concerned with Jesus and the Pharisees, we feel that the best background we could give would be some information on the Pharisees.

In the days of Jesus, there were three religious sects among the Jews: the Pharisees, Sadducees, and Essenes. These three may be characterized as the formalists or conservatives, the advanced freethingers, and the mystical pietists. In this lesson today, we are concerned with the Pharisees, the conservatives and Jesus' attitude toward them.

The name Pharisee is derived from the Hebrew parash, meaning "separated"; that is, people who by their superior holiness distinguish themselves from the multitude. It is estimated that there were about 6,000 in the time of Christ. They were the most popular group because they were orthodox and antiforeign, and had the majority in the Sanhedrin. They believed the Old Testament, and in addition an oral law that was handed down by word of mouth. Some of it was later written and called the Mishna or Second Law, contained now in the firt part of the Talmud.

The doctrine of the Pharisees was very much like some of our church doctrine today. They believed in life after death, or a future state, the resurrection from the dead, and in a divine providence acting side by side with the free will of man. In the time of Christ they were divided doctrinally into several schools. The two most noted are the followers of Hillel, who were more liberal, and the followers of Shamai, who were more conservative.

The question may be asked, Why were they opposed to Christ? There were three main reasons why they opposed Christ: (1) Because of His humble origin and lack of education (Matthew 13:55; John 7:15); (2) because of the company He kept (Luke 15:2); (3) because He opposed their ceremonialism and their wrong idea of the Sabbath, The reason for Christ's opposing them is the subject of our lesson today.—Advance Quarterly (F. W. B.).

II. HINTS THAT HELP

1. By following the traditions of men, the scribes and Phariees were staying out of the kingdom of heaven and shutting it up against men (v. 13).

2. The scribes and Pharisees tried to appear overly pious by making long prayers (v. 14).

3. They put forth great effort to make proselytes, who turned out to be worse than they (v. 15).

4. The distinctions that the scribes and Pharisees made concerning swearing were absurd (vv. 16-19).

5. Although an oath is formally bad, it is still binding upon him who makes it (vv. 20-22).

6. A person cannot rightfully take advantage of his own fault (vv. 20-22).

7. As we meticulously do our small religious duties, we should not forget the more important matters: judgment, mercy, and faith (v. 23).

8. Many people ceremoniously avoid some small evil; but at the same time, they commit a gross sin (v. 24).

9. The Jews were responsible for their own desolation: They rejected Christ (v. 37).

10. The absence of the Lord makes any house desolate (vv. 38, 39).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. A young medical student Grenfell, attended one of Moody's meetings in London, England. The medical student was unsaved. He had no special reason to attend the service. He was only curious to see what was going on. After a spirited song service, led by Sankey, Mr. Moody stood and called upon a certain brother to pray. The brother stood and began to pray. On and on he prayed. He seemed not to be able to conclude the prayer. Mr. Moody became restive. Finally Mr. Moody stood and said, "Mr. Sankey, announce a hymn and let us all sing while the brother concludes his prayer!" Young Grenfell was so impressed by the reasonableness and rightness of what Mr. Moody had done that he began to consider becoming a Christian and giving his life, in service, to God. This he did. Who is not thrilled and challenged by the story of Grenfell's missionary service in Labrador?

William Booth sounded the alarm in reference to false prophets and their teaching. He said, "I am of the opinion that the chief dangers which confront the coming century will be religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, and heaven without hell!"

Christians must make the Word of God relevant. It must be applied to meet specific needs. While liberals introduce a gentle Jesus who never spoke an unkind word, the Bible reveals a Man who on occasion acted and judged summarily. He did not hesitate in a fiery exhibition of wrath to drive evil men from the Temple, and in our lesson He names names and sins publicly. Christian ministers should be tactful and inoffensive, but they also are to be courageous, uncompromising with the truth, and ready to speak out.—Bible Expositor.

2. It is exceedingly unpopular today to denounce sin. Popular philosophies of the time deny the very existence of sin. Some affirm it is merely an unreal figment of the mortal mind. Others declare that it is very unchristian and unloving to talk about sin, since sin is nothing more than good in the process of becoming better. This whole attitude is diametrically opposed to what we read in the Word of God. Sin is disobedience to God; and such disobedience can never be good in its essential nature or its results in life. Sin is selfishness and, as such, is most digusting and degrading. Sin tends toward the gutter in self-indulgence and licentiousness of all types. Sin is a curel dictator which crushes without mercy the feelings and fate of our fellows. This can never be good.

Not all sin is of the gutter variety. Jesus denounced with the most vehement utterance the sins of the high silk hat and the kid gloves variety as well as those of the gutter. In denouncing

the sins of the Pharisees, Jesus was disclosing the hypocrisy and the contemptible, inner character of those who claimed to be that very model of noble conduct. They claimed to be so very righteous that they were in the constant danger of some physical contamination from association with ordinary people. They had originated all sorts of ceremonies to wash off of their bodies any possible defilement when they found that commerce or other necessities required them to be in the company of ordinary people.

Ingratitude is one of the basic elements of sin. It is the opposite of love and obedience. Pride and conceit constitute another basic element of sin. It goes hand in hand with ingratitude. It is the foundation on which the "sins of the self-righteous" are built. When a person thinks "of himself more highly than he ought to think," he immediately becomes subject to all sorts of misjudgment and mistreatment of others. He tends to push God out of the inner circle of his heart and life. He is altogether self-sufficient. Love of self is not excluded, but love of God comes first, and love of our fellowmen should be equal to our love for ourselves.

The denunciation of sin which we study today is vehement as Jesus unveiled the Pharisees before the nation. But we should remember all the years of patient instruction, appeal, and pleading which Jesus had given to them. We should not forget the tender word which Jesus had just spoken to a scribe before this whole multitude: "Thou are not far from the kingdom of God" (Mark 12:34). Nor should we overlook the prayer of forgiveness Jesus uttered on the cross. In His denunciation of their sins Jesus was seeking to save the nation from the Pharisees' false leadership and to save them from themselves.

We are apt to say, as we read this text, "Those dreadful Pharisees! How contemptible!" But when this mood comes upon us we need to reach for a mirror. "WWherefore let him that thinkeh he standeth take heed lest he fall" (1 Corinthians 10:12). "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). —Standard Commentary.

A BUSINESS MAN AND HIS BIBLE

(continued from page three)

spring to life because I was finding them for myself.

Third, and most important, the thrill of identification with that great host of men and women who, through the ages, have found in this Book a source of comfort and encouragement in all circumstances of life.

I freely concede that the method I have described can become mechancial and boring. Early in my experience with the Bible I found that my mind was inclined to wander a bit whenever I came to sections where the narrative gave away to genealogies or doctrinal passages. As a young business man interested in his job, I was apt to let my imagination precede me to the office, while my body stayed at home, apparently reading the Bible.

MARK YOUR BIBLE

So, I determined to do something about this flaw. I had heard of people marking their Bibles, and I started to underline verses or words that interested me. The very act of holding a pen or pencil in hand, poised for action, seems to keep the mind on the subject in hand, and I have subsequently elaborated on this method. Some years ago I resolved to pause at the bottom of each page, make a brief review of the contents, and then make a comment of my own at the top of the page. In so doing, I found my Bible becoming far more than a literary or religious classic; it became a spiritual diary for me. After a year or two, these remarks of mine became so prominent that they seemed to clamor for my attention as I turned each page of my daily reading. The remedy for this was simple: I began to read a new, unmarked Bible, and since then have given myself a birthday present of a fresh Bible every year. Thus I add to my library an annual, personal survey of the greatest Book in the world. I have also proved to myself this great truth, that here is a Book that has fresh meaning with each new reading.

This daily reading habit has a double benefit: it helps me, and it helps me to help others.

I recognized, right from the outset, that my attitude was of the utmost importance, and so I have made it a practice always to bow my head for a moment before opening its pages, to ask God to show me something of value in His Word.

It is amazing to see how often the passage which comes in normal sequence seems to fit the problems of that very day. Like the time I had disagreed violently with my brother about a business transaction, and the next morning opened my Bible to find Peter asking the Lord, "How often should I forgive my brother? Seven times?" To which Jesus replied, "Not seven, but seventy times seven." The lesson of infinite forgiveness brought tears to my eyes, and a ready solution to the problem which awaited my attention as the first order of my business day.

SHARE YOUR BLESSING WITH OTHERS

Perhaps the greatest pleasure of any human accomplishment is the joy derived from sharing it with others. A few years after I had begun my annual trips through the Bible I was asked to teach a Men's Class which met every Sunday morning. For eleven years we watched that group grow from an average attendance of seventy-five to approximately two hundred. Many of these men adopted my hobby as their own. I know, because I offered to present a copy of the Bible to any man who completed his first reading, and the number who responded was amazing.

Soon I was receiving invitations to speak, as a layman, to group of laymen in various churches. Everywhere I went I always gave a short reading from the Book, pointing out with simple comments the things that interested me, a

(continued on page sixteen)

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COM

A BUSINESS MAN AND HIS BIBLE

(continued from page fifteen)

twentieth century business man, in this ancient volume.

About six years ago it was suggested that since the message of the Bible is not limited to Sundays, it might be tried out as a luncheon club program. And so, every Monday, all year round, you can find 60 or 70 business men, religious affiliation unknown, gathered in a private dining room of a mid-town New York City hotel. There is a Bible at every place. The general theme of our reading is always the same, "YOU and the Bible." We are interested, every week, in relating the reading to us as individuals, and we are constantly amazed and amused to find the many characters described in the Scriptures were flesh and blood human beings who acted and reacted pretty much as we do.

The Monday Luncheon Club was soon followed by the Friday Luncheon Club, which meets in the financial district of New York City and is attended by a group of bankers, brokers, lawyers and merchants. This group has already travelled through the Bible once, as we took one of the sixty-six sections of the Book each week, reviewed it briefly, and then sampled some of its contents.

I am convinced that men are interested in finding out what the Bible says. Furthermore, laymen enjoy hearing laymen. Because of my hobby, I am continually speaking to service groups, trade associations, and even to ministers' conferences. Wherever I go, I find men agreeing with me that it is high time for literate Americans to stop simply admiring the Bible and to begin enjoying it.—Reprinted from the American Tract Society. Available in tract form.

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The Lighted Pathway

(continued from page four)

whether my darling had time enough to take Mother's way."—Selected.

Let all those who put pleasure, wealth, or any of the perishable things of this life and of this world before Christ consider the two questions Christ put to His disciples:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

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the Free Will Baptist

Ayden, North Carolina, Wednesday, March 17, 1965

MOUNT OLIVE COLLEGE CHORUS

The thirty-eight voice chorus of Mount Olive College, Mount Olive, North Carolina, will begin its spring tour of Free Will Baptist churches on March 21 with an afternoon program at Bethel church, Four Oaks, North Carolina, the Rev. Boyd L. Shook, pastor. That evening a program will be presented at Oak Grove church, Newton Grove, North Carolina, the Rev. C. Felton Godwin, pastor.

Six other churches will be visited during the spring with afternoon and evening programs on April 4 and 25, and May 2. The places for these programs will be announced through "The Free Will Baptist" at a later date. (For names of the members of the chorus see the "News and Notes" section of this issue.)

Ten Years Ago in the 'Baptist'

The North Carolina State Mission Board conducted a religious census in Roanoke Rapids, North Carolina, on March 6, 1955, the aim of the census being to determine what are the possibilities for organizing a Free Will Baptist Church there.

* * *

Tuesday, March 1, 1955, the Board of Directors of the North Carolina Free Will Baptist Orphanage met in the office of the superintendent at the orphanage, Middlesex, North Carolina, and elected the Rev. R. H. Jackson of Davis, North Carolina, to succeed the Rev. S. A. Smith as superintendent.

* * *

The Eastern District Woman's Auxiliary Convention will convene with the Arapahoe Free Will Baptist Church, Pamlico County, North Carolina, Thursday, March 24, 1955.

* * * *

Fewer Arrests Made If Liquor Is Not Sold

Every two years the residents of each city and town in Massachusetts have the opportunity to vote on whether alcoholic beverages will be sold in their particular community. Recent surveys have shown that communities which do not allow the sale of alcoholic beverages have few traffic violations, and fewer arrests for drunkenness and for driving under the influence of alcohol than those communities which do allow the sale of alcohol. . . .

Pepperell, Massachusetts, residents voted to ban the sale of alcoholic beverages in 1962 and found that arrests were cut in half. In 1962, before the "no" vote, there were 84 traffic accidents, eight arrests for operating a vehicle under the influence of alcohol, and 21 arrests for drunkenness. The following year, 1963, there were only 49 accidents, three arrests for operating under the influence, and 12 for drunkenness. —The Union Signal.

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

THE GREAT SOCIETY

All Americans have a dream. It is the dream of a greater America. It is a part of our nature to desire a better life; for even in the midst of our comforts and greatness, there are still problems and dangers. We all hope that next year our taxes will be less, our income greater, our expenses less. Each generation desires better living conditions—a safer and more secure feeling. The Christian American has the hope and prayer for an improvement of moral principles and practices—a greater society in the spiritual sense.

Our presidents have desired a better country and have worked for it. President Franklin D. Roosevelt launched an administration called "The New Deal." The late President John F. Kennedy launched what was termed "The New Frontier." President Johnson has now placed the challenge of "The Great Society" before us.

Can the great society which is now our dream really exist? Can the war on poverty, or medicare, make our society great? For whatever good these may accomplish, there will still be many weaknesses in our great society. These proposals, or enactments of our government, will not eliminate the unrest that exists in our nation and the world, although they may lessen the tension. They will not halt the steady rise of crime, evil, and vice that mar the brightness of our dreams.

The fact is that a great society is not necessarily a perfect society. A great nation is not a perfect nation. The principles and basic convictions of our great society are good. They have been tested and tried, and we have proved stronger each time; but where human beings are there will always be imperfections.

What we long for and hope for in our great society shall one day exist. Not just in our country, but throughout the whole world. The most sought after achievement of nations today is world peace. More is said and written about it than any other desire or goal. Much is also said about the alleviation of proverty—about assistance to undeveloped nations. The cry is for a better world and there's nothing wrong with this hope.

The Bible speaks of a time when all of these dreams of man shall come true and shall be actually fulfilled upon this earth. There will come a time of peace—of real prosperity. The one who shall rule during this time shall be none other than Jesus Christ, the perfect, sinless Son of God. The Book of Revelation calls it a thousand years. Bible students call it the millennium. Of this coming kingdom, Isaiah wrote:

"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4).

It shall be a time such as described in the song that was so very popular a few years ago, "Peace in the Valley." The popularity of that gospel song gives evidence to the fact that men desire and hope for the great society that shall be truly perfect: a time when there shall be no more war; a time when the beast from the wild shall be led by a little child; a time when Satan does not rule in man's heart, but shall be bound and cast into the bottomless pit (see Revelation 20); a time when man shall be made perfect by the presence of the Prince of Peace; a time when righteousness shall cover the earth as waters cover the sea. Meanwhile, we hope for the best and pray as we hope, "Thy kingdom come."

CHRIST and His TOWEL

Semon for Lent

KENNETH LINK

WE HEAR MUCH these days about following Christ. It thrills us when we think of following Him as He speaks to friendly multitudes who seem eager to hear Him preach. It appeals to our desire for aggression when we think how we may follow Him as He drives the money changers from the Temple. It would gladden our hearts to stand among the cheering throng who welcomed Him into the Holy City where they hoped to crown Him as their King. We love to follow Christ . . . at a distance.

In keeping with our desire to share the suffering and reproach He endured on the way to the cross, we need to follow our Lord's example as He takes a towel and girds Himself that He may wash the disciples' feet. In the average church today the furnishings most needed may be towels and basins for the washing of another's feet—both literally, and in a deeper and far more meaningful way, the way of the Spirit—the Spirit of Christ. To be a Christian means to be Christ-like, like the Christ with His towel.

The Dignity of Service

What could bring out more dramatically the spirit of Christian service than the washing of one another's feet? It does not ask, "What can I get out of this?" Rather, it pleads, "Here, let me help."

Christ was quick to see the needs of His brothers, and to sense their inner feelings. We, like the disciples in the Upper Room, may become so self-centered, thinking about our own little burdens that we feel no concern for the needs of others. Our minds may be so filled with our own selfish thoughts that we do not notice the weariness and hurt of the man with whom we have been rubbing shoulders for months or even years.

So our own feet do feel tired! Does this mean that we devote our strength and energy to self-pity, pampering ourselves, closing our eyes to the needs of others? Not if we follow the Christ with a towel!

However menial the task appeared, Jesus found no hesitancy in undertaking any work that needed to be done. Washing another person's feet may call for bending the knee, lowering one's position, even be deflating to the ego. This is the spirit of the Christ with His towel. Christ's example helps us to see the needs of others, and to give ourselves in service. This is what it means to be Christ-like, God-like.

Greatness in Humility

Contrast the Man with the towel in His hand, stooping to serve, with the disciples who have been quarreling about which one of them should be accounted the greatest. On the night before the Lord Jesus was to die how it must have grieved His heart to hear the disciples disputing about their rank in the service of the One who recognizes no rank, encourages no promotion, permits no jockeying for position, and sees no quality of spirit greater than the desire to meet the needs of others by engaging in lowly service.

To what extent are we like those disciples today? Too often there is a desire for honor, a thirst for praise, lust for power, a contentious demanding to have one's own way, and adolescent pouting when one fails to get it. What a shame and tragedy among those who profess to love and to follow the Christ with the towel.

Men are forgetting one of the most important lessons that Christ has taught when behaving like the Pharisees who were not content to pray in private lest some fail to see how holy they were.

To follow the example of Christ with the towel in His hand means to rejoice in the success of others. To attain such Christ-likeness today, we need the infilling and empowering presence of the Holy Spirit. Before the Day of Pentecost the disciples thought in terms of rank, position, and protocol. But after the Holy Spirit descended upon them with power, they witnessed to the resurrection of the Lord Jesus, and "great grace was upon them all."

Take a long look at Christ, the Man with the towel, as He serves others, humbles Himself.

Our world needs many more men and women to follow the example of Christ with the towel in His hand—eager for every opportunity to serve, faithful in performing every task, however lowly the work to be done. In the service of Christ there is no premium on prestige, no yearning for applause, no seeking for preferment. May your love for Christ and your Christ-like love for others find expression in deeds as well as in words.

May we realize as we enter the Lenten season that as we participate in the washing of the Saints' feet, the breaking of the bread, and the sharing of the cup, that it is a beginning to be better dedicated men and women for Almighty God.—The Church Advocate.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE HAPPY PEOPLE

"Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD" (Psalm 144:15).

Happiness is universally desired and sought after. Men of all ranks and stations of life are earnestly seeking it. The general inquiry is: Who will show us the best way to find happiness? To this, one replies: "Seek it in bags of gold, in the riches of the world; money is the answer to all things." Another replies: "Seek it in the path of human greatness and earthly glory." A third says: "You will find it in the avenues of pleasure, or the soft, luxurious walks of wordly enjoyment." And what is the result of all these misguided suggestions? The poor, deluded soul tries each of these remedies; and instead of finding the happiness he seeks, and having his anguish removed, the feverish excitement is increased, and he is more dissatisfied and wretched than ever! Christianity, the offspring of Deity, the angel of mercy, and the friend of man, opens the true and only door to real intellectual bliss, and whispers the sentiment of the text: "Happy is that people, whose God is the Lord."

In this text we will notice two important things. They are the people of God and the happiness they possess.

The people of God are easily distinguished from others. Many say that the Christian is just like the people of the world, but this is not true. Many who profess to be Christians, and who are members of some church certainly do act like the people of the world. But real Christians, those who are the people of God in their daily lives as well as in their profession and connection with some church, are easily distinguished from all others.

The people of God are known by their knowledge of spiritual things. The world is in darkness and knows not God, nor Jesus whom He sent into the world. God's people were once in the same darkness, but are now light in the Lord. They know themselves—their depravity, misery, and helplessness without God. They know God as their Father; Jesus as their Saviour; the Holy Spirit as their Comforter and Guide. Their knowledge is spiritual, scriptural, experimental, and practical. In 1 John 5:20 we read: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal."

This knowledge of the reality of the people of God extends to those who are not Christians. There is a beautiful story confirming this fact in the fourth chapter of Acts. The thirteenth verse reads: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Oh that our enemies could know of a certainity that we "had been with Jesus"!

The people of God are distinguished by their faith. While the world is dying in unbelief, the people of God have received Christ by faith, and are living their lives in Him by faith. They heartily accept the words of Christ as their guide in life, and give full, unquesioned credit to the record given by and of Him. They rest their case on His sacrificial word. They acknowledge Him as their Prophet, Priest, and King. And in faith they entirely depend upon Him for acceptance, sanctification, and eternal life. Paul said to the Galatians, "For ye are all the children of God by faith in Christ Jesus" (Galatians 4:26).

Those who are the people of God are known as such by their spirituality. While the world is in a carnal state and do worldly, carnal things, the people of God are no longer under the influence of the carnal mind, which is enmity against God, and which works death; but they are in the Spirit, and the Spirit of God dwelleth in them; they walk after the Spirit, and are spiritually-minded, which is life and peace, and in which is found the only true happiness. Paul wrote to the Romans, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

The people of God are distinguished from those who are not by their profession of Christ before men. While the world denies Him, and accounts the preaching of His Cross as foolishness; the people who are the true ones of God have heard and obeyed the invitation of Jesus. They have left all, taken up their cross, and followed Him. They confess Him before men, not only in word, but in conduct. They are His disciples, and count all things but loss, for the excellency of the knowledge of Christ Jesus their Lord. They are elevated lights—cities set on hills that cannot be hid, the salt of the earth.

The Christian is known by his obedience to the Word of God. While the world lies in wickedness, Christians evidence the reality of their Christian character by keeping Christ's commandments. They desire and endeavor to do whatever He commands. If we read 1 John 2:3 and John 7:17, we will know that Christians do know that they know Him, because they keep His commandments and do His will.

Christians are distinguished from the world by their love to God and to his people. The Bible tells us that he that is of love is of God, and he that dwelleth in love dwelleth in God, for God is love. They love God and evidence it by the bent of their desires, by their conversation, and by their efforts to glorify Him before men. The people of God love all the other people of God, and evidence it by prefessing them before others, by sympathy, by acts of courtesy and kindness. They do good to all men; but especially to those who are of the household of faith.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one for another" (John 13:34, 35).

Note: Having described the people of God in this article, I shall go on to point out the happiness they possess next week.

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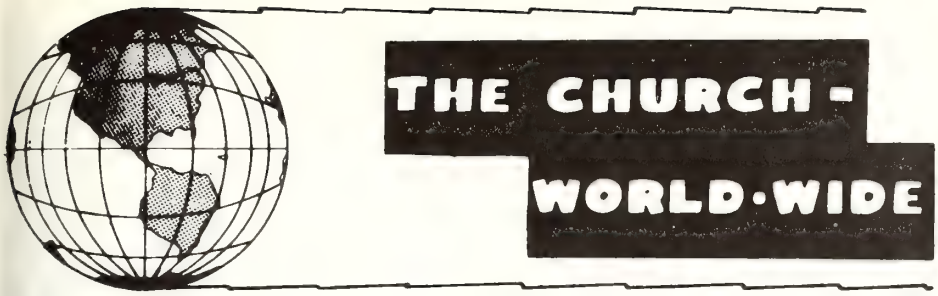

Sees United Australian Church by 1970

SYDNEY (EP) —The Rev. John Garrett, warden of Camden Congregational Theological College, told the annual meeting of the Australian Council of Churches here that "shortly before or after 1970, I believe the United Church of Australia will come into being."

"I believe the Congregationalists, Methodists and Presbyterians in this country are going to accept the draft basis for church union as it will be when revised," he said.

House of Lords Supports Revised Anglican Services

LONDON (EP)—Britain's House of Lords has approved legislation to provide experimental forms of worship in the Church of England as alternatives to those legally prescribed in the 300-year-old Common Prayer Book.

Scientist Says Bones Found Are Those of St. Peter

VATICAN CITY (EP) — Dr. Margherita Guarducci, professor of Greek antiquities and epigraphy at Rome University, has presented Pope Paul VI with a book in which she maintains that bones found in the grottoes of St. Peter's Basilica are the remains of the Prince of Apostles whom Catholics regard as the first Pope.

The volume, based on extensive research and study by the archeologist and other scholars, is entitled **The Relics of St. Peter Beneath the Altar of the Confession of the Vatican Basilica.**

Say Religious Freedom in Italy Boosted by Court Decision

ROME, Italy (EP) — Two evangelical ministers recently won a court case in Foggia, Italy, affirming their right to preach their religious beliefs outdoors.

The Rev. Royal L. Peck of San Jose, California, and the Rev. Bernard Oxenham of Kelowna, B. C., both serving with the Greater Europe Mission, were cleared of charges of holding an illegal public meeting.

An appeals court judge ruled that preaching outdoors was no crime. The ruling came some eleven months after the ministers were detained by police after holding a service in a public square in Foggia. Seven months later, Mr. Peck and Mr. Oxenham, without their knowledge, were tried "in absentia," convicted, and fined $25 each.

Mr. Peck said the ruling of the appeals court judge "affirms the principle of religious freedom in Italy."

'Translator's Translation' of Bible is Published

LONDON (EP) — A "translation for translators" of the New Testament, commissioned by the British and Foreign Bible Society, has been completed here by a group of British scholars.

Carried out under the guidance of Professor W. D. McHardy of Oxford University and Professor William Barclay of the University of Glasgow, the group's translation— in simple, clear English—was designed to help translators in many different parts of the world who are unable to go to the original Greek and Hebrew in preparing translations.

A spokesman for the Bible Society said the translation is to be printed in diglot fashion, with the original New Testament Greek on one page and the English version on the opposite page.

Explaining that there are now more than 300 different Bible translations in various stages of progress and that not all these translations can be done by experienced translators, he said the new Translators' Bible was expressly designed to help them.

Africa's 'Dorothy Dix' a Lutheran Pastor

MANNHEIM, Germany (EP) — An American Lutheran pastor here has found himself running a marriage counseling service for Africans as a result of two booklets he wrote on problems of sex, love, and marriage on the continent.

The service developed, said the Rev. Walter A. Trobisch, through the large amount of correspondence he has received since publication of the booklets.

The American Lutheran Church missionary, on leave from his station in Cameroun to study for his doctorate, wrote the booklets—"I Love a Girl" and "I Love a Young Man"—in French and they now have been translated into some 30 languages.

He said he has received letters about the booklets from 20 countries and is using the correspondence as the basis for his doctoral thesis.

The small publications deal with sex problems in the African context, discussed in the form of correspondence between a young African Christian—first a man, then a woman—and a missionary pastor. The booklets grew out of his five years as a teacher and pastor in Cameroun Christian College at Libamba.

Prayers in School

CAMP HILL, Pa. (EP) — A sign in the lobby of Camp Hill High School, apparently fostered by a student, expressed a strong opinion on the issue of prayers in public schools.

The sign read: "As long as there are mid-year and final exams, there will be prayers in our school."

Billy Graham in Hawaii

HONOLULU (EP) — The 71-year-old father of Hawaii's Lieutenant Governor was among 800 persons who responded to Dr. Billy Graham's evangelistic invitation in the final service of his 8-meeting Crusade here. The response brought the total decisions for Christ to more than 2,900, and the crowd of 15,500 swelled the aggregate attendance above the 65,000 mark.

Wilfred K. Richardson, 71, father of Lt. Governor William S. Richardson, told after the service why he joined the more than 800 others who "went forward" in Honolulu Stadium in the closing meeting. He said: "I feel very good about this. I felt moved; I felt convinced when Dr. Graham told that story about Noah. I felt I ought to rededicate myself to God."

Church Wins—by an Inch—in Arizona Court Ruling

AVONDALE, Ariz. (EP) — One inch was sufficient space on which to base a decision in favor of the First Southern Baptist Church here.

Behind the one-inch length was the ruling of Superior Court Judge Warren McCarthy who refused to stretch the law. He declared that a Circle K grocery store —299 feet 11 inches from a cooler on the wall of the church—cannot sell liquor.

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Powhatan's Oldest Active Member Honored

Mrs. Catherine Hogg was honored on her eighty-fourth birthday with a dinner at Powhatan Free Will Baptist Church, Clayton, North Carolina, on Sunday, January 24, 1965. She is the oldest active member of Powhatan church

where she has been a member most of her life. She has just received her seventh year perfect attendance pin from the Sunday school.

Mrs. "Sis," as she is affectionately called, has six children, fourteen grandchildren, and ten great-grandchildren. Four of her children and a number of her grandchildren are members of Powhatan church.

Everyone who visits Mrs. "Sis" finds her sitting in her favorite chair piecing quilt tops. She has delighted many of her visitors with a gift of a colorful quilt top.

The members of Powhatan church state: "We are proud of Mrs. "Sis" and of the efforts she has put forth to remain in our midst for so many years. Our prayers are that she may be with us for many more years to come."

Earl Glenn to Conduct Calvary Revival

The Calvary Free Will Baptist Church, Deans Street, Wilson, North Carolina, announces revival services for the week of March 22-27 with the Rev. Earl Glenn of New Bern, North Carolina, as the guest evangelist. The services will begin each evening at 7:30.

The pastor, the Rev. Roland C. Cherry, and the church extend to everyone a cordial invitation to attend these services.

Third Union Sunday School Convention

The Third Union Sunday School Convention of the Eastern Conference will meet at the Assembly Ground located on the highway between Pink Hill and Beulaville, North Carolina, on Saturday, April 3. The winning Sunday school will be given $10 by the convention to be presented to Mount Olive College in honor of the school. Every Sunday school is invited to send delegates, and every minister is urged to help promote attendance and contributions to the convention.

The message for the day will be brought by the moderator of the convention, the Rev. O. B. Everett. His subject will be "Does the Bible Mention the Atomic Bomb?"

Everyone come and bring a picinic lunch.

Mount Olive College Chorus

The members of the Mount Olive College Chorus, pictured on the front cover of this issue, are as follows:

First row: (left to right) Cleo Singleton, LaGrange; Margaret Creech, Selma; Carol Murphy, LaGrange; Jane Peele, Aurora; Marsha McCusker, Dover; Juanite Jackson, Dunn; Faye Foreman, Washington; Pat Muth, Morehead City; Lima Hedgepeth, Kinston; Jane Strickland, Middlesex; Sara Branch, Winterville; Jo Skinner, Newport.

Second row: Mrs. Kathleen B. Warren, voice instructor and director; Betsy Campen, Edenton; Bonnie Wilson, Pollocksville; Patricia Bissette, Sims; Linda Duckette, Kannapolis; Betty Smoak, Elizabeth City; Lorena Moseley, Winterville; Billie Griffin, New Bern; Mary Boyd, New Bern; Bonnie Coates, Smithfield; Susie Francis, Mount Olive; Annabelle Quigg, Wantagh, New York; Sarah Nell Thompson, Aurora; Judy Foreman of the department of music, accompanist.

Third row: Jerry English, Rockingham; Steve Lancaster, Pikeville; Randy Beal, Greensboro; Harry Grubbs, Mount Olive; Darry Hawn, Jamestown; Connie Pittman, Wilson; Bill Wyatt, Goldsboro; Charles Lancaster, Kinston; Glenn Parks, Goldsboro; Jimmy Wooten, Goldsboro;

(continued on page fifteen)

Coming Events

March 20—Eastern District Youth Convention, St. Mary's Church, New Bern, North Carolina

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

March 31—Central District Woman's Auxiliary Convention, Marlboro Church, Farmville, North Carolina

April 7—First Western Auxiliary Convention, Marsh Swamp Free Will Baptist Church, Sims, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 16—Good Friday

April 18—Easter Sunday

April 22—Twenty-fifth Annual Session of the State Sunday School Convention, Little Rock Free Will Baptist Church, Lucama, North Carolina

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 7—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

Age With Godliness

by Albert M. Ezell

IT HAS always been the natural inclination of man to associate wisdom and veneration with age and to attribute piety and godliness to the gray head. How wonderful it would be if this could always be true and right, but age adds only to the respect due to virtue and subtracts nothing from the contempt inspired by vice. Old age whitens not the heart, only the hair.

Some of my most priceless memories concern the old saints I knew in my youth, and many of their words of advice and admonition have helped to guide me aright through all these years. We become largely what we are by association. "Bring up a child in the way he should go:" said Solomon, "and when he is old, he will not depart from it" (Proverbs 22:6).

Seneca has said, "Nothing is more disgraceful than that an old man should have nothing to show to prove that he has lived long, except his years." These are true words by a wise philosopher. Still I think that on the other hand we see a graceful and honorable old age as the childhood of immortality.

It is an accepted truth that with the advance of age we become more inclined to live in the past, with our memories as our companions. Just as we would choose jolly, lovable, and noble companions in real life, we should also live so that our memories shall be wholesome, beautiful, and commendable. We should so try to live that the memory of our good deeds of beneficence would bridge the void of emptiness that our passing on has left to those who love us.

We should seek out early the old paths, remembering this good advice of the early preacher: "Remember now thy Creator in the days of thy youth, . . ." (Ecclesiastes 12:1). In our busy world many are so busy seeking something new, something revolutionary, that they have become so engrossed in their quest as to completely lose all sight of the old paths, and forget the evaluation of the tried and true words of wisdom of the patriarchs; namely, "The fear of the Lord is the beginning of wisdom."

Addison has left us this lucid picture of comparison between the wise man and the foolish: "The wise man endeavors to shine in himself; the fool to outshine others. The first is humbled by the sense of his own infirmities, the last is lifted by those he observes in other men. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy when he gains his own approbation, the fool when he recommends himself to the applause of those about him."

We cheat ourselves of our most priceless heritage when we fail to grasp our opportunities or utilize our potentials. In the beginning God created man in perfection and ordained that he should walk therein, but Satan, that archenemy of tranquility and love, soon came along with the lie that brought about the downfall of man and severed his perfect companionship with God, finally necessitating the death of the sinless Son of God as the only formula for man's redemption.

Still the curse of physicial death and the discrepancy of age have remained to remind man of his dependence on God, and remind him of his utter lack of self-sufficiency. Though we must still accept advancing age as the inevitable debt we owe because of Adam's transgression, we can also accept it as a time of blessedness; for it gives us leisure to put off our earthly garments one by one and dress ourselves for heaven.

I have observed two stages in life that are indeed beautiful. The first is the fairy-filled life of the little child who is at heart a poet and who lives each day in simple faith. The second is the gray-haried patriarch who has gained by self-sacrifice, beneficence, wisdom, and fidelity a place in the hearts of his neighbors; and in his declining years he has this testimony, that he has always sought to please God.

Missions

MISSIONARY TIMMONS AND NATIVE PASTOR ON ITINERARY

The Rev. J. E. Timmons, director of missionary activities in Eagle Pass, Texas-Mexico, accompanied by a native pastor from Mexico, will be on itinerary March 25 through May 8. Churches and districts wishing to sponsor a mission service will please notify the Rev. A. B. Bryan, director of missions for the North Carolina Convention, immediately and let him know if you desire a service. A schedule will be worked out for the available services as soon as possible. The first mission service in the state will be held with the Eastern Conference Woman's Auxiliary Convention when it convenes with the Bethel Free Will Baptist Church at Whortonsville, North Carolina.

The Rev. Mr. Bryan can be reached by addressing your mail to P. O. Box 308, Ayden, North Carolina 28513, or telephoning New Bern, North Carolina, 638-5423. Your church or area will profit by scheduling a mission service while these missionaries are in the states.

Mr. Bryan is also available for a mission service and the showing of Mexican mission films anytime his services are desired. You cannot support missions properly without proper information of the needs of the missions department.

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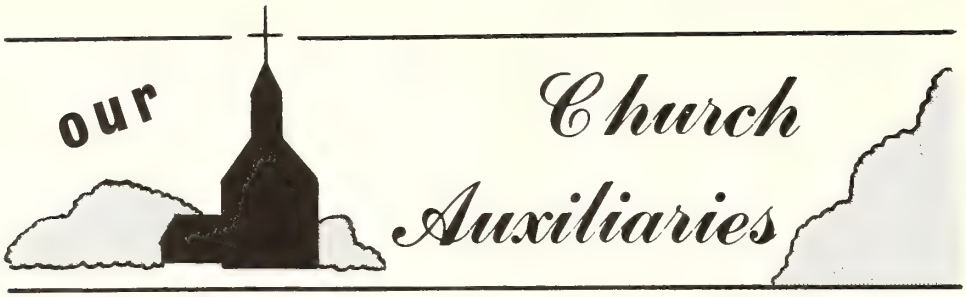
There are too many homes in America that have no standards, no high level of spiritual and moral living to which to summon the growing mind. In these secular homes, there is not enough to live up to, and too much to live on.—Hazen G. Werner.



EASTERN DISTRICT AUXILIARY CONVENTION

The Eastern District Woman's Auxiliary Convention will convene with the Bethel Free Will Baptist Church, Whortonsville, North Carolina, on Thursday, March 25, 1965. The Bethel church is located about 33 miles from New Bern. To reach the church you will take highway 55 to Merritt, then turn left on road 1324 and go to Florence. In Florence you will turn right on road 1325 which leads to Whortonsville.

The theme for the convention will be "Publish Glad Tidings." The Scriptures are as follows: "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tiding of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7); ". . . and ye shall be witnesses unto me . . ." (Acts 1:8).

The music director for this session will be Mrs. Earl H. Glenn with Mrs. T. R. Slade at the piano. The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "O Zion, Haste"
—Prayer
10:05—AFC Declamation Winner's Address
10:15—Welcome, Mrs. Carroll Banks
—Response, Mrs. Thomas Hott
10:25—Recognition of Ministers, Officers, and Delegates
10:30—President's Remarks, Mrs. D. W. Hancock
10:40—"Glad Tidings" from the Children's Home, Mrs. M. L. Johnson
10:55—Hymn, "Bringing in the Sheaves"
—Offering
11:00—"Glad Tidings" from Mount Olive College, Mrs. W. B. Raper
11:15—Hymn, "Rescue the Perishing"
11:20—Appointment of Committees
—Nomination Committee's Report
11:25—Special "Missions" Song, Local Church
11:30—"Glad Tidings" from the State Missions Board, the Rev. James E. Timmons, Missionary to Mexico
12:00—Lunch

Afternoon Session

1:00—Hymn, "Send the Light"
—Prayer
1:05—YFA Declamation Winner's Address
1:15—"Glad Tidings" from Other Denominational Enterprises
Cragmont Assembly
Free Will Baptist Press
1:25—Minutes of Executive Committee
1:30—State President's Remarks
1:40—State Field Secretary's Remarks
1:40—Secretary's Report
—Treasurer's Report
—Old and New Business
—Appointment of Delegates to Other Conventions
—Adjournment

Nashville, N. C.—The Woman's Auxiliary of Mount Zion Free Will Baptist Church sponsored a Bible study at the church on February 15-18 with the pastor, the Rev. R. N. Hinnant, conducting the study and bringing thoughts from portions of Genesis. Also he brought out some important facts from other parts of the Bible. The attendance was good and everyone received spiritual blessings that will go with them throughout life.

On February 22, the auxiliary sponsored another study course on "The Manual of Methods." The Rev. and Mrs. Clarence Bowen of Wilson taught this course. Also participating in the course was the auxiliary from Free Union church. After an inspiring study, refreshments were served by the host auxiliary.

Bear Grass, N. C. — The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its February meeting in the home of Mrs. Norman Bailey with eleven members present. Mrs. King Cratt read the Scripture taken from Matthew 28:18-20, and prayer was offered by Mrs. Peggy Bailey. Mrs. Cratt was also in charge of the program, "Proclaim to Every People."

During the business session Mrs. Selma Cowan gave the treasurer's report, reporting a balance of $30. She also collected the monthly dues. Mrs. Faye Williams was elected to be in charge of the program for the next meeting. She also dismissed the meeting with prayer.

The hostess then served delicious refreshments.

Stantonsburg, N. C. — The Woman's Auxiliary of Watery Branch Free Will Baptist Church held its February meeting at the church with twenty-one members present. The meeting opened with the group's singing "My Faith Looks Up to Thee," followed with prayer by the Rev. C. M. Coates. Estel Benton was in charge of the program.

In the business session a motion was passed that each member select a project of her own and work toward this goal. November was designated as the month to complete the project and to place the profits in the auxiliary treasury to be used where it is most needed. Pat Coley will be in charge of the program for the next meeting.

The meeting closed with the president, Marie Taylor, offering the closing prayer.

Vanceboro, N. C. — The Woman's Auxiliary of Oak Grove Free Will Baptist Church met in the home of Mrs. Inez Jones for the February meeting. The president, Mrs. Pauline Shivers, opened the meeting; and prayer was offered by Mrs. Lillian Carrow. The roll was called with twenty-two members being present. The minutes of the last meeting were read by Mrs. Geraldine Carrow. This was followed with the committee reports.

The program chairman, Mrs. Lillie Jones, presented the program, "Proclaim to Every People." She was assisted by Mrs. Alice Stox, Mrs. Mildred Cox, and Mrs. Geneva Lewis. The meeting was dismissed with prayer by Mrs. Darcus Barrow.

During the social hour the group enjoyed refreshments served by the hostess.

Vanceboro, N. C. — The YFA of Oak Grove Free Will Baptist Church held its first meeting on Monday night, February 22, at the church. The meeting opened

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OBITUARIES

MR. C. A. HERRING

We bow in humbleness to the will of our heavenly Father in the calling of our brother in Christ to his eternal reward, Mr. Charlie A. Herring.

Mr. Herring died on February 11, 1965, at the age of 77 years and eight months. Funeral services were held in the Howard-Carter Funeral Chapel in Kinston, North Carolina, by his pastor, the Rev. Lemmie Taylor, assisted by the Rev. S. A. Smith.

Brother Herring was a member of Daly's Chapel Free Will Baptist Church in Lenior County, North Carolina, for more than 40 years. During these years he held the offices of clerk, deacon, and trustee. He was also a Sunday school superintendent. He was always faithful and ready to do anything he could for his Lord and his church.

A wonderful and real testimony was his last words as he was passing, "Heaven is beautiful." One of his sons asked him what he said and again he repeated, "Heaven is beautiful."

He leaves to mourn his death, his wife, Mrs. Lola Taylor Herring, with whom he lived 55 years; two sons, and five grandchildren.

Written by a friend,
John Kornegay

MRS. MATTIE HARDEE

It is with great sorrow in our hearts that we write these few words in memory of our sister in Christ, Mrs. Mattie Hardee.

She passed on to receive her reward on October 4, 1964. Mrs. Hardee was born on August 20, 1908. She was a faithful member of the First Free Will Baptist Church of Smithfield, North Carolina, and was loved by everyone that knew her. We regret the thought of her being taken from us, but we know that the Lord does what is best for all of us. We pray that it be God's will that we meet again someday in heaven where there will be no more heartaches or troubles.

Her funeral was conducted at the church by her pastor, the Rev. J. Garland Teasley. Her body was laid to rest in the Oakland Heights Cemetery in Smithfield.

She leaves to mourn their loss her husband, Roy Hardee; two step-daughters, Maye and Faye Hardee; two sisters; three brothers; three half sisters; and a host of friends.

Mattie, we miss you so very much,
Your soft voice and tender touch;
And most of all your patient ways
And courage shown in your last days.

We hated to see you depart that night,
But your expression seemed to say:
"So long dear ones, I must be on my way,
But we'll meet in heaven some sweet day."

This has been written by the ladies of Mattie's Sunday school class. We ask that a copy be sent to her husband, a copy to the Free Will Baptist Press for publication, and a copy be kept on the records of the Sunday school.

Submitted by,
Mrs. Wilma Snipes
Mrs. Callie Jones
Mrs. Emma Sykes

MRS. RACHEL BRASWELL

Whereas our heavenly Father, in His infinite wisdom and mercy, has seen fit to call from our midst our sister and co-laborer, Mrs. Rachel Braswell, on January 16, 1965, we, the members of the Selma Free Will Baptist Woman's Auxiliary, Selma, North Carolina, wish to submit the following resolutions:

First, we pray God's richest blessings upon each member of her family. While we grieve with them in their loss, we can only commend them to the heavenly Father for comfort and consolation.

Second, that we strive to live as unselfishly and walk as humbly day by day as did our dear sister, Rachel; and may we realize that in this earthly separation we see a promise of a glorious life to come where severed ties shall be mended and the suffering hearts shall be mended and made glad again.

Third, that we send a copy of these resolutions to her family, a copy to "The Free Will Baptist" for publication, and a copy to be recorded in the minutes of the auxiliary.

We cannot say, and will not say
That she is dead; she is just away.
With a cheery smile and a wave of the hand
She has wandered into a brighter land,
And left us dreaming how very fair
It need must be since she lingers there.

Then think of her faring on as dear
In the love of there, as the love of here.
The touches of her hand have strayed
As reverently as her lips have prayed.
"Think of her still as the same," I say,
"She is not dead—she is just away."

Written by,
Mrs. Inez Creech
Mrs. Allene Radford
Mrs. Mary Creech

LARGE PRINT BIBLES

King James Version, Black Imitation Leather, Red Edges, Printed on Indo-Text.
No. 711
This number has semi-overlapping covers, limp. Price, $6.25.

No. 710
This number has over board covers, hard back, black letter edition. Price, $6.00.
May be ordered from

THE FREE WILL BAPTIST PRESS
P. O. Box 158
Ayden, North Carolina

Understanding the Needs of the Heart

Years ago, a Russian missionary named Neprash, who had been converted while learning of scientific evidence of an omnipresent, omniscient, omnipotent God, became burdened for the conversion of Commissar Solomon. In an interview, he sought to win Solomon to Christ by a scientific, intellectual approach. This failed. Then Neprash silently prayed, "Lord, I see the futility of my effort. Do cause the commissar to get a vision of Calvary—Christ dying a vicarious death for the sin of the world, for his own sin."

Later Neprash said, "God answered the prayer first by giving me a vision of Calvary. I had seen the commissar only as an enemy of God and man. I had not seen him as a soul for whom Christ died. There sprang up in my heart a tender love for him. Within two hours both of us were on our knees. The commissar was gloriously saved. Rejoicingly, he said, 'Neprash, you are the first men who ever understood my heart's need and spoke to my heart.' "

How greatly do all men—the wise and unwise, the moral and immoral—need the message of the Christ of the cross. Christ crucified is still the power of God unto salvation to all who believe.—W. B. Knight.

NOTES AND QUOTES

By J. C. Griffin

I have recently received a tract from the Pilgrim Tract Society, entitled "Cripple Tom," which bears out the fact, as I have preached for many years, that God has work for every child in His family. Read and meditate on the story of Cripple Tom and say within your heart, "Show me a place to work as your child, dear Lord." It may not be as an evangelist or pastor, but there is a place for all to work. Perhaps God would have you to get some good gospel tracts and use them for His glory, or to do some other work. If we are saved God has a work for us to do. But remember, God has a work for us to do. Look for it; pray for it.

Sometimes when I do not have time to write, I resort to quotes. So this time I am quoting the story of "Cripple Tom," hoping that it will help someone to give of his best to the work of the Lord. If we cannot be a Shakespeare or a Billy Sunday, or some other great speaker or minister, we can be a little Cripple Tom and find a place to work for God.

CRIPPLE TOM

"This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners" (1 Timothy 1:15).

In one of the deplorably misearble East London homes, in a dark, wretched room at the top of a house, lay a cripple boy, greatly neglected and comparatively unknown. When quite young his parents had died, leaving him to the mercy of an aged relative, whom he called "Granny."

Born a cripple, he had always been a sufferer, but as long as he was able, he had swept a crossing on his crutches, or gone on short errands to earn a few pence. But soon after his parents' death the boy had to take to his bed. Very ungraciously the old woman allowed him to occupy the top room in her house, which room he never left again.

His mother taught him to read and write, and sometimes, on a snowy night, the lad had crept into the mission hall merely for the sake of getting warm. Numb with cold, and weary in body, he took little heed to what he had heard on those nights; but lying alone day after day there came into his mind the memory of it, and by degrees he was possessed with a great longing to know more about the things of God, and to have a Bible of his own. He knew that it was from the Bible that the speakers had gathered their knowledge, and that was all. So, summing up courage, he one day consulted Granny about it. His only encouragement in that direction was an ironical laugh. "Bibles weren't in her line! What did a lad like him want with a Bible?" So the matter dropped for a time, but the lad's desire to possess one did not grow less.

One day, however, up the creaking stairs came noisy, boisterous Jack Lee, the only friend the cripple had in the world. "Hurrah! hurrah! Got a new box. Off north tomorrow! Come to say Good-bye, Tom," he cried, all excitement, seating himself on the bed, and wiping the perspiration from his brow. "But I've got a real beauty present for you, my lad," taking from his pocket something that was wrapped in a greasy bit of brown paper.

Tom raised himself on his elbows, not at all gladdened by the news he had heard. "A bright new shilling for you Tom. And you're not to spend it till yer wants suffin' real particular." "Oh, Jack, you are good, but I want something now very, very particular." "Yer do? What's he?" "I want a Bible!" "A Bible! well I never! Who ever heard of a poor lad spending all that on a Bible, when I had to scrape months and months to save it in coppers." "Don't be angry, dear Jack," cried the crippled boy, "you're going away, and I shall be lonlier than ever, and oh, I do so want a Bible. Please get it, Jack,—now— this very evening at Fisher's before the shop closes. Granny never would; she'd spend it on gin, if I let her get it in her hands." "What can yer want with a Bible, Tom? Only scholars understands them there things," he answered rather crossly. "Maybe so, Jack, but I'm hankering after one, for I must find out whether them there folks in the Mission Hall you and I sometimes used to go, told true about some one they called Jesus Christ. Let it be your parting gift, Jack, and you will make me so glad." "Very well, lad, then I'll go, but I know naught of Bible buyin,." "Fisher has 'em at a shilling, for I saw 'em marked in the window when I used to go by. Quick, Jack, or the shop will be closed!"

Jack complied very ungraciously, and descended the stairs less rapidly than he had mounted them. But he got over his disappointment before he returned with a beautiful shilling Bible. "Fisher says I couldn't leave you a better friend. Tom, and he declares the shilling couldn't be 'vested better; and he says: 'It may be worth a thousand pounds to the lad! So 'pears there's suffin' we ought to know about."

Tom's joy and gratitude were unbounded. "I know it, I know it!" hugging the Book to his breast. "I'm happy now. Oh, how kind you were to save that shilling!"

After a month of hard reading, Cripple Tom knew more about his Bible than many who have professed to study it for twenty years. He learned the way of salvation, his only teacher being the Holy Spirit; he learned also that obedience to God's will meant helping to save others.

"It won't do to keep this blessed news to myself," he said; so he thought and thought, until at last a simple, but very beautiful work was decided on for the Master. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper, and wrote out different texts, and dropped them into the noisy street below, directed:

"To The Passer-by. Please Read."

He hoped that by this means some one might hear of Jesus Christ and His salvation. This service of love—faithfully rendered — went on for some weeks, when one evening he heard a strange footstep and immediately afterwards a tall, well-dressed gentleman entered the room and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked kindly. "Yes," said Tom, brightening up. "Have yer heard as some one got hold of one?" "Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?" "I can believe in God's Word doing anything, sir," said the lad, humbly. "And I am come," said the gentleman, "to thank you personally." "Not me, sir! I only does the writin'; He does the blessin'."

"And you are happy in this work for

continued on page thirteen)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him" (Mark 16:1). I am particularly concerned about the expression, "When the sabbath was ended, or passed."—**H. S. R. Love.**

Answer: Our Lord Jesus Christ arose from the dead on the Jewish first day of the week which is our Sunday, or it is as nearly that as we can reckon time in units of days and in harmony with that then regarded in Palestine as a day. We need to remember here that the Jewish way of calculating days is from sunset to sunset. We calculate from midnight to midnight. The sun also rises and sets at a different time there from that here. The end of their Sabbath was therefore about 6 p.m. This would be regarded by us, if it were being reckoned now, as Saturday p.m.

We too must remember the strictness with which Israel was taught in the Mosaic or Levitical law to observe the day there in Palestine, and that in the true sense of the word she could not observe the command to keep the Sabbath day in some other land as it applied to the chosen people in the chosen land. Sundown in some other country would vary in either minutes or hours from what it was there in the holy land and, therefore, would make it impossible to keep the Sabbath regulation made for that land in the same way they were required to do in Palestine. A knowledge of the Sabbath rules and a correct understanding of their application to the Jews in their own land should make us who are the recipients of the grace of God as now applied to us, the Church, more appreciative of this place and time of special favor that we now enjoy.

Perhaps the reason why the women were coming on Sunday morning was that they lacked time the previous Friday to do all the tasks their hearts filled with love and sympathy influenced them to do before the Sabbath began. So they purchased the spices and other preparations just as the sixth day closed, since it was a custom to sell these just at or before suset as the Sabbath was beginning. Now just at the dawn, or as the dawn was beginning to break, they sought the sepulcher. Upon finding it, they had well worked out plans to finish the task of love begun a day earlier. To be good Jews throughout that period from sunset Friday night to sunset Saturday night, as we reckon time, they could travel no further than 2,000 cubits or 1,000 yards in that 24-hour period of time. So they had abandoned that kind of activity until Sunday morning when the Sabbath was over and it was light enough to perform the task their love for Christ compelled them to complete. How wonderful it would be if we, the Christians, church members, would show the same diligence in obeying the commandments Christ left for us, the regenerated of this marvelous day of grace!

He taught us to love each other as He loves us. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your jo might be full. This is my commandment, That ye love one another, as I have loved you. . . . These things I command you, that ye love one another" (John 15:8-12, 17). The Word teaches us to lay our lives down for, or in behalf of, the brothers in Christ. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:15). Jesus further taught us, "And as ye would that men should do to you, do ye also to them likewise. . . . . Be ye therefore merciful, as your Father also is merciful" (Luke 6:31, 36).

What else He may teach us in the Bible to do, we are responsible to both know and obey; and when one commits himself completely to this task, it will cause him to make an acute revision of his daily activities. He cannot utilize his entire day in commercial, political, and social activities and at the same time obey such teachings as are found in Psalms 1:1, 2; 119:11, 105; and 2 Timothy 2:15. Therefore, we obey God rather than man.

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Question: When does the Jewish year begin according to the Bible?—**Mrs. A. A. Sask.**

Answer: The first month of the Jewish year is the month Nisan. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus 12:2). This is also called Abib and corresponds to our month April. Known perhaps better to God than to them the reason for this change, the Jewish rabbis made it arbitrarily many, many years ago, which of course changes the time of the beginning of the Jewish year.

Unger's Bible Dictionary gives the following comment on Page 4: "Abib (Abib; an ear of corn), the month the Hebrews were divinely directed to make the first of the year as a memorial of their deliverance from Egypt. 'And the Lord spake unto Moses and Aaron in the land of Egypt, saying, the month shall be unto you the beginning of months: it shall be the first month of the year to you' (Exodus 12:1, 2). 'This day came ye out in the month Abib' (Exodus 13:4). The passover and the feast of unleavened bread occurred in it, and it marked the beginning of the barley harvest. On the tenth day the passover lamb was selected and on the fourteenth day was slain and eaten. On the fifteenth day the Jews began harvesting by gathering a sheaf of the barley first fruits and on the sixteenth day offered it (Leviticus 23:4-14). The slaying of the lamb was typical of the death of Christ, the feast of unleavened bread of the believer's separated walk, while the waving of the sheaf of the first fruits spoke of the resurrection of Christ. The Jewish months were lunar, and do not exactly correspond to ours, which are fixed. Abib corresponds to March-April, and its name was changed to Nisan (q.v.) after the exile (Nehemiah 2:1; Esther 3:7). M.F.U."

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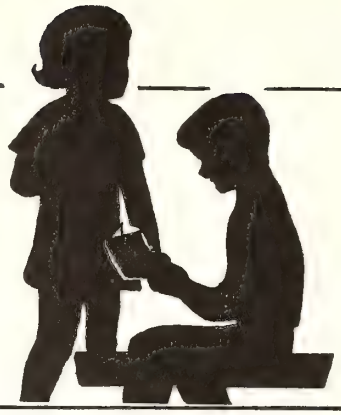
Cheerfulness greases the axles of the world.—The United Evangelical.

STORIES —for our— YOUTH



SECRET MESSENGERS

Elsie Grant Henson

HEADED for the garden, Jerry waved at Miss Mallory making her way down the mountain road. She was the home missionary and had just finished calling at his home. The words she had spoken were still ringing in his ears.

"You say you miss your city friends and your Sunday School, Jerry. Why not have one up here on Pine Ridge? Ask all the boys you know, and Lena, invite all the girls possible. If you succeed in getting at least five boys and as many girls, I'll arrange to come up and be your teacher."

Only a month ago the Trentons had moved to the top of Pine Ridge in the North Carolina mountains, in the hope that Mr. Trenton's health would be improved by the pure mountain air.

Jerry and his sister, Lena, had gone to the Centerville school on the bus. The acquaintances they had made lived far away on other ridges. That was why it would be difficult to do as the missionary asked.

Jerry and Lena had planted beans and tomatoes in their garden, as well as some radishes and lettuce. Jerry had wanted to put in some watermelon and pumpkin seeds; but he had no way to get them from Centerville.

"How am I going to find so many boys by Sunday?" he asked as he ate his lunch.

"Get Tom to help you," Lena suggested.

"Yesterday Tom and I quarreled over our dogs," Jerry admitted, his face flushing.

Later, when Jerry carried the table scraps out to feed Goldie, his dog, and her four puppies, he thought, "I should go down to see Tom. After all, there is no need to carry a grudge because of our dogs."

Jerry walked down the mountain to the Anderson cabin. As he came near, he saw Tom back of the house, bent over as if he were crying.

"What's the matter, Tom?" Jerry asked, hurrying forward.

"Towser's dead," Tom replied, "He was killed in a fight with another dog."

"That's too bad!" Jerry sympathized. "Would you like to have one of Goldie's puppies when they are old enough to leave their mother?"

"You mean it?" Tom's eyes glowed.

"Come and pick him out now," Jerry invited.

After Tom had chosen the puppy he wanted, the boys went out to look at Jerry's garden.

"Besides losing Towser, a horse ruined my garden last night," Tom said. "I had spent all my money for those seeds, so I won't get any more."

"Do you know any boys living around here on Pine Ridge that I could ask to come to Sunday School?" Jerry suddenly remembered to ask.

"None live very close," Tom replied. "Across the creek there's Peter and his little brother, Teddy. John and Luke live away over in Wildcat Hollow."

"Will you take me to see them?" Jerry asked.

"Sure," Tom agreed.

But when Jerry asked the boys to come up to his house on Sunday morning, they all had excuses. Disappointed, he went home and found Lena very much excited.

"I'm going to ask the girls up here on Thursday," she said. "We'll sew and play games. If they have a good time, I'm sure they'll promise to come back for Sunday School."

Jerry sighed. He had done his best, but the boys would not come.

It was past time for the mail carrier to have visited the boxes at the corner. He would go down to see if there was any mail.

When Jerry caught sight of a package on top of their mailbox, he was excited. He picked it up and read the address. It was for him! Who could have sent him anything?

"Seeds!" Jerry cried, when he had opened the box. "Watermelon, squash, pumpkin! There's plenty to plant all that strip of ground."

"They're from Miss Wainright, your Sunday School teacher," Mrs Trenton said, reading the return address. "I wrote her you wanted seeds."

"She couldn't have sent anything I wanted more," Jerry replied gratefully.

The next day Jerry paid another visit to the boys' homes. Then he wrote a postal card to Miss Mallory. After that, he and Lena lived in breathless excitement, waiting for Sunday to come.

On Sunday, Jerry heard laughing and chatting from the road below. Lena's friends were coming. Next, Miss Mallory walked into the yard.

Jerry kept watching down the road for the boys. Would they come? Yes, there they were all together.

"Boys and girls, let's go outside for the lesson," Miss Mallory led the way. Soon they were seated under a tall pine, while the missionary faced them. She began by telling them one of Jerry's favorite Bible stories, "The Good Samaritan."

When Miss Mallory had finished with a simply prayer Jerry stood up. "Now it's time for my surprise," he smiled. He went into the bedroom coming out with a box. "Boys, you may take your choice of any four packets of these seeds."

When the were finished, nothing remained but a few packets of pumpkin and squash; but Jerry had enjoyed seeing the boys so happy.

"Miss Mallory," Lena said then, "the girls want to meet each Thursday to sew for needy children. That is, if you can find work for us."

"Indeed I can," Miss Mallory replied. "Later, perhaps the boys will contribute some of their garden things, too."

"Yes," they all chorused.

When all had gone but the home missionary, she turned to Jerry and Lena. "I'm proud of you both," she told them. "Maybe your little secret messengers will give our mountain friends a chance to know God and our Saviour, Jesus."—Youth's Visitor.

NOTES and QUOTES

(continue from page ten)

the Lord Jesus Christ?" said the visitor. "I couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I sees Him, to tell Him that as soon as I know'd about Him I did all I could to serve Him? I suppose you gets lots o' chances, don't yer, sir?"

"Ah, lad, I have neglected them; but God helping me, I mean to begin afresh. At home in the country I have a sick boy dying. I had to come to town on pressing business. When I kissed him good-bye, he said: 'Father, I wish I had done some work for the Lord Jesus. I cannot bear to meet Him empty-handed,' and the words stuck to me all day, and the next day too, until the evening when I was passing down the street, your little paper fell on my hat. I opened it and read: '**I must work the works of Him that sent Me, while it is day; the night cometh when no man can work**' (John 9: 4). It seemed like a command.

"I have professed to be a Christian for twenty-two years, my lad, and when I made inquiries and found out who dropped these texts into the street, and why it was done, it so shamed me and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

Tears of joy were rolling down the lad's face.

"It's too much, sir," he said, "altogether too much."

"Tell me how you managed to get the paper to start it, my lad?"

"That warn't hard, sir. I just had a talk with Granny, and offered to give up my ha' porth o' milk she gives me most days if she would buy paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give Him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to Him, and who have time, talents and money, and do little or nothing for Him."

"They don't know Him, sir. Knowin' is lovin' and lovin' is doin'. It ain't love without."

"You are right, Tom. But now about yourself. I must begin by making your life brighter. How would you like to end your days in one of these homes for cripple lads, where you would be nursed and cared for, and where you would see the trees and flowers, and hear the birds sing? I could get you into one, not far from my home, if you liked, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence answered:

"Thank'ee sir. I've heard tell of 'em before, but I ain't anxious to die easy when He died hard. I might get taken up with them things a bit too much, and I'd rather be a-lookin' at Him, and carryin' on this 'ere work till He comes to fetch me. Plenty of joy for a boy like me to have a mansion with Him up there through all eternity." The visitor felt more reproved than ever.

"Very well, my lad; I will see that you have proper food and all the paper you need while you live. I will settle it all with one of the Bible women. Now, before I go, I want you to pray aloud for me," and as he made the request the strong man knelt down by the crippled boy's bedside, scarcely suppressing a sob as he covered his face with his hands. The lad trembled at having to do such a thing, but when he saw that bowed form and heard that half-stifled sob, he knew he ought to comply with the request.

There was a seraphic light on the poor, pale, upturned face, as he said in a tone of the deepest reverence: "Lord Jesus, I know You're a-listenin', and I'm much obliged to You for sending this friend here to cheer me up in my work for You. Now, Lord Jesus, he's a bit troubled about not havin' worked for Thee enough in the past days. Will You help him to see to it that there's nothin' left undone in the comin' days, and please Lord, make him go straight away and tell them other rich men that they don't know Thee if they aren't a-workin' for Thee. And I'm so grateful to You, Jesus, for all the paper and the food that's comin' to me while I live. Maybe I'll hold out a bit longer to write these texts for Thee. Now, Lord Jesus, please bless this kind friend, all roads and always. I ask this for Thy Name's sake." "Amen," said the deep-toned voice.

Then the gentleman rose and said fare-well. Before leaving London, he made every arrangement for the lad to be cared for, and then with gladder heart he went back to his beautiful country home and lived for Christ. As soon as he could he built a mission hall on his own grounds, and preached salvation through the Lord Jesus Christ to the villagers. When he confessed his sins of negligence toward them, and told them of his rededication through the crippled boy and his text, many of them were led to the Lord Jesus Christ, who "CAME TO SEEK AND TO SAVE THAT WHICH WAS LOST" (Lk. 19:10).

News of the dying lad reached them from time to time through the Bible women, but it was not till winter set in, and the snow had fallen and covered the earth with its crystal whiteness, that they heard that the dear lad "had gone to be with Jesus." The same post brought a parcel which contained Tom's much-prized and much-used Bible. What a precious relic was that marked Bible in that beautiful home! For when the cripple boy's friend lent it to his youngest son to read — that careful marking, the short, simple prayers written by the cripple lad on the margin, and his dying wish on the flyleaf, written about a week before his death, that "this Holy Book may be as great a friend to some one else as it has been to me," made such a deep impression on the youth that he gave himself to the Lord, and later on to the mission work in the foreign fields, and out in Central Africa he has shown that worn Bible to many a native Christian, when telling about Cripple Tom and his texts.

This beautiful incident of consecration in lowly life teaches us that the most adverse circumstances coupled with intense suffering, need not interfere with a life of most intense devotion to Jesus Christ. Thousands of sad, weary hearts are wanting the ministry of love that we might render. Shall we then take our ease, enjoy our pleasure, or indulge in other luxuries? Millions of dark, benighted souls are crying out for the light; they continue to grope in darkness, while many of us who profess to love Christ, live self-centered and self-indulgent lives. Today—without the help of the world—the Christian Church could easily send enough missionaries out to evangelize the world; but the dark blot of "it won't," stains its fair name. Oh, that the Spirit of God would, by His mighty power, cleanse away all the slothfulness, un-reality, and self-complacency from our lives, for following Christ means self-sacrifice, and there is no such thing as holiness without it. If a dying lad in suffering and destitution could joyfully deny himself the little sip of milk, which cooled his parched

(continued on page fifteen)

St. Claire Bible Class

The Sunday School Lesson

FOR MARCH 28

PREPARED FOR HIS COMING

Lesson Text: Matthew 25:1-13

Memory Verse: Matthew 24:44

I. INTRODUCTION

Since it is certain that each of us must appear before the judgment seat of the Lord Jesus, it behooves us to make preparation for that appearance.

Most of us are prone to look upon "Judgment Day" as a time far removed from us, a day that is only faintly related to the age in which we are living. We have no scriptural basis for this whatsoever; for if the Scriptures teach us anything along these lines, it is this: "The Son of man cometh in an hour when we think not"; and He is likely to come again at any moment. Though David was a man after God's own heart, he, too, was forced to the realization that there was only one step between him and death.

"Be ye also ready, watch and pray" are watchwords which the Lord Jesus has cautioned us to apply to our stay here on earth.

If we occupy ourselves so thoroughly in making preparations for events that are of small concer nand often of less than a week's duration, it should follow that we would be much more concerned with making preparation for eternity. This is the purpose of life: to prepare ourselves for an inheritance that only the worthy can claim. — Senior Quarterly (F. W. B.).

II. HINTS THAT HELP

1. Jesus used a marriage to teach a lesson on the kingdom of God (v. 1).

2. Both the wise and foolish virgins went forth to meet the bridegroom (vv. 1, 2).

3. The foolish virgins desired to go to the marriage, but they were careless about their preparation (v. 3).

4. The wise virgins made full preparation for entrance to the marriage (v. 4).

5. While they waited, the entire group slumbered and slept (v. 5).

6. The bridegroom appeared at midnight, the least expected time (v. 6).

7. The foolish discovered that they were not prepared for entrance, and they tried to do something about it (v. 8).

8. The refusal of the wise to share their oil is evidence that no one has any of God's grace to spare (v. 9).

9. The opportunity to enter came while the foolish virgins had gone to purchase oil for their lamps (v. 10).

10. When the foolish virgins returned, they discovered that the door was closed and that the opportunity to enter had passed (vv. 11-13).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. "'At a Hindoo marriage,' says a modern missionary, 'the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut and guarded by sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—And the door was shut.'" —Selected, Teen-Age Teacher (F. W. B.).

2. Behold, the bridegroom cometh!

Said D. L. Moody, "I have felt like working three times as hard since I came to understand that my Lord is coming again."

Said Lt. Gen. William K. Harrison, "The only hope for a peaceful world is the Coming of the Lord Jesus Christ."

Said Dr. Dinsdale T. Young, "A wonderful spiritual enrichment came into my life and ministry when I believed the New Testament revelation of the personal Return of our Lord."

A plain man from a Scottish Presbyterian country church spent a Sunday in Edinburgh. "How do you like the Edinburgh preachers," he was asked when he returned home. Said he, "They all fly on one wing. They all preach the First Coming of Christ, but they do not preach His Second Coming."

3. They that were ready went in . . . and the door was shut.

In a revival meeting in a country church in the State of Washington, an earnest worker pleaded with a lumberjack to receive the Lord as Saviour. He was under conviction of sin, but finally said, "No, I will attend to that matter when I am through with my work one month from now." Four weeks from that day he and a young friend went bathing in Lake Tacoma. He was using profane language, his heart unchanged. He plunged into the lake and swam into the deep, cold water. He was taken with cramps. He screamed wildly for help. Then he sank to the bottom. He was one month too late!

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6).—Bible Expositor.

4. There are many views regarding the Second Coming of Christ. Although we are not going to try to convince anyone of any particular view, we do feel that every Christian should be acquainted with some of these views and be able to recognize them when he sees them.

First, there is the premillennial view of the Second Coming of Christ. This doctrine is that Jesus will return to this earth prior to the establishment of His millennial kingdom. Second, there is the postmillennial view. This doctrine teaches that the millennium will be ushered in by the preaching of the gospel and that at the end of a thousand years of peace and prosperity on the earth Jesus will come. Then there are those who are amillennial; that is, they do not

believe that there will be a millennium. The millennium simply means a thousand year reign of Christ on this earth. Finally, there are those who do not believe in the bodily return of Jesus to this earth, but spiritualize the whole thing.

Regardless of which of the above views you accept, the parable still has great meaning. It means that a time will come when there will be a marriage of Jesus, who is the Bridegroom, and His Church, who is the Bride; and only those who are prepared will go in to the wedding. No one can fail to see and appreciate this doctrine regardless of what his views on the Second Coming may be.

A school supervisor once announced that he was going to return to a school and that to the child whose desk he found in the neatest order he would give a prize. A little girl who was known for her untidy habits announced her intention of winning the prize. She said, "I will clean up my desk once a week and when the supervisor comes my desk will be clean." But someone suggested that he might come just before she had cleaned the desk. Then with a determined look, she said, "I know what I'll do. I'll just keep my desk clean. Then I'll be ready regardless of when he comes." This is the thing that all of us must do. We do not know the time of the Lord's coming, so we must be ready at all times.—Advanced Quarterly (F. W. B.).

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News Notes

(continue from page 6)

Frank Israel, High Point; Lester Cruse, Seven Springs.

Not pictured: Harriet Ramsey, Jacksonville and Steve Worthington, Middlesex.

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Sunday School Conferences Scheduled

The Rev. Fred A. Rivenbark, president of the North Carolina Free Will Baptist Sunday School Convention, announces a number of area conferences for pastors, superintendents, and other Sunday school workers to be held prior to the Twenty-Fifth Anniversary Session of the State Sunday School Convention at Lucama, April 22, 1965. In connection with these conferences, the field secretary, the Rev. L. E. Ballard, will show an informative film and display posters highlighting the anniversary celebration, and a member of the executive board of the convention will discuss with those attending some important matters regarding the Sunday school movement among Original Free Will Baptists.

Places, dates, and names of convention representatives who will accompany the field secretary are given below (all meetings at 7:30 p.m.):

First church, Greenville, March 16, the Rev. David Hansley, Pitt-Greene Counties.

St. Mary's church, New Bern, March 18, the Rev. Al Lyczkowski, Craven-Pamlico Counties.

Holly Springs church, Newport, March 19, the Rev. Jerry Rowe, Carteret County.

First church, Tarboro, March 23, Mr. George Boyd, Edgecombe, Halifax, Hertford, and Bertie Counties.

First church, Smithfield, March 24, the Rev. Garland Teasley, Johnston County.

Mount Olive College, Mount Olive, March 30, the Rev. Charles Sapp, Duplin County.

Sherron Acres church, Durham, April 2, the Rev. Fred Rivenbark, Wake-Durham Counties.

Calvary church, Wilson, April 6, Mr. W. Milton Wiggs, Wilson-Nash Counties.

Robert's Grove church, Route 1, Dunn, April 7, the Rev. David Charles Hansley, Sampson County.

First church, Goldsboro, April 8, the Rev. Garland Teasley, Wayne County.

First church, Kinston, April 9, the Rev. David Hansley, Lenoir-Jones Counties.

East Rockingham church, Rockingham, April 10, the Rev. L. E. Ballard, Piedmont Conference.

Invitations are going out to all pastors and superintendents to attend the conference in their areas with as many as possible of their officers, teachers, and members.

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Church to Observe Mount Olive College Day

Pine Level Free Will Baptist Church, Pine Level, North Carolina, will observe Sunday, March 21, as "Mount Olive College Day," the Rev. Clyde Cox, pastor, has announced. President W. Burkette Raper will teach the young people's Sunday school class and will also speak at the morning worship service.

———

Dedication Service at Reedy Branch Church

The Reedy Branch Free Will Baptist Church near Winterville, North Carolina, will hold a dedication service on Sunday evening, March 21, at 7:30, for the purpose of dedicating the new chimes and piano given to the church. The chimes were given to the church by Mr. and Mrs. Marvin Buck and Mrs. Mary Lou Lucas in memory of Mr. and Mrs. J. T. Braxton Sr. Mrs. Buck and Mrs. Lucas are daughters of the late Mr. and Mrs. Braxton. The piano was given in the memory of Mr. Roger Stox by his family and friends.

During this service Mrs. Paul Braxton, Mr. Jimmy Buck, and Mr. Tommy Harris will be featured on the chimes, organ, and piano.

The public is cordially invited to attend this service.

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Pleasant Hill Church Announces Revival

Pleasant Hill Free Will Baptist Church, Greenville, North Carolina, announces the beginning of its spring revival on March 22, continuing through March 28. The evangelist for these services will be the Rev. J. W. Everton, pastor of Johnston Union church. Services will begin each evening at 7:30. There will be special singing each evening.

The pastor, the Rev. Charlie Rice, and the church invite everyone to attend these services.

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Executive Committee To Meet at Press

The Rev. Walter Reynolds, president of the North Carolina State Convention of Original Free Will Baptists, announces that the executive committee of the convention will meet at the Free Will Baptist Press, Ayden, on March 22, at 10:30 a.m. Those who have any matter to claim the attention of the committee are invited to meet with them.

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NOTES and QUOTES

(continued from page thirteen)

lips and partly fed his weary body, surely it is possible for us to do more!

"Who then is willing to consecrate his service this day unto the Lord?" (1 Chronicles 29:5).—Pilgrim Tract Society.

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To have religion upon authority, and not upon conviction, is like a finger watch, to be set forwards or backwards, as he pleases that has it in keeping.—William Penn.

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Woman's Auxiliary

(continued from page eight)

with the president, Harry Jones Jr., presiding. The group joined together in singing "I Gave My Life for Thee," followed with prayer by Mrs. Rochelle Dollar. The auxiliary pledges were led by the president.

The roll was called with eighteen members being present. There was a motion by Ramona Stocks that the YFA girls start a nursery for each church Sunday with two girls serving each Sunday. The motion was carried.

The program, "The Armor of Truth," was presented by Mrs. Rochelle Dollar and Mrs. Shirley Adams, the adult leaders. A discussion on the lesson was held by the entire group. The next meeting will be in the home of Janice, Judy, and James Carrow. The meeting was dismissed with prayer.

THE CHURCH WORLDWIDE

(continued from page five)

He noted that an Arizona law provides that stores within 300 feet of religious establishments may not receive liquor licenses.

According to Thelton D. Beck, attorney for the grocery chain, the store was actually 304 feet and 6 inches from the wall of the church.

However, Judge McCarthy held that the cooler, protruding 4 feet 7 inches, was part of the church exterior.

N. Y. Court Rules Parochial Bus Aid Voluntary, Not Mandatory

ALBANY, N. Y. (EP) — The Appellate Division of the State Supreme Court has upheld the principle that public school districts are not compelled by law to provide free bus transportation to parochial school children.

It supported the position of the State Education Commissioner's office and the Rhinebeck School District in Dutchess County—involved in the case—that parochial children may be transported only on a voluntary basis.

The appeal had been brought to the court by parents of children in the Rhinebeck district after it declined to bus pupils to parochial schools outside its own area.

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   by R. A. Laidlaw.
   Discusses the reason why every person should be a Christian. Gives the biblical answer why each person should believe.
3. "Power Through Prayer"
   by E. M. Bounds.
   A study of what prayer can mean in the life of the Christian.
4. "Christian Answers to Jehovah's Witnesses"
   by Wm. Harding Kneedler.
   The purpose of this booklet is to acquaint people with the belief of this cult and how to give biblical answers to their beliefs.

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the Free Will Baptist

Ayden, North Carolina, Wednesday, March 24, 1965

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Ten Years Ago in the 'Baptist'

On Sunday, March 13, 1955, the Quincy Free Will Baptist Church was organized at Quincy, Florida, with nine adult members.

* * *

A revival is in progress at the Free Will Baptist District Building on the highway between Beulaville and Pink Hill, North Carolina. It began March 21 and will run through April 2, 1955.

* * *

The Patmos Free Will Baptist Church, Leary, Georgia, entertained the Second Quarterly Workshop of the District Woman's Auxiliary Convention of the Midway Association, March 4, 1955.

* * * *

Religious Affiliations Of 89th Congress

According to a recent survey which was reported in "Action," Roman Catholic legislators outnumbered members of any church. The survey revealed that there are 404 Protestants, 108 Catholics, 7 Jews, and six members who list no religious affiliation.

"With 94 members of the House of Representatives and 14 of the Senate, Catholics are followed by the Methodists, who total 94—70 in the House and 24 in the Senate. Methodists held numeric leadership in both houses of the 88th Congress with 102 and Catholics were second with 9.

"In the House of Representatives there are 65 Presbyterians, 56 Episcopalians and 43 Baptists. In the Senate Episcopalians, like Catholics, have 14 members. There are 12 Baptists and 11 Presbyterians.

✠

Millions bend under his hollow threats! Only those who have marched against him know him for the bully and coward he is. FEAR is his name.—Anonymous.

THE FREE WILL BAPTIST

Volume 80 Number 12

March 24, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

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Editorial—

WITHOUT THE SUNDAY SCHOOL

More than a century and a half ago, one of the greatest movements in Christendom's history began. It was the beginning of the Sunday school movement in Gloucester, England. Since then it has influenced and changed the lives of untold millions.

Have you ever thought of what our churches would be like without the Sunday school? Of course we understand that the Sunday school is simply an arm, or auxiliary of the church; but it has proved to be one of the most vital. It has filled a place that has been unique, and yet it has been greatly blessed of God.

The Sunday school is not a carry over of any other movement. It is true that there have been other courses of religious instruction, even dating back to the time of the Israelites when God instructed them to teach the law to their children. The Sunday school, however, was something new and different. It began as a layman's enterprise. Before its beginning, religious instruction had been under the directions of the clergy. It was also begun as a Sabbath institution. It founders realized that a larger number of persons, especially children, could be reached on Sunday than any other day. It was also an organized movement, including the efforts of many denominations. Such is still the case today.

The Sunday school teachers, workers, and officers are cheifly laymen. Sunday is still the day of learning and teaching. Also, it is still organized, and even more so than ever before.

It is an undisputed fact that the Sunday school is a necessity. Clarence H. Benson, in his book, "The Sunday School in Action," tells how in 1876 a Commission was sent to this country by the French government to study the educational agencies. Pertaining to the Sunday school, they said:

"The Sunday school is not an accessory agency in the normal economy of American education; it does not add a superfluity; it is an absolute necessity for the complete instruction of the child. Its aim is to fill by itself the complex mission which elsewhere is in large measure assigned to the family, the school, and the church. All things unite to assign to this institution a great part in the American life."

Mr. Benson calls the Sunday school the gold mine of the church. He states, "In the average church not more than ten percent of its energy, enterprise, and finance is put into the Sunday school, yet, it yields ninety percent of the new members, workers, and new home contacts. The dividends also have a long record of steady payments. Good church strategy would suggest that pastor and people recognize this enormously productive department and provide it with the best of their resources."

Furthermore, Mr. Benson points out the following facts: (1) Most church members come from the Sunday school; (2) the churches with good Sunday schools are leading churches; (3) Sunday schools help to build a mission-minded church; (4) the churches of tomorrow are the Sunday schools of today.

Without the Sunday school, the cause of Jesus Christ would be greatly hampered and many souls would face an eternity without Christ. The Sunday school is so entwined in the work and program of all churches of all denominations that its value cannot be properly estimated. Only eternity will reveal its real value, and only then can its accomplishments be seen. Thus, it is worth every effort that the church can put forth to make it what it was intended to be—the gold mine of the church.

Publish or Perish

THE street meeting had just ended. The missionary felt a warm glow of satisfaction as he watched the attentive crowd begin to disperse. Once again the "Message" had been preached.

John Mendow, missionary to China, silently offered thanks to God for the privilege of preaching the Gospel to these Oriental people. He noted that his fellow workers were efficiently stowing the P.A. system and the musical instruments into the mission station wagon. His satisfaction was complete. He thanked God also for his faithful coworkers.

As the missionary surveyed the scene he noticed a Chinese army officer striding forward through the dispersing throng.

"He probably wants to know a little bit more about the message," he thought as the man approached.

The officer stopped a bare step away. Hostility plainly showed in his eyes. His voice equally betrayed his attitude.

"You American missionaries are fools!"

"Is that so?" John Mendow used his politest manner. "What makes you think that?"

"Because of your methods. That's why I think that."

"What's wrong with our methods?"

"Well, take this open-air meeting you just concluded. You had a wonderful chance to gain a victory for your religion. But you lost it. Now it's gone forever."

"I don't follow you, sir. What are you driving at?"

The critical army officer coldly, firmly, fully expressed his opinions. He called the missionary's attention to the fact that he would never again have the chance to speak to the now dispersed crowd. The message preached, although probably crystal clear to the missionary, was completely new and different from anything these listeners had ever heard. It had told of a strange God, and of a way of life utterly foreign to the thinking of the listeners. How could the missionary expect his audience to grasp a philosophy so strange, a religion so new, and do so the first time they heard it?

"Why didn't you give them some literature?" the officer demanded. "Some pamphlet, easy to understand! Then, with their curiosity aroused, they could have studied further what they had heard. Then your message would have had effect for perhaps months, or even years, instead of just for the moment!

The missionary couldn't answer. A wave of resentment swept through his mind. However, it was not directed against his critic. John bitterly recalled the futile attempts he had made to obtain the sort of literature just mentioned. He started to answer the officer but the biting criticism continued.

"You missionaries have been in China for over 100 years but you have not won China for your Christ. You lament the fact that there are still uncounted millions that have never heard the name of your God. Nor do they know anything about your Christianity."

The Chinese paused to let his argument sink in. His eyes glowed with satisfaction as he noted the effect it was making on the missionary. His tone was full of mockery as he continued.

"We communists have been in China less than ten years, but there is no such thing as a Chinese who has not heard the name of Stalin or who knows nothing of communism. What you missionaries have failed to do in 100 years, we communists have done in ten. We have filled China with our doctrine."

John struggled for an answer. Words failed him. He knew the truth of the charges. Again he started to answer but was interrupted.

"Now let me tell why you have failed and why we have succeeded. You have tried to reach China by preaching, by talking. You have tried to win the attention of the masses by building churches, mission stations, schools and what not. But we communists have printed our message and spread our literature over all China. Some day we will drive you missionaries out of our country. We will do it by means of the printed page."

Frustrated and hurt by the truth contained in the communist's statements, the missionary was silently praying for an answer. A tangled mass of thoughts raced through his mind. He knew that everywhere one turned the communist literature was in evidence. Billboards, newspapers, magazines, pamphlets and tracts united to call China's attention to the "big lie." Much of that literature attacked the American way of life. It branded Christianity as a "white man's religion." It often accused the missionary of being a capitalist spy. It sometimes ridiculed Jesus Christ, calling Him the invention of the capitalist. China was being brainwashed by "red ink."

John Mendow again recalled the unanswered pleas he had sent to the homeland requesting literature. If he could have gotten enough Scripture portions, if he could have gotten booklets, tracts and pamphlets that explained the Gospel message, then it might have been different.

John just looked at his tormentor, who bowed stiffly, turned abruptly, and walked away.

The missionary groaned with regret. His feelings of satisfaction had fled. He weakly murmured a prayer. "Oh God, it's true we are losing China. We are failing. Why, oh why, couldn't we have had the literature? Who failed us, Lord? Who?"

The heavyhearted missionary represents hundreds of others around the missionary world. With a few details changed this story could have happened on many other fields.

Today John Mendow is out of China. So are all the others who went there as missionaries. Only a few in Hong Kong remain. The national Christian leaders have been imprisoned, murdered, or otherwise silenced. The mighty voice of the Gospel has been reduced to a whisper. But the voice of the enemy echoes throughout the land. What missions failed to do in 100 years, the communists did in ten.

One great Christian leader said that if the church had spent on literature as much as it spent on hospitals, orphanages, schools and rest homes (needful though those were), the Bamboo Curtain could not exist today.

Tragically we sent the missionary to his field but we failed to give him adequate tools to do his job. We failed to understand the difficulties he faced. We

(continued on page fifteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE HAPPY PEOPLE

"Happy is the people, that is in such a case: yea, happy is that people, whose God is the LORD" (Psalm 144:15).

(Continued from last week)

Last week we were thinking about the things which distinguish the people of God from the people of the world. The text we have under consideration declares that the people of God are a happy people. It is my purpose of this week to go into the happiness they possess. The very first phrase of the text states without qualification, "Happy is that people." What is the happiness the people of God possess?

They are happy in the knowledge that their sins are forgiven and that they are the children of God, having been made new creatures in Christ. No greater cause for happiness can be possessed by mortal man than the assurance that he has been received into the divine family of God, thus becoming a part of the kingdom of God. Christ said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20); and in Romans, Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2). "Happy is that people, whose God is the LORD."

They are happy in the enjoyment of God's divine favor. In His favor is life. His loving-kindness is better than all the things of this world. God has become their reconciled Friend, their affectionate Father. He loves them with an unbounded and an inconceivable love. His people are His delight, His jewels; and He will spare them, as a father spareth his own son who serveth him (Malachi 3:17).

The people of God find happiness in the possession of divine peace. They have peace with God through Jesus Christ their Lord. The peace of God, that passeth all understanding, keeps their hearts and minds through Jesus Christ (Philippians 4:17). Besides, they have peace of conscience, possess the Spirit of peace, and are at peace with all mankind. They have Christ's invaluable legacy of peace, in which He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27).

The people of God have cause to be happy in being entitled to all the privileges of adoption. They are given the family name, family costume—being clothed with the white robes of righteousness—access to the family table; and they may enjoy all the family dignities, immunities, and privileges. Paul wrote to the Galatian church, "Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying Abba, Father" (Galatians 4:3-6).

Again happiness is the possession of the people of God in that they possess all the precious promises which God has made to His redeemed. These all belong to them: temporal promises of food, raiment, preservation, and guidance; promises which relate to the dwellings and families of the righteous, to their posterity, and to the work of their hands; promises of all the arrangements of providence promoting their well-being; promises of angelic ministration, of the supplies of grace, and of all the good they can possibly need. The Apostle Peter wrote, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:2-4).

Then the people of God are happy in the enjoyment of the Spirit of God. The Spirit of God dwells in them as the Spirit of adoption, as their comforter and guide into all truth, as the Spirit of sanctification, as the earnest of the glory that shall be revealed.

They are happy in the prospect of eternal glory. To this glory they are called. For this glory they have title and a growing meekness. They know in whom they have believed, and that He will keep that which they have committed to Him against that day. They know that to live is Christ, but to die is eternal gain. They are looking with joy and glowing hope for the coming of the great God, even Jesus Christ, who shall come to be magnified in His saints and to be admired by all them that believe.

The happiness of God's people extends to all places: in secret, in public, at home and abroad. They are always in His presence, and His watchful eye is ever over them.

It extends to all times: to times of prosperity or adversity, health or sickness, life or death, time and eternity.

It also extends to all their need. This is true in every possible variety of condition and circumstance. He watches, blesses, and supplies all their need so that they may be happy in Him all their days and years. He also gives them songs in the night. Isaiah saw this and wrote: "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel" (Isaiah 30:29).

The happiness of the people of God is a happiness which can be permanent. The world can neither give it, nor take it away; for God is their sun, shield, refuge, strength of their heart, exceeding great reward, and portion forever—provided that they continue to live true to Him and their profession.

This text furnishes grounds for important inquiry upon our part. Are we God's people? Have we fled for refuge to the hope set before us? Have we believed on the Son of God as our personal Saviour? Have we the witness of the Holy Spirit in ourselves? Do we bear His holy image in our daily lives, delight in His word, and love His people?

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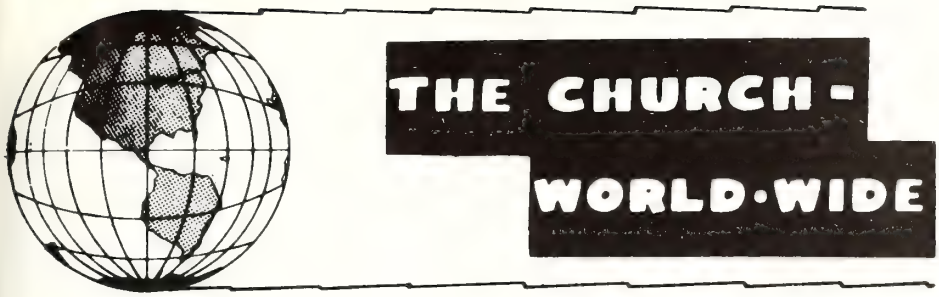

Student Christian Association Splits into Independent Units

JOHANNESBURG, So. Africa (EP) — Disbanding as a single organization after 67 years, the Student Christian Association (SAC) of South Africa has split into independent societies to be linked by an advisory committee.

According to **The Christian Recorder,** published at Standerton, a student leader said the association divided "on apartheid lines" into Afrikaans, English, Bantu and Colored sections.

Last fall, the South African student group withdrew its membership from the World Student Christian Federation because of the federation's position against racial discrimination in the African nation.

The Christian Recorder commented that "students" confessional societies, the Anglican societies and the Catholic societies together with the remnant of the SAC are thinking in terms of a strong and more ecumenical Christian witness on the campuses and it is possible that good may yet come out of this temporary setback to the ecumenical spirit among the leaders of tomorrow."

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114 Christian Missions Now Serve in India

NEW DELHI (EP) — There are 114 recognized foreign Christian missions in India today, J. L. Hathi, the country's minister for home affairs, told Rajya Sabha, the upper chamber of the national parliament here.

He said that the number of foreign missionaries registered with the government, excepting those from countries of the British Commonwealth, was 4,320 in January, 1964. He added that the missions received, presumably from abroad, a total of $23,000,000 in 1963 and $19,000,000 in the nine months ending September, 1964.

According to the 1964 Indian Catholic Directory, there are 1,211 Roman Catholic priests in India who are natives of foreign countries, besides Catholic nuns and lay brothers from abroad. These figures are presumed to include natives of Commonwealth countries.

Mr. Hathi did not disclose whether Catholic nuns and lay Brothers were included in the number of foreign missionaries he listed.

New 'Russian' Bible Completed in Paris

LONDON (EP) — A new translation of the New Testament into modern Russian has just been completed by the British and Foreign Bible Society after 12 years of work by Russian scholars associated with St. Sergius Academy in Paris.

The typescript will form the basis of a Bible translation into modern Russian when it is possible to produce it in Russia—or when permission can be secured to import Bibles into Russia.

Traditional Bibles now being used by the Russian Orthodox Church have remained unchanged for centuries, and are not in the Russian language as used in contemporary Russia. The Church regards the new translation with some reserve, although a copy of St. Matthew's Gospel in the new translation reportedly has been sympathetically received by Patriarch Alexei.

The translations secretary of the Bible Society, in commenting on the translation, said that small numbers of copies of the new version in the Gospel and the Acts of the Apostles are finding their way into the hands of Russians who appreciate their value for the future.

Considerable stocks of the traditional Russian Bible are held by the American Bible Society. Ten years ago the British Society sent plates of the Russian Bible to Moscow to print 20,000 copies. Since then, as far as is known, no new editions of the Bible have been printed in the USSR.

'Good Society' Needed, Says Reformed Church Journal

GRAND RAPIDS, Mich. (EP) — America needs the **Good** Society, not the **Great** Society, says an editorial in the March 5 issue of **The Church Herald.**

"It is not so much the Great as the Good Society . . . built on righteousness and integrity, freedom and justice and mercy and ultimately on godliness," said the publication of the Reformed Church in America.

According to the editorial, "The Great Society"—coined by President Johnson—connotes "a life of comfort and culture, luxury and leisure, prosperity and prestige, power and pleasure. Who can be against these?"

But, said **The Church Herald,** "is it greatness we are after, greatness that seeks its own grandeur and glory?"

The magazine suggested that "our society is threatened not so much by a lack of luxury or leisure, as by a spreading dry rot in our public and private morals."

The editorial concludes with a quotation from Jeremiah which it said, may have "something to say to us: 'Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories glory in this, that he understands and knows me, that I am the Lord who practice steadfast love, justice, and righteousness in the earth; for in these things I delight, says the Lord."

Southern Baptists Report 10,601,515 Membership

NASHVILLE, Tenn. (EP) — Membership in the Southern Baptist Convention increased by 205,575 during the fiscal year ending last September, for a total of 10,601,515.

And, for the first time, gifts to missions and benevolences passed the $100 million mark in 1964, reaching a record total of $100,164,740. This represented a gain of some $4 million over 1963 and an average per member of $9.45.

Total gifts for all purposes amounted to $591,587,981—up $35.5 million from the previous year and representing a per capita giving of $55.80.

Local churches in the SBC numbered 33,388, an increase of 262. These are in all the 50 states and the District of Columbia.

Raise 'Drinking' Age to 21, Church Council Urges N. Y.

SYRACUSE, N. Y. (EP) — The legislative commission of the New York State Council of Churches announced here that it would support legislation prohibiting sale of alcoholic beverages to persons under 21 years of age.

(continued on page fifteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Bridgeton Revival
April 5-11

The spring revival of the Bridgeton Original Free Will Baptist Church, Bridgeton, North Carolina, is scheduled to begin on Monday evening, April 5, and continue through the morning worship services Sunday, April 11, with the Rev. Melvin

K. Everington as the guest speaker. The pastor, the Rev. J. C. Griffin, invites the people of Craven County and surrounding areas to attend these services. A special invitation is extended any singers or groups of singers to attend and render special music for the glory of the Lord.

St. Mary's Revival
In Progress

Revival services are in progress at St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina, with the Rev. Wayne West, pastor of Bethany Free Will Baptist Church near Winterville, as the guest evangelist. These services began on Monday evening, March 22, and are continuing through Saturday evening, April 4. Services begin each evening at 7:30. The public is cordially invited to attend the remainder of these services.

Verona Revival
In Progress

Revival services are in progress at the Verona Free Will Baptist Church, Verona, North Carolina, with the Rev. Lloyd Vernon as the evangelist. The services began on Sunday, March 21, and are continuing through Saturday, March 27. The pastor, the Rev. Luther Swinson, is assisting in the services which begin each evening at 7:30. A cordial invitation is extended everyone to attend the remainder of these services.

Grimsley Church Announces
Spring Revival

The Grimsley Free Will Baptist Church near Snow Hill, North Carolina, announces its spring revival for the week of March 28—April 3 wth the Rev.

Charles Sapp, professor of Bible at Mount Olive College, as the guest evangelist. The services will begin each evening at 7:30; and the pastor, the Rev. R. P. Harris, will assist Mr. Sapp in the services.

The church and the pastor extend a cordial invitation to the public to attend these services and be much in prayer for their success.

Cragmont Assembly Treasurer's
Report for February, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for February, 1965:

Recipts

Balance in Bank January 31, 1965		$1,322.80
Missions and Churches	$114.92	
Unions	63.70	
Sunday Schools	16.00	
Personal Gifts	60.00	
Woman's Auxiliary Conventions	178.26	
AFCs and Leagues	7.50	
Total Recipts		440.38
Total for Which to Account		$1,763.18

Disbursements

Operating Expenses	$39.00	
Utilities	2.53	
Insurance	75.75	
Total Disbursed		117.28
Balance in Bank February 28, 1965		$1,645.90

Walter Carter to Conduct
Daly's Chapel Revival

The Daly's Chapel Free Will Baptist Church, Seven Springs, North Carolina, announces revival services for the week of March 29 — April 3 with the Rev. Walter Carter of East Rockingham, North Carolina, as the evangelist. The services will begin each evening at 7:30.

The pastor, the Rev. Lemmie Taylor, and the church invite the public to attend.

Faith Church Announces
Spring Revival

The Faith Free Will Baptist Church, Route 1, Kinston, North Carolina, announces its spring revival for the week of March 28 — April 3, with the Rev. Henry Armstrong of Dunn, North Carolina, as the guest speaker. The pastor, the Rev. Carey Cheshire, will assist Mr. Armstrong in the services.

The pastor and the church extend a cordial invitation to everyone to attend these services.

Harrell's Chapel Church
Announces Revival

Revival services will begin at Harrell's Chapel Free Will Baptist Church near Snow Hill, North Carolina, on Sunday night, March 28, and continue throughout

the week with the Rev. James Gay of Smithfield as the guest speaker. The pastor, the Rev. Ed Fordham, will assist Mr. Gay with the services which will begin each evening at 7:30.

The pastor and the church membership invite the public to attend these services.

J. C. Yates to Conduct Elwood Lane Revival

The Elwood Lane Free Will Baptist Church of Kannapolis, North Carolina, announces its spring revival to begin April 3 and continue through April 11 with the Rev. J. C. Yates, pastor of St. Mary's Free Will Baptist Church of Lucama, as the guest evangelist.

The pastor, the Rev. Paul Jenkins, and the church extend a cordial invitation to everyone to attend.

Gum Swamp Announces Spring Revival

Gum Swamp Free Will Baptist Church near Greenville, North Carolina, announces its spring revival for the week of March 28—April 3, with the Rev. R. L. Norville of Farmville as the guest evangelist. The services will begin each evening at 7:30. The pastor, the Rev. Austin Carter, will assist in the services.

The pastor and the church extend to everyone a cordial invitation to attend these services.

Oak Grove Church Holds Weekend Revival

The Oak Grove Free Will Baptist Church near Stockton, Georgia, experienced an outstanding weekend revival March 5-7, conducted by the Rev. Arnold Woodlief of Marianna, Flordia. The power of God was manifested as many of the church members rededicated their lives.

The church recommends Mr. Woodlief to any church for revival work. You can contact him at 410 West Milton Avenue, Marianna, Florida.

Good Response to S. S. Conference

The first of several area conferences, sponsored by the North Carolina State Sunday School Convention, was held March 16, 1965, at the Greenville Free Will Baptist Church, the Rev. David W. Hansley, pastor. Approximately sixty persons were present, representing several churches in the Greenville area. The Rev. L. E. Ballard, field secretary for the convention, showed a filmstrip pertaining to better Sunday school organization. The plans and program relative to the twenty-fifth anniversary celebration of the convention were also discussed. Sunday schools are urged to send twenty-five dollars in silver to the convention which meets on April 22 at Little Rock church, Lucama.

Other area conferences have been held at St. Mary's church, New Bern Holly Springs church, Newport; and First church, Smithfield.

Below are given the places, dates, and names of convention representatives who will accompany the field secretary in the remainder of the area conferences. Each one begins at 7:30 p.m.

Mount Olive College, Mount Olive, March 30, the Rev. Charles Sapp, Duplin County.

Sherron Acres church, Durham, April 2, the Rev. Fred Rivenbark, Wake-Durham Counties.

Calvary church, Wilson, April 6, Mr. W. Milton Wiggs, Wilson-Nash Counties.

Robert's Grove church, Route 1, Dunn, April 7, the Rev. David Charles Hansley, Sampson County.

First church, Goldsboro, April 8, the Rev. Garland Teasley, Wayne County.

First church, Kinston, April 9, the Rev. David Hansley, Lenoir-Jones Counties.

East Rockingham church, Rockingham, April 10, the Rev. L. E. Ballard, Piedmont Conference.

Invitations are going out to all pastors and superintendents to attend the conference in their areas with as many as possible of their officers, teachers, and members.

Coming Events

March 24—Second Western Woman's Auxiliary Convention, People's Chapel Free Will Baptist Church, Elm City, North Carolina.

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YFA and AFC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

March 31—Central District Woman's Auxiliary Convention, Marlboro Church, Farmville, North Carolina

April 4—Central Conference Missions Rally and Open House, Community Church, Weldon, North Carolina, at 2:30 p.m., and Roanoke Rapids Mission, Roanoke Rapids, North Carolina, at 3:15 p.m.

April 7—First Western Auxiliary Convention, Marsh Swamp Free Will Baptist Church, Sims, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 16—Good Friday

April 18—Easter Sunday

April 22—Twenty-fifth Annual Session of the State Sunday School Convention, Little Rock Free Will Baptist Church, Lucama, North Carolina

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

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Revival Services to Begin At New Haven Church

Revival services will begin at New Haven Free Will Baptist Church, located in the Caton community near Ernul, North Carolina, on Monday, March 29, and will continue through Saturday, April 3. Services will begin each evening at 7:30. The evangelist will be the Rev. J. D. Styron of Pleasant Hill Free Will Baptist Church near Kinston. The pastor of New Haven is the Rev. Willie Stilley.

Wiley Ferrell to Conduct Pleasant Grove Revival

The Rev. Wiley Ferrell, pastor of St. Mary's Grove Free Will Baptist Church, will be the guest evangelist for revival services at Pleasant Grove Original Free Will Baptist Church, Route 3, Dunn, North Carolina, beginning Sunday, March 28, and continuing throughout the week. The pastor, the Rev. W. O. Lassiter, will assist in the services. A cordial invitation is extended everyone to attend these services.

Second District League Convention To Convene at Piney Grove Church

The Second District League Convention of the Central Conference will convene at Piney Grove Free Will Baptist Church near Greenville, North Carolina, on Saturday night, April 3, at 7:30. One of the main features of the program will be the district Sword drill for intermediate leaguers. Leaguers between 12 and 14½ years old are eligible for the con-

(continued on page thirteen)

our Church Auxiliaries

PEE DEE AUXILIARY CONVENTION MEETS AT WHITE OAK CHURCH

The White Oak Free Will Baptist Church at Bladenboro, North Carolina, will be host to the Pee Dee Woman's Auxiliary Convention on Saturday, April 3. The theme for the convention will be "Lift Up Your Eyes" (John 4:35). The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "O Zion, Haste"
—Devotions, Mrs. Doris Leonard
—Welcome, Mrs. Farris Hester
—Response, Mrs. Lucille Bryant
—President's Message, Mrs. Hattie Adcox
—Special Music
—Business Session
—News from the Children's Home
—News from the Free Will Baptist Press
—Recommendations of Chairmen
—Congregational Singing
11:00—Convention Message, the Rev. Jackie Godwin

Afternoon Session

1:00—Hymn
—Devotions, Mrs. Lundigan Smith
—News from Field Worker, Mrs. J. B. Hardee
—News from Mount Olive College
—Special Music
—News from Cragmont
—News from the Missions Board
—Recommendations of Chairmen
—Hymn
—Benediction

"HOW TO PRAY"

Mrs. Fred Register, study course chairman of the Eastern Woman's Auxiliary Convention, has reviewed the book, "How to Pray," by Dr. R. A. Torrey, and highly recommends it to the local auxiliaries to be used in a study course on prayer. This book can be secured from the Free Will Baptist Press in Ayden. In commenting on the book, Mrs. Register says:

"Everyone wants to have his prayers answered. But when you pray, 'Lord, convert my son and save his soul,' do you mean 'Save him for full-time service, use him as a missionary, or whatever God sees fit'? or do you mean, 'Save him so that he will make good grades in school, obey his parents, go to church, be a good boy and go to heaven at a ripe old age'?

"Dr. Torrey shows the difference between praying selfishly and praying in the will of God. Prayer occupied a prominent place in the life of our Lord and should be important to our lives. The chapter headings are a lesson in How to Pray: 'The Importance of Praying,' 'Praying to God,' 'Obeying and Praying,' 'Praying in the Spirit,' 'Abiding in Christ,' 'Praying with Thanksgiving,' etc. At the price of 39c, this book is inexpensive enough to have copies for each circle to study. Assign the chapters to different persons and have them lead in a general discussion (limiting the time for each chapter). I feel sure that you will have an excellent study course."

MARBORO CHURCH TO HOST CENTRAL AUXILIARY

The Woman's Auxiliary Convention of the Central Conference will convene with the Marlboro Free Will Baptist Church near Farmville, North Carolina, on Wednesday, March 31. The theme for the convention will be "Open Thou Mine Eyes," with the Scripture taken from Psalm 119:18: "Open thou mine eyes, that I may behold wondrous things out of thy law." The music director for the convention will be the Rev. Wayne West with Mrs. Bill Taylor as painist. The program is as follows:

Morning Session

9:30—Registration
—Hymn, "O Zion, Haste"
10:00—Devotions, Mrs. Floyd Cherry
—Welcome, Mrs. Claude Joyner
—Response, Mrs. J. T. Beddard
—President's Remarks, Mrs. Wilton Ellis
—Recognition Time
—Short Business Session
—Declamation and Essay Contests, Conducted by Mrs. Norman Ard
—News from the Children's Home, Mrs. M. L. Johnson
—Special Music, Mrs. Norman Ard
—Convention Message, the Rev. Cedric Pierce Jr.
—Appointment of Committees
—Announcements
12:00—Lunch

Afternoon Session

1:15—Hymn
—Prayer
—News from Mount Olive College, Dr. W. Burkette Raper
—Cragmont News, Mrs. J. C. Moye
—Missions Report, Mrs. Raymond Sasser
—Report of Free Will Baptist Press, Mrs. N. B. Barrow
—Presentation of Life Membership Award, Mrs. L. E. Ballard
2:15—Business Session
—Installation Service, Mrs. Leon Dunn

Four Oaks, N. C. — The YFA of Bethel Free Will Baptist Church met at the church on February 28 for its monthly meeting. The vice-president, Vicky Evans, presided. The secretary, Ann Gilbert, called the roll and read the minutes of the last meeting. Then the various officers gave their report.

The program, entitled "Faith," was given by Mrs. Boyd Shook. The meeting adjourned with prayer by Danny Lee.

Middlesex, N. C.—The Woman's Auxiliary of Stancil's Chapel Free Will Baptist Church held its monthly meeting on Thursday night, February 25, in the home of Hazel Hodges. The meeting was called to order by the president; and the group sang "I Love to Tell the Story," followed with prayer by Neria Mae Bunn. The Scripture and introduction of the program were read by Eula Mae Johnson. The program topics were given by Doris Renfrow, Hazel Hodges, Eleanor Pittman, and Alice Faye Parker. The program closed with the singing of "Have Thine

Own Way, Lord" and with prayer by Sallie Renfrow.

During the business session the roll was called with eighteen members present. The group voted to send $10 to Mount Olive College to apply on the bus for the college. Eleanor Pittman and Edith Davis were appointed delegates to the auxiliary convention. It was voted to send a $2 donation to the convention. The meeting closed with the singing of "The Kingdom Is Coming" and prayer by Mrs. Ophelia Narron.

Pikeville, N. C. — The Woman's Auxiliary of Pleasant Hill Free Will Baptist Church met in the home of Mrs. Edna Baker on Tuesday night, February 23, for its monthly meeting. There were fourteen members present.

During the business session the auxiliary discussed the delegates for the district meeting. Plans were made for a study course in April. The study course chairman is to report on the plans at the March meeting.

The devotional was given by Mrs. Edna Baker. The lesson was read and discussed by the members. Mrs. Maud Rollins dismissed the group with prayer.

Refreshments were served by the hostess and enjoyed by everyone.

OBITUARIES

MRS. BESSIE LUCAS BROWN

We, the members of the Woman's Auxiliary of Little Rock Free Will Baptist Church, Lucama, North Carolina, wish to pay tribute to the memory of Mrs. Bessie Lucas Brown who passed away November 28, 1964. Her funeral was conducted by the Rev. Frank Harrison, pastor of Little Rock church, of which she was a member, and burial was in the Lucas Cemetery.

She had made her home in Arlington, Virginia, with her son for a number of years. She was the daughter of the late Rev. E. T. "Dock" Lucas and is survived by one daughter, Miss Janie Brown; one son, William Lucas Brown of Arlington, Virginia; and one brother, Ransom Lucas of Lucama.

Therefore, we submit the following resolutions:

First, that we bow in humble submission to God's holy will.

Second, that we extend to the family our love and sympathy and may their hearts be filled with the assurance that all things work together for good to them that love the Lord and to them that are called according to His Word.

Third, that a copy of these resolutions be sent to the family, a copy be sent to the Free Will Baptist Press for publication, and a copy be filed with the minutes of our auxiliary.

Respectfully submitted by,
Mrs. Walter Blalock
Mrs. Wade Davis
Mrs. Lloyd Brinson

LITTLE MIKE VANDIFORD

Little Mike Vandiford, son of Mr. and Mrs. Charles Vandiford of Greenville, North Carolina, went to be with Jesus on February 7, 1965. We do not understand why Mike, who was only four years old, had to suffer so much; neither do we question it. But we do know that he is not suffering now for Jesus said, ". . . Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). It was so hard to see him suffer and to have to give him up, for he was such a ray of sunshine to his family and friends. Mike's suffering was due to cancer and he even went blind for awhile. A preacher told him several Bible stories using gospel blocks. He loved and accepted the simple plan of salvation. You know, Jesus has made it so simple that even a four-year-old child can understand His teachings. If only we could readily accept and have this childlike faith!

Mike left behind to mourn their loss his parents, a younger sister Merilu, and a baby brother, Keith; also his maternal grandparents, Mr. and Mrs. Paul Beamon Sr. of Snow Hill; and his paternal grandparents, Mr. and Mrs. Raymond Vandiford of Greenville.

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How to Build a Bomb Shelter

Dig deep, making sure your foundation is on a rock—the Rock Christ Jesus. Build your shelter strong without and within, providing walls of salvation and gates of praise. Stock it with the Bread of Life and Living Water. Have plenty of fruit of the Spirit. Enter the door and abide in peace, fearing not them which can kill the body, but are not able to kill the soul.—Author Unknown.

A RINGING CHALLENGE

We recently read the following words on a sheet that was handed to us by a friend: "Teach nothing but the Scriptures; preach nothing but the Saviour." This is a challenge for these latter days, when so many things outside the Scripture are being taught and so many great men are being preached. A challenge, we say, for these latter days!

Let it be the supreme challenge of those of us who are out to teach the Scriptures, and preach the Saviour. Yes, let us remain true to the Old Book, and the One and only Saviour.

Someone says: "We wish that we had the power within us of infecting everyone with a strong dose of honest, sane and wholesome skepticism. The skepticism of a Peter who said, 'Lord, if it be thou, bid me come unto thee on the water.' As he steps down from the ship, and walks on the waters, his soul is satisfied that it is Jesus. The skepticism of Thomas who said, 'Except I shall see in his hands the print of the nails . . . and thrust my hand into His side, I will not believe.' That sort of skepticism gave birth to the words, 'My Lord, and my God!' The skepticism of Paul who bids us 'Prove all things; hold fast that which is good.' Each one of these persons could say after answering their skepticism, '**I know** whom I have believed, and **am persuaded.**'"

Those who are inclined to bask in the warm sunshine of their own personal opinions are slowly but surely freezing to death. They are bound to live in the fool's paradise. To cling to anything else than to the sacred Scriptures, to preach anything other than the glorious Lord and Saviour, is to really rest on nothing more than sinking sands. We are sounding out the tocsin that will save you from being the prey to those whose answer to personal queries is, "Have any of the Pharisees, or the rulers believed on Him?"

What we need to know is what **God** says on matters through His precious Word which has been given to us to search, for in them (the Scriptures) we **have** eternal life, and in them only. Therefore, we say: "Search the scriptures."—E. G. Reiff.

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We could have honest churches if we wanted them. But we need to return to the gospel. Like a dog we have returned too often to the vomit of our own press releases.—Editorial in The Mennonite.

Christian Education

WOMEN VISIT NEW CAMPUS

A large delegation of women was among the benefit dinner workers from throughout Eastern North Carolina who came to Mount Olive College, Mount Olive, North Carolina, on March 16 to inspect the building program on the new campus. Shown in front of the Henderson Academic Building, now under construction are, left to right:

Mrs. Frank Harrison of Lucama; Mrs. Elbert Prescott and Mrs. Matthew Prescott, both of Grantsboro; Mrs. Glenwood Wooten of Fountain; Mrs. Woodrow McCoy of Cove City; Mrs. Betha S. Thompson of Oriental; Mrs. Earl Holton of Vandemere; Mrs. Dorothy Mizell of Bayboro; Mrs. W. A. Hales, Mrs. Charles Lancaster, and Mrs. Issac Hines, all of Kinston; Mrs. J. C. Moye of Snow Hill; Miss Verdie Davenport of Deep Run; Mrs. Ella Barnes of Vandemere; Mrs. H. L. Spivey of Maury; Mrs. Jerry Rowe and Mrs. Dean Gurganus of Newport; Mrs. Ellsworth Sutton of Mount Olive; Mrs. Johnny Kornegay and Mrs. Bryce Rouse of Seven Springs; Mrs. Arthur Corbett of Macclesfield; and Mrs. Edward Bowen of Mount Olive.

Following a tour to the new campus on the college bus, the workers gathered in the college auditorium and made plans for the 1965 series of benefit dinners.

The day was completed with the workers as guests of the college for dinner in the cafeteria.

TO OBSERVE COLLEGE DAY

Barnes Hill Free Will Baptist Church in Nash County, North Carolina, will observe Sunday, March 28, as "Mount Olive College Day," the Rev. Lester Duncan has announced . President W. Burkette Raper will teach the Young People's Sunday School class at 10 a.m. and will preach at the morning worship service at 11 a.m.

A Hinge

A hinge is a tiny thing, compared to the door on which it is placed; yet it swings the greatest door outward or inward. What seems to you a very unimportant question of right or wrong may prove the hinge on which your life swings toward good or evil destiny!—The Pilot.

ATTENTION ALL LEAGUERS! ! !

May 1, 1965, will be time again for the meeting of the North Carolina State League Convention. With the First Free Will Baptist Church in Tarboro serving as our host, we are expecting one of our best conventions. Highlights will include the convention sermon by the Rev. Earl H. Glenn, pastor of St. Mary's Free Will Baptist Church in New Bern, North Carolina. A film, "The Power of the Resurrection," will be shown on Saturday night. These two messages, we believe, will serve as a great challenge to our leaguers throughout the state.

The Intermediate Sword Drill, always a feature of the convention, will again give our leaguers an opportunity to demonstrate their ability to use effectively "the sword of the Lord." Has your league selected its contestant for the state contest? If not, the selection should be made as soon as possible and the name, address, birthdate, age, and name of church of your contestant should be mailed to me by April 15, 1965. Each contestant must be between the ages of 12 and 14 1/2 at convention time.

Besides the value obtained by having studied the Word of God and having demonstrated this in the drill itself, there is a possibility that your contestant may win the drill and in so doing win an expense paid trip to Cragmont for League Week. The runner-up in the drill will have one half of his expenses paid by the convention for this week of encampment.

We strongly urge each league to send a large delegation to this year's convention and a contestant for the Sword Drill. Select your contestant and send the name and other necessary information to me by the date given above, if possible. After I have received your contestant's information, I will mail to him a copy of the rules and also a study guide from which he may study for the state contest.

Hope to see many of our leaguers at the convention on May 1! Until then, I shall be expecting a letter notifying me of your contestant. May God bless you as you labor to seek "The Kingdom of God First."

Hilda F. Owens, Sword Drill Leader
617 E. Front Street
New Bern, North Carolina

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). What is meant by "feed the church of God"? **—B.M.E., Clifton, New Jersey.**

Answer: In God's economy He has set up a system of stewardship by which all of those who belong to Him have certain responsibilities in reference both to the goods or wealth He has entrusted to our keeping and of the personnel to which and through which everything must be done. God has lacked nothing setting in motion the kind of machinery, set of plans, or whatever we may call it in human terminology by which all needs of everything and everyone may be amply met if only His creatures would obey. There would have been no sin, no sickness, no hardship, and no death had there not been disobedience on Lucifer's part, and there would have come none of these to the Garden of Eden and to the human race and all that pertain to them if Adam and Eve had not disobeyed and we had not disobeyed. Then disobedience is the root of all the evil in, upon, and concerning man. (See Isaiah 14 and Ezekiel 28:14-19. Compare Genesis 3; Revelation 12: 3-9; 13; 20:1-3, 7-15; 21:8; 22:11, 15.)

Now that we who are members of the true church have been born again we would be happy and have all our needs supplied if we were completely obedient to the Word of God; but when we lack in this obedience, this brings hardship to us and other members of the body of Christ. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Corinthians 12:26).

When Jesus was to leave this world by the way of the cross and the tomb, He charged His followers with the responsibility of carrying on as He had done while here and as He had taught them. He spent something like three and one-half years in working with them and in teaching and training them to take over as His disciples, apostles, and ambassadors so that when it was time for Him to leave them they might fill in every detail the purpose for which He had called them. He gave them the teaching, the intelligence, and the commission that would enable them to be instruments in His hands to build His Church and to relay the message in its entirety with its responsibilities to those they should win to Him, and the responsibilities they would have to, in a like manner, pass on to the generation they should win; and this process is to continue until He comes back in the air for His Church. He prayed for the Church in its entirety. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). Paul gave teaching instructions, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).

Jesus made it crystal clear that He would not come in the air for the then living Church until several things had taken place. One was that His Church should be complete as to the number of members; another was that the professed Church or Christendom would become apostate, that a state of chaos would exist in the visible Church or realm of Christian profession, and that there would be such a falling away from truth that the born-again Christian would be persecuted more than the Church has ever been persecuted as a result of its loyalty to Christ and what the Bible teaches. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2); "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4); "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). Knowledge also in the natural realm is to so increase that men are to achieve phenomenal renown in the scientific and technical realm. The mode of travel is to be improved phenomenally so that it will be available to a large measure for those in the average walks of life.

(Continued Next Week)

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GOLDEN RULE WAYS

I want to do to others,
What I'd have them do to me.
For that was what the Christ did
Long years ago, you see.

And I want to be as nearly
As possible like Him,
'Cause that will make my heart fill
With gladness to the brim.
—Selected.

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WHOSE WILL?

Are we truthful in our praying?

Often, we make a choice in our minds, then we piously ask the Lord to choose for us. But we almost dare Him to change our minds. We hope He agrees with us but if He doesn't, we are going to carry about a big pout.

It is not an easy thing to come to the place where we can truthfully say, "Lord, not my will but Yours be done." But it is worth the struggle many times over. — Raymond Rappuhn, in Christian Echoes.

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The ills of our present social order are such that the Christian who refused to interest himself in the mending of them could at best salve his conscience by retiring into a monastery, and the church by withdrawing into the catacombs of a small-scale social order of its own making.—John Baillie.

STORIES —for our— YOUTH

A MOONLIGHT ADVENTURE

GEORGE H. C LEMENT, B.A.

THE two girls giggled. This camping out was such fun! It was only last year that their father bought this large partitioned tent; but every chance they got they went camping. But since they were Christians they made sure that the Lord's Day was really His, and never took excursions that meant absence from the house of God and Sunday School. Their parents had shown them that the Lord expected His people to assemble on His day in a place of worship; and that the notion one hears of "worshiping God in nature" was just an excuse that some folk used to indulge themselves in a lazy Sunday out in the woods, or down by the lake.

The girls had snuggled down in their bunk beds, but their dad's snoring was keeping them awake. The sounds were so unusual that the girls snickered out loudly. Then when they heard their mother whisper, "Stop that snoring!" they were nearly convulsed with laughter. Added to their amusement were the funny noises they heard on the canvas everytime they flashed their lights on the tent walls.

"Don't insects ever go to bed, Ruth?" asked Joyce of her sister.

"Of course they do; only some sleep in the daytime, while others sleep at night," explained Ruth. "These are on the night shift, like so many wild creatures. We and the green plants like the sunlight, but moths and crickets, owls and bats like the night better."

Just then the canvas door in the partition opened and their mother entered. She was smiling, much to the relief of the girls who expected a scolding for whispering so late at night.

"Get over Ruth, and let me in," she said, laughing. "Dad's late trout dinner has got him snoring and tossing so that I give up on sleep. I overheard you mention the night life of insects, and other animals. Let's have some fun. Get your housecoats on and we'll take the flashlights and explore. You'll be surprised at what you'll see out there!"

The first thing that greeted the merry three as they emerged from the tent were the fireflies.

"Mother, is it right that these flashing lights are really signals?" asked Joyce.

"That's what 'bugologists' say," replied her mother. "They claim that the male firefly winks at the female with his light, which says: "I'm looking for you," and the female winks back, "Here I am." You see, girls, moths are guided by scent, and mosquitoes use sound, while fireflies go by sight."

"Would my flashlight fool them, Mother?" asked Ruth.

"Try it and see," suggested their mother. "Count one-two between flashes. You may fool them!"

Sure enough a firefly responded, and when Ruth repeated the signal it flew right down to her hand! They all laughed.

"What makes that light, anyway, Mother?" she asked.

"Well scientists know the chemicals and process, but they are still experimenting to find out more. In fact they are paying children to collect fireflies for this purpose. Perhaps Father can explain this light better than I can."

The girls collected several of the insects in a jar.

"They will stop flashing soon, and then in 24 hours start all over again," explained the girls' mother. "They seem to have a built-in alarm clock which tells them when to get up and when to go to bed, regardless of sunrise or sunset."

"God's world is simply filled with wonders, isn't it, Mother!" exclaimed Joyce, enthusiastically.

"Yes, indeed," agreed her mother, "and it seems to me that no one should appreciate that fact more than His children. David, the shepherd, occupied much of his time, day and night, in enjoying God's handiwork, and writing about what he saw. He wrote, for instance, that the firmament showed God's handiwork"; and she added, "Day unto day uttereth speech, and night unto night sheweth knowledge." We are seeing some of that knowledge tonight, for the intelligence and instincts of all creatures comes from God, originally."

"By the way, Mother," said Ruth, "I read once that these insects are not flies at all, but beetles."

"That's right," agreed her mother. "In fact fireflies when babies are called glowworms."

Just then the three "night explorers" were startled by a yell from the tent.

"Hey! Where is everybody?"

Mother and daughters scrambled back into the tent, laughing. They explained their adventure.

"I see what you've been up to," he said, chuckling. "Those are strange little creatures in that jar! No headlights, but they do have taillights. Reminds me of a silly little jingle I once heard:

"The lightning bug is a wondrous sight,
But I think it has no mind;
It blinks around in the blackest night,
With its headlight on behind!"

Then he explained that their tail contains a fluid called luciferin. "This fluid gives off the light," he explained. "But it uses another chemical called luciferase to switch this light on and off. By breathing in smaller or larger amounts of oxygen it can make the light dim or bright," he said.

"When my work takes me into Virginia in June the trees are simply aglow with these little beetles," he went on. "They look like living Christmas tree lights. They make the dark nights so cheerful as you drive along the highway down there. They sort of remind me of the Christian's life. We are living lights in this sin-darkened world. We are always to let our light shine before men."

"But Father doesn't mean that we are to copy the fireflies by going off and on," explained their mother. "Jesus wants us to have a steady, shining light."

"That's right," agreed their father. "Just as the hymn says: 'Let the lower lights be burning.' Jesus is the great Lighthouse, but we are the lights along the shore to guide people to the Harbor

(continued on page fifteen)

Missions

NORTH CAROLINA CENTRAL CONFERENCE MISSION RALLY

Sunday afternoon, April 4, will be an important day for the Central Conference churches. The pastors and other officials of each church are urged to do the following:

1. Inform your members of the mission work in the Central Conference. Tell them to "let's go to Weldon and Roanoke Rapids and see." Begin making plans for one or two car loads to take the trip, immediately after church service, April 4. Many will bring picnic lunches to the church and eat there, or on the way.

2. Make plans for a special offering for missions, and take the offering with you to the rally. Please don't let money stand in your way. Many churches are regular contributors, and some have made extra large contributions recently; so if your church is one of these, and you can't possibly bring an offering, we want you to be sure to attend. We are deeply grateful for the contributions made by all the churches. Last year all but eight churches in the conference supported our program, and this year two of these have already made contributions.

3. Leave in time to be in Weldon by 2:30 p.m., and there rejoice with this congregation. They have a fine education building, made possible by your contributions. The Rev. Vance Link is pastor.

4. Next, you will be directed to our mission in Roanoke Rapids, at Fifth and Franklin Streets. There you will be greeted by the people and our missionary, the Rev. Noah Brown. You will see the new metal building which has been erected and is now in use. We will have a short rally program and a praise service for blessings received as a result of your faithfulness. The people will serve light refreshments. This rally will get underway at 3:15 and be over in plenty of time for you to be home for supper and evening services at your church.

On behalf of our board, and the other organizations of our denomination whose splendid cooperation has made our efforts possible, I trust each church will be represented. May God's blessings continue to abide with you as you make your plans to attend and to support so that our goal may one day become a reality: "An Original Free Will Baptist Church in Every Town."

Rev. Raymond T. Sasser,
Promotional Secretary—
Treasurer
Tarboro, North Carolina

News Notes

(continued from page seven)

test. One contestant from each intermediate league is urged to compete for the opportunity to represent the district in the state contest on May 1.

Bowen, Evangelist for Shiloh Revival Services

The Rev. C. F. Bowen of Wilson, North Carolina, will conduct revival services at Shiloh Free Will Baptist Church, Belhaven, North Carolina, beginning Monday night, March 29, and continuing through Saturday night, April 3, at 7:30. Special singing will be a feature of each service.

The pastor, the Rev. Horace Medlin, and the members cordially invite everyone to all the services.

Spring Revival Services To Begin at Fremont Chapel

Spring revival services will begin March 29 and continue through April 3 at Fremont Chapel Free Will Baptist Church, Fremont, North Carolina. The Rev. J. W. Everton will be the guest evangelist for the services which will begin at 7:45 p.m. Prayer services will begin at 7:30 p.m.

The pastor, the Rev. Joe Barrow, and the church invite everyone to attend. Special singing will be rendered each evening.

Sidney Church to Observe Youth Sunday

Youth Sunday will be observed at Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, on March 28. Members of the local YFA will be in complete charge of all the morning services. Sunday school will begin at 10 a.m. with Wayne Braddy acting as superintendent. The morning worship will follow at eleven with Marshall Marslender acting as minister. Everyone is cordially in invited to attend.

FOUND OUT

For decades, the stately, imposing buildings of Paris have had a casketygray drabness. Since 1959, however, workmen have ascended metal scaffoldings to sand blast and wash the soot and grime from the ancient buildings and restore them to their former beauty. Visitors to Paris now see a city they have never seen before, a city which De Balzac called the color of cream. Parisian skies are still gray, but there is sunshine in the stones, restored to their initial glory by the cleansing process.

The cleansing of some of the buildings has brought to light things which had long been hidden. For instance, it was discovered that some of the columns of the famed Hotel Crillon were made of wood, cleverly painted to simulate stone. The facade of the Invalides, where Napoleon lies buried, revealed another embarassing surprise. Pockmarked by gunfire during the liberation of Paris, it had been cheaply repaired with cement.

We may be seemingly successful in covering up our sins, but there will come a time when they will surely be uncovered: "In the day when God shall judge the secrets of men by Jesus Christ" (Romans 2:16). Jesus said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matthew 10:26).

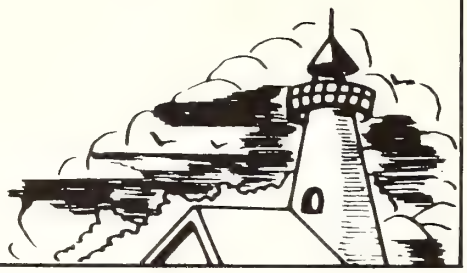
If we want our sins covered, we must uncover them—confess them to God and in repentance turn from them: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13.—W. B. Knight.

O that I could dedicate my all to God! This is all the return I can make Him.—David Brainerd.

St. Claire Bible Class

The Sunday School Lesson

FOR APRIL 4



'WHAT SHALL I DO WITH JESUS?'

Lesson Text: Matthew 27:11-26

Memory Verse: Matthew 27:22

I. INTRODUCTION

When Pilate asked his famous question, he posed a problem nineteen centuries have tried to answer. Christ had been brought before him for his judgment. Pilate was in a dilemma and we can understand why he asked this question. His power and political prestige might depend upon what he did with Jesus.

It was necessary for the Jews to get the Roman governor to sentence Jesus to death. At first they wanted Pilate to confirm their sentence without examination. However, when he refused to comply with their wishes, they made three charges against Jesus. Pilate knew Jesus was innocent, but he was afraid of the Jewish leaders. This is the situation under which Pilate asked this question.

Why does this question of Pilate persist to the present day? Why does the question apply to you and me? This question does not exist in this form with regards to any other personality of history. No one asks us, What will you do with Socrates or Plato? There is no need for raising the question, What shall I do with George Washington or Abraham Lincoln? But the question regarding Jesus is different; everyone must answer it: "What shall I do with Jesus?"

—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. When asked by Pilate, Jesus confirmed the fact that He is the King of the Jews (v. 11).

2. The silence of Jesus when accused showed His magnanimity (vv. 12-14).

3. Pilate marveled at Jesus' refusal to answer His accusers (v. 14).

4. It was customary for the people to choose a prisoner to be released on the feast day (v. 15).

5. Pilate asked the people to choose between Jesus and Barabbas (vv. 16, 17).

6. It is likely that Pilate thought that they would choose to release Jesus since Barabbas was a murderer (vv. 17, 18).

7. Pilate's wife warned him to have nothing to do with the innocent Jesus (v. 19).

8. The leading religionists persuaded the people to ask that Barabbas be released and that Jesus be destroyed (vv. 20-22).

9. Although the people could not name any evil that Jesus had done, they were determined that He should be crucified (v. 23).

10. To gratify the public, Pilate committed one of the blackest sins of all history and then tried to appear innocent (vv. 24-26).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "All the forms of law were outraged and trampled under foot in the proceedings of the trial of Jesus, errors so monstrous and proceedings so flagrant, many have doubted the existence of a trial. The arrest was illegal—his private examination illegal—before Annas or Caiaphas—his indictment illegal, in form, proceedings of the Sanhedrin against him illegal—because conducted at night before offering a sacrifice and on a day preceding Jewish Sabbath, trial illegal because within one day, the execution of condemnation illegal because founded on uncorroborated confession of Himself."—The Lamp, Senior Quarterly (F.W.B.).

2. **Art thou the King of the Jews?**

A more personal question for us is this: Is Christ King of my life?

In a sermon, Charles Haddon Spurgeon preached on the lordship of Christ and the blessedness of our acclaiming Him "King of kings, and Lord of lords." As a visitor was leaving the church, a friend asked him, "What do you think of Spurgeon?" He replied, "During the sermon, I wasn't thinking of Spurgeon. I was thinking of Christ and of my personal need to acclaim Him as did Thomas of old:: 'My Lord and my God!'

Years ago Munkacsy's painting, **Christ Before Pilate,** was on exhibition in Hamilton, Ontario. A godless sailor, in keeping a promise made to his mother, saw the painting. He studied it intently. At intervals, he lowered his head in reverence. As he gazed upon the benign, tender face of the sinless Son of God, the features of his face softened. Tears suffused his eyes. He asked Christ to enter his heart and life. Submissively he said, "Lord, from today I am a changed man. I make Thee my sovereign Lord!"

3. **He answered him never a word.**

Said Dr. William Osler, "To know when to keep silent is one of the finest arts. The atmosphere of life is darkened by murmuring and whispering over the nonessentials, the trifles that are inevitably incident to the hurly-burly of the day's routine. Things cannot always go our way. Learn to accept in silence the minor aggrevations. Cultivate the gift of quietude and consume your own smoke with hard work so that those about you may not be annoyed with the dust and soot of your complaints."

Nothing is opened more often by mistake than the mouth. How deadly to spirituality is the glib tongue: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).

How profoundly did the silences of Jesus speak!

4. **What shall I do . . . with Jesus?**

We cannot be neutral in reference to Jesus: "He that is not with me is against me" (Matthew 12:30).

At the beginning of the century, two young Russian Jews were invited to a noonday service in a Methodist church in New York City. One of them, Abraham Silberstein, accepted the invitation. He heard the Gospel, accepted Christ as his Saviour, and became a missionary to the Jews. The other young man, known later as Leon Trotsky, refused to enter the church. He returned to Russia and dedicated his life to atheistic communism. Ultimately he fell into disfavor with the party, fled to Mexico, and was murdered there in 1940!—Bible Expositor.

5. During the crucifixion, the disciples watched from afar off except for a group of women and John who were close to the cross. Where were they

during the trials? They were evidently scattered among the dense throng gathered before the governor's palace. They had all forsaken Jesus and fled when He was arrested in Gethsemane. John had assisted Peter in gaining entrance to the palace of the high priest to find out what he could as to the course of the trial and the prospects for the future. Peter's bitter tears, after his denials, must have stirred a like reaction in the whole group of disciples as they realized their helplessness and as they mourned their failure to stand firm with Christ in the garden. And yet He had sternly forbidden them to use violence after Peter had struck his rash blow. He had asked the soldiers to permit the disciples to leave the garden in peace. Moreover He had repeatedly told the disciples that it was the will of God for Him to die for the sins of the world. It was all too perplexing and dreadful for them to discuss. They could only wait in dreadful mourning while the end approached. The two disciples on the way to Emmaus on the resurrection morning, spoke of the faith they had in Christ. They had believed that Jesus was the Messiah. But now their hopes were blasted. This must have typified the attitude of the disciples as they found their world crumbling in ruins about them.—Standard Commentary.

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Publish or Perish

(continued from page three)

thought if he preached the message it would be enough. We failed to realize that he was competing with a flood of antichristian literature. The inevitable happened.

What occured in China is happening in other sections of the world. India, Indonesia, Africa and other places are being flooded with literature that is antagonistic to the Gospel. The rising fires of nationalism are being fed with literally tons of printed propaganda. The red man, the yellow man, the black man, the brown man are taught to hate the white man and all that he represents. The missionary's task is becoming more difficult by the hour.

The missionary desperately needs literature. He needs Scripture portions. He needs books, tracts and periodicals geared to the nationals who will read them. The missionary needs a flood of dollars with which to publish. That is the one thing that will most help him do his job today.

The need can be ignored, but the tragic results of such neglect cannot be avoided. It is **publish or perish.**—Author Unknown. (Clipped from "Gospel Herald.")

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THE CHURCH WORLDWIDE

(continued from page five)

Two bills now before the Legislature in Albany would carry out the council's recommendation.

The current "minimum drinking age" in New Yourk State is 18 — and it has caused difficulties for five neighboring states and two Canadian provinces, all of whom bar drinking to those under 21.

Connecticut and New Jersey have urged New York to hike its drinking age, noting that many of their young residents, eighteen through twenty, drive to New York border towns to do their drinking. A heavy traffic toll has resulted.

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Court in Hawaii Rejects Atheist's Suit on 'Pledge'

HONOLULU (EP)—The Baltimore atheist who launched the case resulting in the U. S. Supreme Court ban on prayers and Bible reading in public schools is now urging another battle in Hawaii—but without success.

Mrs. Madalyn Murray lost a suit which sought to prohibit the phrase, "one nation under God," from the Pledge of Allegiance recited in public schools of the 50th state.

The suit was dismissed by Federal Judge Martin Pence who denied a request from Mrs. Murray to have a special three-judge federal court hear the case. She contended that her 11-year-old son, Art, had been compelled to recite the pledge at a school here.

Previously she also filed a similar suit in Maryland on the grounds that the reference to God was "offensive" since her family did not profess a belief in God.

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The Lighted Pathway

(continued from page four)

Then let the people of God rejoice in the loving-kindness of the Lord. They may indeed exult in God, rejoice evermore, and in every thing give thanks.

The child of God can really and truly sing—

"I would not change my blest estate
For all the world calls rich or great;
And while my faith can keep her hold,
I envy not the sinner's gold."

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11).

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Boys' and Girls' Stories

(continued from page twelve)

of Rest. If those lights grow dim through our carelessness, someone will flounder and be lost."

The four happy explorers went back to bed and slept soundly until the warm sun heated the tent, and told them it was time to get up.—My Pleasure.

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A HUMAN BRIDGE

A brilliant Oxford graduate, who went to Africa and died after a year's work, had said: "I think it is with African missions as with the building of a bridge. You know how many stones have to be buried in the earth, out of sight, for a foundation.

"If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, for the final results will be Christian Africa."

Such "unknown" heroes shall yet be "well known" (II Cor. 6:9) in the day of the recompense of the reward.—P. H. Advocate.

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There are only two institutions in society that are of divine origin: the home and the church. The home might be likened to the foundation of a building, and the church to its superstructure. If the foundation of a building be weak, then all of its other members will be unsteady, even unsafe.—Virginia Ely in **Dedication Services for all Occasions** (Fleming H. Revell Company).

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Tomorrow: the biggest labor-saving device ever invented!.—Biblical Recorder.

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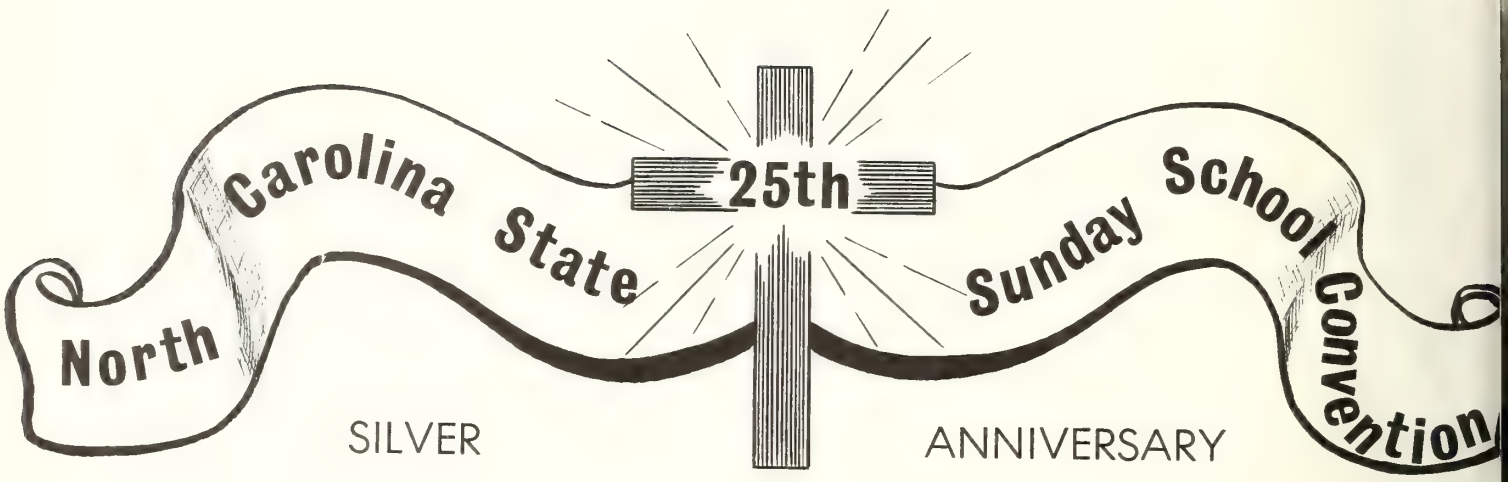

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Ayden, North Carolina, Wednesday, March 31, 1965

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DURHAM, N. C.

DAILY VACATION BIBLE SCHOOL ISSUE

A Ten-Day VBS

In recent years, a change of attitude has developed regarding vacation Bible schools. It has been a switch from the ten-day school to a five-day school. Thus, much of the success and efficiency of vacation Bible school has been lost.

The usual attitude is one of defeatism —"We just can't have a ten-day school." Many excuses can be heard—"It's difficult enough to get teachers for five days, let alone for ten days," some say. "We just don't have the time," others say. The truth of the matter is that any church can have VBS for ten days—if the church wants it.

There is no disputing the fact that much more can be accomplished in ten days. Since all vacation Bible school materials are written for a ten-day school, it would be more practical to get the full benefit of it. It is impossible to do justice to the materials in five days, or in about ten to fifteen hours during a week.

There is, however, a far more important reason than any other for having a ten-day school. It is the need for more biblical training on the part of our youth. In most cases such training is very limited. If the child attends Sunday school each Sunday of the year, he will receive no more than thirty-five or forty hours of training per year. Vacation Bible school can practically double the amount of training, especially a ten-day school lasting three hours each day.

It just doesn't seem right for leaders and teachers in a church to deny the youth the opportunity of the full benefits of vacation Bible school. It is a fact that the children and youth will attend. To them it is a special treat. They look forward to it from year to year. It is, therefore, the responsibility of the church teachers and leaders to offer them the very best.

Why not plan for a ten-day school this year?

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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Editorial—

1965 VBS MATERIALS

For the ninth consecutive year, beginning in 1957, the Free Will Baptist Press announces the publication of vacation Bible school materials for 1965, entitled "The Great Beginning." This series is the first in a cycle covering the entire Bible, the series which began eight years ago and ended last year.

The purpose of "The Great Beginning" is to show that all things were created by God and that His power is always present in the world. This series has its foundation in God's creation of the world and all things in it, man's temptation and fall, man's attempt to adjust to his new situation as a sinful creature in a sinful world, God's destruction of all life on the earth except that which He preserved in the Ark, and man's activity from the time of the flood to the beginning of the Hebrew nation.

The Writers

Most of the credit for the publication of this series should properly be given to the writers. We can truly say that these materials are written by Free Will Baptists for Free Will Baptists. Much credit also is to be given to the editorial staff of the Free Will Baptist Press. It has been the effort of all concerned to make this series doctrinally sound and true to the Bible. The writers are as follows:

Preschool—Mrs. Jane Gainey, daughter of the Rev. N. Bruce Barrow who is manager of the Free Will Baptist Press. Mrs. Gainey is living at Vanceboro, North Carolina.

Primaries—Mrs Minnie Chandler, wife of the Rev. A. B. Chandler of Pinetown, North Carolina.

Juniors—The teacher's manual was written by the Rev. C. H. Overman; the workbook was written by Miss Leah McGlohon.

Intermediates—The Rev. Earl H. Glenn, pastor of Saint Mary's Free Will Baptist Church, New Bern, North Carolina.

Illustrator and music composer—Thomas Manning, illustrator at the Press.

Department Materials

One change has been made in the materials this year. The nursery and beginner materials have been combined into the preschool. This means, of course, that the preschool materials are to be used with both nursery and beginners. Thus, each school would have the ages divided into the two and three year olds for the nursery; ages 4, 5, and preschool 6 for the beginners. The primary ages are 6-8, juniors 9-11, and intermediates, ages 12-15.

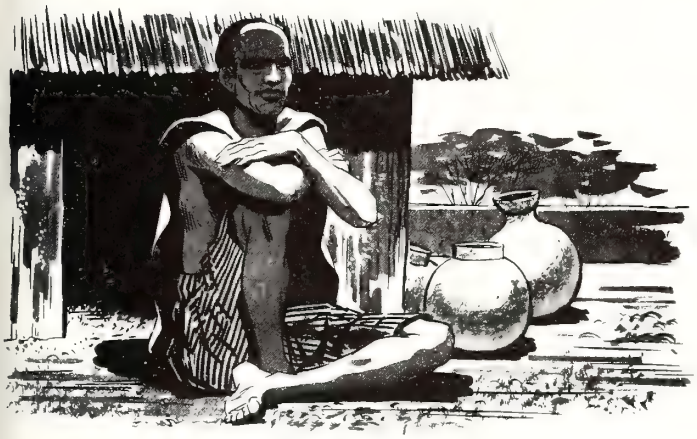
Work packets are provided for the preschool and primary departments. These packets are to be used by the pupil. There is also a teacher's packet for the preschool department. Pupil workbooks are provided for the primaries, juniors, and intermediates.

Projects and crafts are suggested for the three older departments. These may be purchased at the Free Will Baptist Press. They vary in cost, complextiy, and in the time required to make them. They are listed as supplementary materials for the pupils. A songbook is also provided for this series.

The following publicity materials are available: (1) Posters, for your church bulletin board, as well as other public gathering places; (2) handbills to distribute in homes; (3) post cards to be mailed to prospective pupils; (4) headbands to be worn by the pupils; (5) buttons to be worn by the pupils; (6) name tags for pupils during Bible school.

An introductory kit for "The Great Beginning" series is available. The kit includes one copy of each item for each department, as well as the publicity materials listed above. The price of the kit is $4.95.

A FETISHISTIC CHIEF IS CONVERTED



Sleep would not come.

HIS name was Nyamie ("God") but his heart was filled with bitter thoughts. Chief of one of the strongest fetishistic societies in the territory, he had just served a term in prison for the fetishistic slaying of one of his tribesmen.

As he sat under the eaves of his hut one dark night he was suddely startled by someone's singing. Quickly he called to his neighbor to ask what it was. He was told that only recently a man had appeared in their town and had begun to talk about God and what God had done to bring men to eternal life. He also said that a group of men and women had accepted this message, had destroyed their idols, and now were in a little mud church they had built on the edge of the village.

In the days that followed, Nyamie was constantly meeting one or another of this group of Christians who witnessed to the joy that they had found in serving Jesus. Several told him how God had answered their prayers and worked miracles for them. He laughted at them and told them that none was greater than the fetish he worshiped.

One day the chief met the elder of this little group of believers as he was returning from his farm, bubbling over because God had wonderfully wrought for him an answer to prayer. He could not help telling the chief about it.

"If your God is so powerful and hears your prayers," the chief replied, "why don't you ask Him to change my heart?" The elder related the incident to the Christians as they met that evening, and so in earnest prayer they brought the name of this fetishistic chief before the Lord.

Day by day they prayed for him. Soon the old chief could not sleep at night. Little things began to happen, and at every turn he seemed to be reminded of the joy and peace of the children of God. In desperation he consulted his idols. After making a sacrifice of a goat, he took his fortune telling leather thongs and asked them about this way of God. Every time he threw them, the answer came back: "The way is good!" Disgusted, he threw them in a corner and tried to sleep.

But sleep would not come, and all he could think of was the message, "The way is good!" Late that night he crept from his hut and sought the elder and asked him if he had been praying for him. When he was assured that the Christians had been praying for him daily he sank down on his knees and asked the elder to show him the way to the Lord. In the dark of the night, by the light of a flickering kerosene lantern, the arrogant chief of the Tetekpan fetish humbly received the Lord as his Saviour.

The next day, not knowing what had happened in the night, villagers came to have fetishes made as was their custom but the chief told them that he was no longer in that business: he had found a greater God. However, the marks of his fetishistic worship were everywhere. His house was a veritable idol temple: blood sacrifices and chicken feathers stained its walls, and his yard was filled with fetishes of various kinds.

Noticing one day that the villagers were glancing at his fetishes as he talked about God, he made his decision. He called the Christians together and told them he was going all the way with God and asked them to help him make his house and yard as a Christian's place should be. After prayer together they set to work with a will.

They dragged out stacks of fetishes, images, pots of blood, sacks of medicine, and all sorts of strange and filthy-looking objects. They dethroned the human skull from its little altar and scraped the blood and feathers from the walls of his house. It was a great day of victory for all the Christians who sang and clapped their hands when each idol was pulled down. Crowds gathered in fear and awe as the Christians attacked the yard, uprooting fetishistic trees and breaking fetishistic pots.

When the work was done it loked as though a cyclone had passed that way but in the midst of it all, with a smile of heaven upon his face, stood the exfetishistic chief who had said, "If your God is so big, why doesn't He change my heart?" As he gathered the Christians into his house to dedicate it to his Lord, all he could say was, "He is greater than I thought."

As a direct result of his stand and testimony 30 men and women have requested that they be instructed in the things of God. The story of God's wonderful working in the heart of this pagan chief is sweeping the country and convincing many that the Gospel is "the power of God unto salvation."—The Alliance Witness.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

A NOBLE DESIRE

"And there were certain Greeks among them, that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" (John 12:20, 21).

"Sir, we would see Jesus," was the language of certain Gentile proselytes, who had come up to worship at the feast at Jerusalem and who came to Philip and made their desire known. We will strive to point out what this desire implies.

It implies that they had some knowledge of Christ already. They had heard of Him, His name was familiar to them. They had some idea of His teaching as to His relationship with God as His only begotten Son.

Their request also implied an ardent longing that this meager knowledge might be increased. They expressed the desire to "grow in grace, and the knowledge of our Lord and Saviour Jesus Christ." What they knew was insufficient for experimental and practical purposes. It was very limited, and in many things it might be erroneous. A correct view and knowledge of Christ is of the greatest importance. We should know all that it is possible for us to learn about Him. We should know Him in His titles, in His offices, and in His work. But to acquire this important knowledge of Christ we must know Him personally—savingly!

To acquire the desired knowledge of Jesus included the employment of the proper means to increase this knowledge. They came to Philip, "Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus" (v. 22). So we are called upon to "hearken to Jesus," to "come to Him," and to "behold Him." We have His Word where He is revealed to all who will study and believe it. We have His ordinances where He is exhibited to His people. His gospel was given to us that we might publish Him to the world.

It is an interesting study to consider the reasons on which this desire may be grounded. Some want to see Jesus; on account of what may be seen in Him. There is to be seen in Christ what is not to be seen elsewhere. In Christ is to be seen the brightest display of the divine glory. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). The glory of God is exhibited in the works of nature and providence, but in Christ it is concentrated. In Psalm 19:1, the psalmist sang, "The heavens declare the glory of God and the firmament sheweth his handywork," but when ". . . the Word was made flesh, and dwelt among us, (. . . we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." In Christ only can these things be seen! The fullness of the Godhead dwelt in Him bodily.

There is to be seen in Christ the clearest manifestation of the divine perfections. In Him were exhibited boundless knowledge, almighty power, exuberant goodness, unsullied purity, and infinite mercy.

In Christ is to be seen the only mediator between God and man. The sinner's friend, standing between the culprit and the offended Deity, with His hands upon them both. He is the only way to the Father. He is the true ladder, reaching from earth to heaven.

In Christ is to be seen the depository of all spiritual blessings. In Him "all fulness dwells." He is "full of grace and truth." In Him is pardon for the guilty, peace for the unhappy, purity for the defiled, salvation for the lost, and eternal life for all who believe and endure to the end.

When the soul is burdened with a sense of guilt, or when life seems no longer worthwhile, there is no other name that can charm, no other voice that can speak peace, none other who possesses healing virtue. Moses could not satisfy the desire. The prophets could be of no avail. The apostles could not, and cannot, suffice. The desire of the world is, "Sir, we would see Jesus." His grace is sufficient for every need.

Christ is the greatest need of the world in all ages. What would be the Word without Christ? To what avail would prayers and praise be without Him? Without Christ our worship would be cold, shallow, and hollow!

Let us make Him the means of our salvation, the model of our obdience, and the object of our supreme adoration and love.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

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JOHN NEWTON

It was something of a shock to me when one day I discovered that John Newton, author of "How Sweet the Name of Jesus Sounds," "Come, My Soul, Thy Suit Prepare," "Glorious Things of Thee Are Spoken," had run a slave ship but so he most certainly did. And what was worse, it was his habit to read the liturgy on deck at matins and evensong, amid the moans and stench of a doomed humanity boiling up out of the hold. It seemed utterly incredible, intolerable; I didn't want to live with it. So I turned to the story of Newton's life, hoping there were other things about him that might be set down, and I came on the pitiful account of his later struggle to be rid of that vicious self which he had learned increasingly to hate. It was twenty years after he had become a minister of the Church of England that he wrote his hymns and finally, too, his own epitaph:

John Newton, Clerk
Once an Infidle and Libertine,
A servant of slaves in Africa,
Was by the rich mercy of our Lord
and Saviour Jesus Christ
Preserved, Restored, Pardoned,
And appointed to preach the Faith
He had long labored to destroy.

He Speaks From The Cross
Paul Scherer in
(Fleming H. Revell Company)

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American's experiment with government of the people, by the people, and for the people depends not only on constitutional structure and organization but also on the commitment, person to person, that we make to each other. — Religion and American Society.

Poll Shows Anglican Concern over Infant Baptism Rite

LONDON (EP) — On the basis of a poll involving 341 clergymen and 727 laymen, the Church of England Newspaper reported here that it found major concern about the Anglican practice of infant baptism.

While the poll was "nationwide" in the sense that it reached all corners of England, it contained the opinions of only 341 of the 17,000 full-time clergymen in the Church.

The Anglican journal undertook the sampling following the resignation of two pastors in December over the "infant baptism issue" and the announcement by two others that they would not carry out the ceremony in their parishes.

"Deep concern" about the practice of infant baptism in the "secularized" society of the 20th Century was expressed by several Anglican clergymen who attended an ecumenical conference at Swanwick, Derbyshire, in January.

Critics of the present Church of England practice have expressed distress at what they call "the indiscriminate and often almost unmeaning use of baptism." They contend that babies should be named and blessed in Church but only when they are old enough to "know their own minds" should they be baptized.

U. S. S. R. Permits Synagogues to Bake Passover Matzoh

MOSCOW (EP) — Two Moscow synagogues reported they have received Soviet permission to bake and sell matzoh—traditional unleavened bread — for the observance of Passover.

The Maryina Roshcha Synagogue has set up two improvised bakeries in rented suburban houses which have large brick ovens, while the Central Synagogue has a makeshift bakery operating in another suburb.

Most of the Jews bring in their own flour and then pay for labor, rental and other costs involved in baking matzoh. The bread is being produced by the synagogues on a non-profit basis for their own members, for those of the Cherkizovo Synagogue, also in Moscow, and for other Jewish people.

However, observers here said they doubted that enough matzoh would be available for the estimated 500,000 Jews and for those in other parts of Russia. There are about three million Jews in the USSR.

This year Passover—an eight-day period—coincides with the Christian Easter. It begins at sundown, Friday, April 16, which is Good Friday.

Cliff Barrows Named President of World Wide Pictures

Minneapolis, Minn. (EP) — Cliff Barrows, director of music for Evangelist Billy Graham for the past 21 years, was named president of World Wide Pictures, a Hollywood company which is the largest producer and distributor of religious motion pictures in the world.

Dr. Graham, chairman of the board of World Wide Pictures, made the announcement following a recent meeting in Honolulu.

He said that Mr. Barrows would continue as director of music for his Crusades and also as vice-president of The Billy Graham Evangelistic Association. "Cliff Barrows will bring a vision, experience and dedication to the film company that few men have in the field of communication," he said.

Mr. Barrows succeeds Dick Ross, a president of World Wide Pictures since its founding 15 years ago, who resigned to become an independent producer.

Mennonites Ask Exemption from School Attendance Law

TOPEKA, Kans. (EP) — A Mennonite group from Moundridge, Kansas, has objected to legislature which would require school attendance until age 18. They asked the House Education Committee to exempt them on the basis of religious belief.

The Mennonites believe their children should attend school only through the eighth grade and then work on the farm. Later studies are undertaken at home or through correspondence courses.

The current Kansas law requires attendance only through the eighth grade or to age 16. The proposed law would require attendance until 18 or graduation from high school.

L. F. Becker told the committee that leaders of the Mennonite group discourage attendance beyond the eighth grade unless pupils have a special "calling."

Members of their faith, the bearded man quietly explained, came from Europe to seek religious freedom and now lead quiet lives on the farm.

Congressman Asks Investigation of 'Christian Youth Corps'

WASHINGTON, D. C. (EP)—Rep. Richard S. Schweiker (Rep-Pa.) has asked the House Un-American Activities Committee to investigate a St. Petersburg, Flordia, group known as the "Christian Youth Corps."

In remarks before the House Mr. Schweiker said the group has "mailed to college youths a vile anti-Semitic letter seeking to raise an army of hate." He said the letter identified the group's letter as a Colonel Oren F. Potito and a Lieutenant Philip D. Le Bus.

"This so-called Christian Youth Corps goes on at length in its vicious diatribe to make the Jewish religion synonymous with communism and it then urges college students to become 'brother-in-arms,' to equip themselves for 'guerilla warfare operations' by obtaining knives, rifles, 1,000 rounds of ammunition and other war supplies," he said.

"This fanatical group talks hysterically about 'Red hordes that will soon attack the U. S. This extremist group in its hate letters asks 'young Christian Americans of Anglo-Saxon stock to join us in the fight to save our beloved nation from the Jew Communist conspiracy,' " Mr. Schweiker told the committee.

Supreme Court: Conscientious Objector Need Not Believe in God

WASHINGTON, D. C. (EP) — The U.S. Supreme Court ruled unanimously that any person whose beliefs cause him to oppose war can qualify as a conscientious objector. It thus struck down a law which limited qualification to those who profess belief in a Supreme Being.

The historic decision was reached on the test of whether a person's belief occupies a parallel place in the life of him who professes it to that possessed

(continued on page fifteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Ormondsville Church Announces Spring Revival

The Rev. Norman Ard, pastor of Elm Grove church, will be the guest evangelist for revival services at Ormondsville Free Will Baptist Church, Route 1, Ayden,

North Carolina, the week of April 4-10. The pastor, the Rev. Clifton Rice, will assist in the services which will begin each evening at 7:30. Good gospel preaching and special music will be featured in each service.

The pastor and church extend to everyone a cordial invitation to attend these services and be much in prayer for their success.

Pine Level Revival In Progress

Revival services began Sunday night, March 28, at Pine Level, North Carolina, Free Will Baptist Church and will continue throughout the week. The visiting evangelist is the Rev. Joe Ingram, pastor of Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina. The pastor, the Rev. Clyde Cox, is assisting Mr. Ingram in the services which begin each evening at 7:30. You are cordially invited to attend the remainder of these services.

Piney Grove Church to Host Second League Convention

The Second District League Convention of the Central Conference will meet with the Piney Grove Free Will Baptist Church near Greenville, North Carolina, on Saturday night, April 3, at 7:30. The program for the convention is as follows:

Hymn
Prayer
Devotions, Elm Grove Leagues
Chorus Time
Business Session
Sword Drill, Conducted by Miss Leah McGlohon
Special Music, Winterville Leagues
Convention Message, the Rev. L. E. Ballard
Hymn
Benediction

Walter Carter to Conduct Pleasant Plain Revival

Pleasant Plain Free Will Baptist Church near Selma, North Carolina, announces its spring revival for the week of April

5-10, with the Rev. Walter Carter of Rockingham, North Carolina, as the guest speaker.

The pastor, the Rev. N. D. Wiggs, and the church extend a cordial invitation to the public to attend these services.

Mt. Zion Church Announces Revival

The Rev. Walter Sutton, pastor, of Beulaville and Cabin Free Will Baptist Churches in Duplin County, North Carolina, will be the evangelist for revival

services at Mt. Zion Free Will Baptist Church in Onslow County, North Carolina, beginning Monday evening, April 5.

The pastor, the Rev. O. B. Taylor, and the church cordially invite the public to attend these services.

Oak Grove Church Revival, April 19:24

Oak Grove Original Free Will Baptist Church, Route 1, Vanceboro, North Carolina, announces its spring revival for the week of April 19-24. The Rev. N. D. Beaman of Snow Hill, North Carolina, will be the evangelist. The pastor, the Rev. Harry A. Jones, and the church extend a cordial invitation to everyone to attend.

On March 6 the Oak Grove church held its quarterly conference, and on motion three members were added to the board of deacons. This brings the total of deacons to seven. The new deacons are Hubert Cox, Mack Jones, and Charlie Carrow. An ordination service was held for these in the evening service on March 7, with the pastor in charge.

Memorial Chapel Host to Youth Fellowship

The Youth Fellowship of the Second District of the Western Conference will be held at Memorial Chapel Free Will Baptist Church, Middlesex, North Carolina, Saturday night, April 3, at 7:30. Everyone in this district is invited to attend and bring a friend.

Wayne West to Conduct Hickory Grove Revival

Hickory Grove Free Will Baptist Church near Bethel, North Carolina, announces its spring revival for the week of April 5-10 with the Rev. Wayne West, pastor of Bethany church near Winterville, North Carolina, as the guest evangelist. The pastor, the Rev. Hubert Burress, will assist in the services which will begin each evening at 7:45.

The pastor and the church extend a cordial invitation to everyone to attend. A special invitation is extended to any singers or groups of singers to attend and render special music.

Coming Events

March 27, 5 P. M.—Western District Youth Fellowship Convention, First Free Will Baptist Church, Wilson, North Carolina

March 27—Central District YPA and APC Convention at Winterville Free Will Baptist Church, Winterville, North Carolina

March 31—Central District Women's Auxiliary Convention, Marlboro Church, Farmville, North Carolina

April 4—Central Conference Missions Rally and Open House, Community Church, Weldon, North Carolina at 2:30 p.m., and Roanoke Rapids Mission, Roanoke Rapids, North Carolina at 3:15 p.m.

April 7—First Western Auxiliary Convention, Marsh Swamp Free Will Baptist Church, Sims, North Carolina

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 15—Albemarle District Women's Auxiliary Convention, Free Union Will Baptist Church, Beaufort County, North Carolina

April 16—Good Friday

April 18—Easter Sunday

April 22—Twenty-Fifth Annual Session of the State Sunday School Convention, Little Rock Free Will Baptist Church, Lucama, North Carolina

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

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Revival Services at Bethlehem Church

Revival services will be held at Bethlehem Free Will Baptist Church near Chinquapin, North Carolina, April 12-16 at 7:30 p.m. The Reverend [illegible] Wilson of Winterville will be the guest evangelist. Everyone is invited to attend these services.

Weekend Revival Services To Be Held at Casey's Chapel

The Reverend Jack Ward will be the evangelist for weekend revival services to be held at Casey's Chapel Free Will Baptist Church near Goldsboro, North Carolina, April 21-24. The church invites the public to attend these services which begin each evening at 7:30.

When growth—is it getting bigger or getting better? When is good standard of living more things to consume or better things to appreciate and enjoy? Which is the better use of the moon—to shine with a rocket or just to look at it? Where are the frontiers of human enterprise? Should people sit and dream, advance outward or sometimes inward?—Robert Redfield.

There is a certain point beyond which we can receive Christ as Saviour without receiving him as Lord. You cannot receive Christ in one and deny — Martin Lloyd — Jones of Westminster Chapel, London.

CRAGMONT ASSEMBLY, INC.

Black Mountain, North Carolina

SUMMER SCHEDULE FOR 1966

May 15—June 13. Open for guests or groups.

June 14-19. General Youth Conference sponsored by the North Carolina Free Will Baptist Sunday School Convention. The Rev. J. E. Ballard, Registrar, 1205 South Washington Street, Greenville, North Carolina.

June 21-25. Ministers' Conference. For information write the Rev. David Hensley, 303 Meade Street, Greenville, North Carolina.

June 28—July 3. Free Will Baptist League Encampment sponsored by the North Carolina Free Will Baptist League State Convention. The Rev. Norman Ard, Registrar, Route 1, Ayden, North Carolina.

July 5-10. Youth Premier Conference sponsored by the Youth Department of the North Carolina State Women's Auxiliary Convention. Mrs. David Hensley, Registrar, 303 Meade Street, Greenville, North Carolina.

July 11—August 1. Open for guests or groups.

August 2-7. Young People's Bible Conference sponsored by the North Carolina Free Will Baptist Sunday School Convention. The Rev. J. E. Ballard, Registrar (address above).

August 8-14. Open for guests or groups.

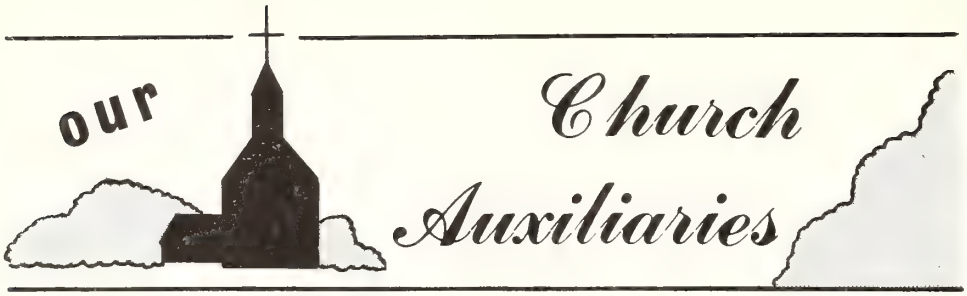
August 15-21. Women's Auxiliary Conference. Mrs. J. C. Wave, Registrar, Snow Hill, North Carolina.

August 23-28. Family Week. For information write Mr. Fountain Taylor, Rutherfordton, North Carolina.

August 29—September 30. Open for guests or groups.

For reservation during open periods write to Cragmont Assembly, Inc., Route 1, Black Mountain, North Carolina, or contact the managers.

The Rev. and Mrs. J. E. Ballard, Co-Managers



MARSH SWAMP TO HOST WESTERN DISTRICT AUXILIARY CONVENTION

The Western District Woman's Auxiliary Convention will convene with the Marsh Swamp Free Will Baptist Church, Sims, North Carolina, on Wednesday, April 7, 1965. The theme for the convention will be "Knowing Christ Better." The Scripture is taken from Ephesians 3:19: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness or God." The music director for the convention will be the Rev. Clyde Cox with Mrs. Abner Miller at the piano. The scheduled program is as follows:

Morning Session

9:15—Registration
9:45—Hymn, "O Zion, Haste"
—Devotions, Mrs. W. L. Bennett
—Welcome, Mrs. Bobby Sid Boyette
—Response, Mrs. Roland Cherry
—Recognition of Visitors
—President's Remarks
—Appointment of Committees
10:20—Mission Challenge, Mrs. Paul Thompson
10:30—Hymn, "If Jesus Goes With Me"
10:35—Benevolence Challenge, Mrs. Linwood Scott
10:40—Study Course Challenge, Mrs. Clement Sullivan
10:45—Youth Chairman's Report, Mrs. D. W. Hansley
10:55—Special Music, Stoney Creek Auxiliary
11:00—Declamations
11:20—Offering
11:30—Convention Message, the Rev. C. F. Bowen
12:00—Lunch

Afternoon Session

1:00—Hymn, "O Zion, Haste"
1:05—Essays
1:25—Special Music
1:30—Enlistment Chairman's Report, Mrs. Harvey Pittman
1:35—Field Secretary's Report, Mrs. Hardy Talton
1:40—Secretary's Report, Mrs. L. A. Boyette Jr.
—Treasurer's Report, Mrs. B. L. Godwin
—Reports of Committees
—Appointment of Delegates
2:20—Hymn, "The Light of the World Is Jesus"
2:25—Cragmont Woman's Conference News
2:35—Memorial Service, Mrs. Linwood Jacobs
2:45—Benediction

EASTERN DISTRICT YOUTH CONVENTION

The Eastern North Carolina Youth Convention was held on March 20, 1965, at Saint Mary's Free Will Baptist Church, New Bern, North Carolina. Theme for the convention was "Training and Educating Our Youth in Truth." The Scripture was Ecclesiastes 12:1 and 2 Timothy 2:15. There were approximately 350 present with twenty-six groups represented.

The highlight of the convention was the essay and declamation contests. The winners were as follows:

YFA declamation winner, Brenda Jenkins of Saint Mary's church; Paulette Griffin of Sandy Plain church, runner-up.

AFC declamation winner, Ada Welton, Saint Mary's church; Teresa Edwards, Saints Delight church, runner-up.

YFA essay winner, Paulette Griffin, Sandy Plain church; Deborah Cottle, Crab Point church, second place winner.

AFC essay winner, Peggy Kettrell, Crab Point church; Nancy Houston, Sandy Plain church, second place winner; Tommy Evans, Saint Mary's church, third place winner.

Sandra Anthony of Saints Delight church was the winner of the Paul Palmer Society award.

EASTERN DISTRICT CONVENTION

The ladies of the Eastern District Woman's Auxiliary Convention met at Bethel Free Will Baptist Church in Whortonsville, North Carolina, March 25. It was a rainy day, but the meeting was well attended. The theme for the day was "Publish Glad Tidings." The Scripture verses were taken from Isaiah 52:7 and Acts 1:8.

Glad tidings were brought to the ladies from the various denominational agencies. This was followed with reports from the various chairmen of the district auxiliary convention.

Mrs. R. L. Jackson and the Rev. Allen Bryan brought tidings from the mission work. Later in the day Mrs. Rodriguez and the Rev. James E. Timmons truly brought glad tidings to the ladies directly from the mission field. Mrs. Rodriguez spoke to the ladies in Spanish as Mr. Timmons interpreted her message in English.

Declamations were given by the winners of the AFC and the YFA of the eastern district. Both winners presented their declamations well.

The convention was a blessing and a challenge to all who attended.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptist Church met at the home of Mrs. Dorothea Lawrence on February 28 with nine members and four visitors present. The meeting was called to order by the president, Mrs. Emily Gillikin. The group sang "Saved by Grace," and the president read the Scripture taken from John 14:1-4. The program topic, "That Man Might Live Above," was presented by Mrs. Janet Cannon, Mrs. Lela Golden, and Mrs. Agnes Baker. A prayer for the sick and shut-ins was offered by Mrs. Golden. A solo, "Watch What Your Tongue and Hands Do," was beautifully rendered by Sherlyn Lynn Lawrence. Following the business session the meeting closed with prayer.

During the social hour the hostess served finger sandwiches, peanuts, strawberry cake, and Hawaiian punch. The April meeting will meet in the home of Mrs. Joe Cannon.

Nashville, N. C. — The Woman's Auxiliary of Mount Zion Free Will Baptist Church met at the church on February 22 for a study course on the "Manual of

the Woman's Auxiliary." The auxiliary from Free Union church of Spring Hope joined the group for this study. Both auxiliaries were very much inspired by the study as taught by the Rev. and Mrs. C. F. Bowen of Wilson, North Carolina.

The meeting opened with the singing of the auxiliary hymn, "In the Service of the King." This was followed with Mr. Bowen defining the emblem and the colors of the auxiliary. By the use of a spiral, he illustrated how a church or an auxiliary turning in the right direction can flourish for the service of God; but by turning in the wrong direction they will come to a standstill and become stagnant. Mrs. Bowen taught the remainder of the course, pointing out many interesting ideas that each auxiliary could profit by if applied properly. A variety in preparing study courses, ways of keeping members and visitors interested, and ways of getting and keeping children interested in the YFA, AFC, and Cherub groups were a few of the ideas given.

After the study everyone enjoyed coffee and doughnuts during the fellowship hour.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Free Will Baptist Church met on Tuesday night, February 23, in the church recreation hall. Mrs. Theodore West and Mrs. Milliard Holland served as hostesses to the twenty members present. The meeting was called to order by the president and the group joined in the singing of "We'll Work Till Jesus Comes." Deborah Tew read for the devotional Matthew 28:18-20 and led in the praying of the Lord's Prayer.

During the business session the roll was called and the minutes read and approved. The offering was taken, and the treasurer's report was given. Mrs. Gusta Carroll made an up-to-date report of the work in the kitchen. A report was made of the executive committee meeting, and each item was discussed separately. Dixie Honeycutt stated that the YFA was making plans to sell dish cloths and to have a pizza party in the church recreation hall March 13 to help increase its treasury. Elgree Faircloth reported that the work with the AFC was progressing. It is making plans to have a chicken stew on March 4 in the recreation hall.

A very interesting program was given by Mesdames Berline Brandon, Sulie Spell, Dixie Honeycutt, Selma Tew, and Mary Barefoot. Mrs. Honeycutt sang a beautiful solo, "Speak to My Heart." Mrs. Annie Lou Tew dismissed the group with prayer.

The hostesses served cokes, cookies, and potato chips.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Eva Worthington for its February meeting. The president, Mrs. Stella Worthington, opened the meeting and the group sang "We've a Story to Tell to the Nation." Mrs. Betty Wade offered the opening prayer, followed with the president's reading Matthew 28:18-20.

During the business period the roll was called with thirteen members and two visitors present. The minutes were read and the treasurer's report given. A motion was carried to let the YFA members sell the plates with the picture of the church on them. It was also voted to send flowers to the mother or father of an auxiliary member at the time of death.

The program, "Proclaim to Every People," was given by Mrs. Edna Latham. The group joined together in singing "O Zion, Haste," and Mrs. Stella Worthington dismissed the meeting with prayer.

Delicious refreshments were served by the hostess during the social hour.

'CRISIS IN WORLD SCRIPTURE CIRCULATION'

A worldwide survey of Bible distribution released today by The American Bible Society estimated that one half of the Christian homes in the world have no Bible of their own.

Further, 7 out of 8 Christians in the world do not possess a New Testament, the survey said.

The American Bible Society said it is sending copies of the 24-page pamphlet survey to the top executives of each of the 68 denominations represented at the Society's 1964 Advisory Council annual meeting. The Society, preparing to celebrate its 150th Anniversary May 8, 1966, is aiming to increase its own distribution of Scriptures from approximately 40 million in 1964 to 75 million in the 150th Anniversary Year.

"Scripture circulation is not an end in itself, but a means to an end," cautions the survey, which was done by Dr. S. P. Raju for the United Bible Societies in 1964.

"We should remind ourselves that the ultimate objective is not accelerating Scripture circulation, nor accelerating self-support, but accelerating a world awakening for bringing God as revealed in the Bible into the total life and economics of the world.

"The biggest need of the modern age is to bring God and the Bible from the churches on Sundays into the world's business places on weekdays."

While 1,200,000,000 Scriptures have been distributed in all continents since the first Bible Society was formed in 1804, it is estimated that only 150,000,000 Scriptures are currently in circulation. This is computed by giving a life of 15 years to a Bible, 10 years to a Testament, 2 years to a Portion and 1 year to a Selection of the Bible. These lives are based on durability of paper, printing, binding, climate, care of the reader.

Since the ultimate goal of the churches and Bible Societies is to provide at least one Scripture for every individual, then the circulation of only 150 million Scriptures in a world population of 3 billion creates a deficit of 2.85 billion.

If Bible distribution is maintained at the 1962 pace of 51 million Scriptures, time required to reach the ultimate goal would be 60 years—assuming no natural increase in the population and that printed Scriptures used every day would last that long.

"Actually," says the survey, "the population of the world at present is showing a trend of doubling itself in 40 years. This rate may increase later. Then, printed Scriptures meant to be used every day, cannot last for more than a few years.

"That is the crisis in world Scripture circulation."

To deal with the crisis, the survey proposes more effective research, planning, communication, financing and distribution by the national Bible Societies working with the churches.

The survey rates only North America and Latin America as "progressing" toward the ultimate goals of the United Bible Societies with a chance of attaining the objective of a Scripture for every individual within 20 years. Australasia is rated "fair" and the rest of the world "slow" to "neglected" and the world averages as "slow." — (American Bible Society News Release)

NOTES AND QUOTES

By J. C. Griffin

Today we quote a tract by Dr. William R. Bright, who is president of Campus Crusade for Christ International, which he founded in 1951.

A PLEA FOR HONESTY

Do you make important decisions without considering the facts? For example, do you regard yourself a Christian even though you do not understand or accept even the basic elements of Christianity? Even worse, do you categorically reject the Christian concept of God and the Bible as His authentic communication to man without seriously examining the evidence?

A famous scholar, who for more than forty years had denied the deity of Christ, recently said, "No one can honestly consider the overwhelming evidence proving the deity of Jesus Christ without becoming a Christian." Having carefully investigated the birth, life, teachings, miracles, death, resurrection and continuing influence of Jesus of Nazareth, he confessed that there is no other consistent choice. After nearly a lifetime of agnosticism and even antagonism toward Christianity, he became a devout follower of Christ.

C. S. Lewis, late Professor at Cambridge University, another who was for many years a vocal agnostic, is now an effective follower of Christ, and has written several convincing books advocating belief in Jesus Christ as the only Saviour and Lord. He makes this statement: "A man who was merely a man and said the sort of things Jesus said wouldn't be a great moral teacher. He would either be a lunatic on the level with a man who says he's a poached egg, or else he would be the devil of hell you must take your choice. Either this was and is the Son of God, or else a mad man or something worse. You can shut Him up for a demon; or you can fall at His feet and call Him Lord and God. But don't come up with any patronizing nonsence about His being a great moral teacher. He hasn't left that alternative open to us." There are hundreds of such stories that could be told.

For many years it has been my privilege to speak to thousands of students as I visit approximately fifty campuses each year. Students and professors alike have come for spiritual counsel.

During these years I have not met one person who, to my knowledge, has rejected Jesus Christ as the Son of God and the Saviour of men for intellectual reasons alone. Of course, there are many "intellectual smoke screens" designed to obscure the real issue which is often stated, "Becoming a Christian involves certain moral responsibilities which I am not ready to accept."

Many professors and students who say they cannot believe in the Bible and the basic tenets of Christianity are inferring that they are "too intelligent to believe such nonsence" and yet are embarrassed by the simplest questions regarding them. All too often, the so-called skeptics are merely parroting what someone else has told them, without personally reading the Bible and evaluating the many evidences.

Our challenge to you, then, is to consider, in all fairness, the claims Jesus Christ has made upon our lives. It is not our intent to promote religion as such, but rather to introduce men and women to this Person whose influence has changed the whole course of history.

No scientist would be worthy of the name, who, ignoring the facts, entered into a laboratory experiment for the purpose of gaining information to support his preconceived ideas. It is our purpose to acquaint you with the facts and to invite you to enter into a great experiment with God. Read the Gospel of John in the New Testament one hour every day for a month. Read with an open mind and a prayerful heart. You may wish to pray something like this each time you read: " God, if you exist, I want to know you. If you have a plan for my life, I want to know and follow that plan. I am aware of a need in my life. If you can forgive my sins and meet my needs, I want your help. If you actually interrupted history and revealed yourself to man in Jesus Christ, I want to know Him personally."

If the teaching of the Bible is true, what man does with Christ in this life determines his eternal destiny. Contrary to all expectations, let us suppose you conclude that, for you, the Bible is not true and the claims of Christ are false. What have you lost? Nothing. You have invested thirty profitable hours reading the world's best seller, about the most unique Person of history. Quite obviously, in performing this experiment, you have everything to gain and nothing to lose.—From a tract by American Tract Society.

'THE GREAT BEGINNING'

1965 VBS

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For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Beginning" order blank, or order your introductory kit today. Price of Kit, $4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). What is meant by "feed the church of God?" **—B.M.EE., Clifton, New Jersey.**

(Continued From Last Week)

Jesus predicted that such as this would cause the professed followers to turn to and trust in or depend upon methods, human know-how, and wealth instead of God. The feeding of the sheep which in this age is the church of God should, as in Old Testament times, be done by men, those that He chose for this purpose. Now as we compare these of the church, note that the psalmist regarded God as his able Shepherd: "The LORD is my shepherd I shall not want" (Psalm 23:1); and that God considers the Old Testament leaders as His tender shepherds: "And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them" (Ezekiel 37:24).

Furthermore, God tells us in the Old Testament that He will punish the shepherd who fails to carry out His orders in exercising proper care in behalf of His sheep. "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zechariah 11:17). "Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock. . . . Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them" (Ezekiel 34:3, 10).

Because the kings and princes that served with them, who were descendants of Judah, and the priests with their assistants, who were descendants of Levi, failed to do their duty, God threatened them, calling them His shepherds and saying that He would replace them with David's descendant. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ezekiel 34:23); "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever" (Ezekiel 37:25); "But they shall serve the LORD their God, and David their king, whom I will raise up unto them" (Jeremiah 30:9).

Mary, Jesus' mother, was a descendant of David, but not of Solomon and his descendants, but of Nathan as seen in Luke 3:31; so Jesus is to be the shepherd that will obey. We are His under shepherds and as it was the duty of the leaders, both princes and Levites, to do all the 23rd Psalm says the Lord will do; so it is our duty in the church age to do all for the church, its potentials and possibilities, and attend its duties that this Psalm says God will do for those whom he shepherds. He told us how to do this: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost, part of the earth" (Acts 1:8); "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be damned" (Mark 16:15, 16); "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2). (See Isaiah 13:14; 53:7; Micah 2:12; Matthew 9:36; 10:16; Acts 8:32; 1 Peter 2:25; 2 Samuel 7:8; and Psalm 78:70.)

Jesus told Peter, the spokesman for the followers at that time, to feed His sheep, "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thy me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep" (John 21:16, 17). He also spoke of other sheep, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). We the under shepherds feed them by preaching to them and teaching them the Word of God. It does all, when faithfully lived and proclaimed, that saint and sinner needs.

The following comment on Acts 20:20 may be found on Page 4 in the the January (1963) issue of **Our Jewish Hope:** "The Lord Jesus Christ has purchased His church with His own precious blood which He shed on the cross. The church is not a visible organization, but is made up of all true believers everywhere. It is a blood relationship, with Christ as the head and believers as the body (1 Corinthians 12:27; Ephesians 1:22, 23). We are to nourish one another from the Word of God (Ephesians 5:19, 20)."

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LICENSE TO GRIPE

"A Gripe Card" has been suggested by the pastor of an Ohio Methodist church. Properly filled out, it entitles the bearer to gripe about his church. The card says:

1. I attend all the regular and special services of my church.
2. I pray every day for my church and pastor.
3. I volunteer, for gladly accept and enthusiastically carry out all jobs and offices I have in my church's program!
4. I give at least a tithe of my income to my church.

Any member who gives an affirmative answer to all four can gripe.—The Biblical Recorder.

✠

We turn some of the best people away from (the church) because our one concern seems to be to get as many as possible in.—P. T. Forsyth.

STORIES —for our— YOUTH

FOR ONE ANOTHER

Mont Hurst

JEANNIE sat by the window and looked out at the rain. She felt downcast. Usually, on a rainy day, she and June would be playing together in her home or in June's. They had been good friends for a long time, but June had changed lately.

June had spent six months in the big city with her grandfather and grandmother who were very rich. When she came back to the little country town, she seemed to be unhappy. She didn't care much about playing with Jeannie any more. It made Jeannie feel badly.

It had been a week since Jeannie had been with June. It was when they met on the way to school. After that, it seemed like June avoided meeting her.

"Mother, I think June is being horrid, treating me like she does!" exclaimed Jeannie with tears in her eyes.

"Now, you mustn't take it that way," said her mother as she kisesd Jeannie. "June saw another kind of life in the big city and when she came back here, she was upset and disturbed. She thinks she doesn't like it here any more. And, of course, that includes the people here. We must forgive her."

"Oh, she doesn't deserve to be forgiven," said Jeannie. "She has no reason to treat her friends the way she does! I don't care if she never speaks to me again. I'm not going to be the first one to speak!"

"You don't sound much like my little Christian girl, talking that way," said her mother very softly.

Jeannie felt terrible. She was angry with June. She'd show her how to snub someone!

The rain had stopped and the sun was shining. It loked like the rain was over.

"Jeannie," Mother called, "I want you to go to the store and get me a few things for dinner. Be sure to put on your raincoat and rubber boots and take an umbrella. It may start raining again.

Jeannie got ready in a hurry. As she was getting ready, she thought of the words she had said about June, and she felt ashamed of herself. She suddenly realized that she should be praying for June.

It didn't take long for Jeannie to get to the store. She got the bread and the can of corn and the tomatoes. As the grocer was putting them into a sack, the rain started coming down again. Jeannie was glad she was protected against it.

As she went to the door, whom should she see standing under the awning in front but June! And June didn't have a raincoat or umbrella.

Jeannie prayed that June would be friendly once more. She asked the Lord to forgive her for the mean things she had been saying about June.

"Hello, June!" said Jeannie. "Let's go home."

"I don't have any protection against the rain," said June.

"Oh, you may use my umbrella. I have my raincoat and boots and I won't get wet. I'll just put this sack under my raincoat. Here, take the umbrella!" said Jeannie.

"Well—all right," said June. "It's nice of you. Let's go home!"

They didn't say anything at first. But finally June told Jeannie she hadn't been feeling well since coming home from the city and that she was sorry she had treated her the way she did. She asked Jeannie's forgiveness.

"Oh, that's all right. I'll forgive you if you'll forgive me," said Jeannie. "You see, I have been thinking and saying bad things about you, when I should have been forgiving you. I'm glad I met you in the rain. I prayed that we would be good friends again."

"I'm sorry for the way I have been acting. I don't know what got into me. I guess I don't want to be a city girl after all. This is a nice little town with nice people. I'm glad you are my friend," said June.

"And I'm glad you are mine," replied Jeannie. "Friends always smooth out their differences. They wouldn't be real friends, if they didn't."

"That is right!" said June.—Gospel Herald.

✠

"YOU UNHAPPY?"

BOYS and girls, can we ever make God happy or unhappy by what we do? Can we ever make Him feel sad?

Well, I do not know enough about God to answer such questions. But I do know that we can please Him. I do know that we can do things which will make Him be glad.

Don't you remember how the Lord Jesus said, "I do always those things that please him" (John 8:29)?

If we love somebody very, very much we always try to do things that will please that person, don't we?

Once there was a little girl who wanted very, very much to please her father. He was a preacher who was visiting different homes. He was just coming to our home when the little girl had a little talk with her daddy.

He said to her, "I'm going to be pretty unhappy if you ask for anything at the Jones' house." It seems as if she had asked for a piece of cake at the home they had just visited.

When she got to our home Mrs. Jones brought some chocolate candy which the little girl took.

At the door, just as she was leaving our house with her father, she looked up at him (she was a little girl of only about three, and he was a very tall man) and asked, "You unhappy?"

You see she hadn't really asked for the candy, but she did not want to do those things which would not please her father.

You and I should always be that careful. You and I should always want to please God. He loves to give us good things, to give us those things which will be good for us. But sometimes He warns us about things which would hurt us.

If the Lord Jesus, who is God's only Son, was careful to do what His Father

(continued on page fifteen)

Christian Education

COLLEGE DELEGATES TO CHINA CONFERENCE

Four students and Professor Donald E. Becker from Mount Olive College, Mount Olive, North Carolina, left Thursday, March 25, for a trip to Harvard University at Cambridge, Massachusetts, to attend the second annual China Conference sponsored by the Collegiate Council for the United Nations. Delegates were chosen by agreement of the social studies faculty.

In the above picture are Lorena Moseley of Winterville, William Wyatt of Goldsboro, Mr. Becker, Susie Francis, and Lynn Odom of Mount Olive.

The conference is designed to stimulate interest on the part of students and faculty members in China and her position in world affairs. Prominent scholars, newsmen, and diplomats will lecture and lead discussion groups. Registration is on March 26 and the conference ends on March 28. The delegates will return to Mount Olive on March 29.

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Revelation is always given us through events; yet not through all events, but only through such as men are enabled by the Spirit of God to apprehend and receive its revelatory power.—John Baillie.

COLLEGE CHORUS PRESENTS PROGRAMS

The Mount Olive College Chorus will continue its spring tour on Sunday, April 4, with two programs. At 3:30 p.m. the chorus will present its hour-long program of church music at Holly Springs Free Will Baptist Church near Newport, North Carolina; and at 7:30 p.m. the program will be given at Saint Mary's Free Will Baptist Church in New Bern, North Carolina.

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CHURCH TO OBSERVE COLLEGE DAY

New Bethlehem Free Will Baptist Church near Vanceboro, North Carolina, will observe Sunday, April 4, as "Mount Olive College Day," the Rev. Graham Lane, pastor, has announced. President W. Burkette Raper of the college will speak at the morning worship service.

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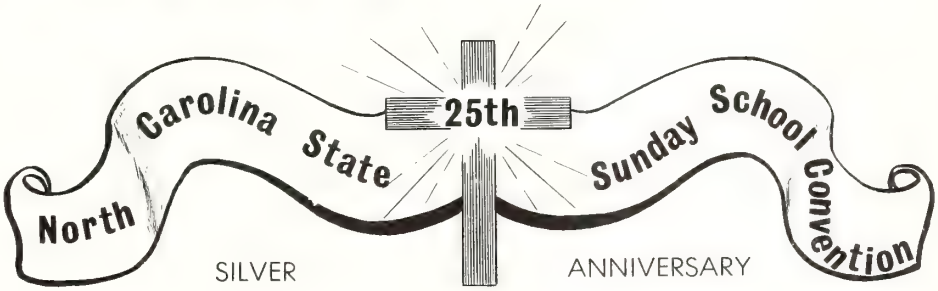
To succeed is easier than to make alibis for failure.—Biblical Recorder.



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BE SURE TO ATTEND THIS CONVENTION!

St. Claire Bible Class

The Sunday School Lesson

FOR APRIL 11

THE MEANING OF THE CROSS

Lesson Text: Matthew 27:33-50

Memory Verse: Romans 5:8

I. INTRODUCTION

No words in any language can adequately describe the meaning of the Cross. The Gospel writers describe the events pertaining to it in great detail. The other New Testament books expound on its greatness and meaning to the world. In writing to the Corinthians, Paul stated: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God" (1 Corinthians 1:17, 18). Concerning his preaching in Corinth, he wrote: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2).

In the Book of Colossians we read: "For it pleased the Father that in him should all fulness dwell; And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Colossians 1:19, 20).

Isaac Watts, the hymn writer, expresses in a measure what the Cross means in the hymn, "When I Survey the Wondrous Cross":

When I survey the wondrous cross,
  On which the Prince of glory died,
My riches gain I count but loss,
  And pour contempt on all my pride.

Forbid it, Lord! that I should boast,
  Save in the death of Christ my God:
All the vain things that charm me most,
  I sacrifice them to His blood.

See, from His head, His hands, His feet,
  Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
  Or thorns compose so rich a crown?

Were the whole realm of nature mine,
  That were a present far too small;
Love so amazing, so divine,
  Demands my soul, my life, my all.
—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Jesus was crucified at Calvary, perhaps the place where public executions occurred (v. 33).

2. Jesus refused the potion that was commonly given to those who were about to be executed, choosing thereby to tread the winepress alone (v. 34).

3. While the Son of God suffered for sinners, the soldiers gambled for the only property He had—His seamless robe (v. 35).

4. An inscription was placed over the head of Jesus to denote why He was being executed (v. 37).

5. Jesus was crucified between two thieves, thus numbering Him with the transgressors and signifying that the Jews considered Him to be the worst of the three (v. 38).

6. Many of those who passed by, as well as the majority of those present at the execution, reviled Jesus (vv. 39-44).

7. There was a supernatural darkness over the land from 12:00-3:00 (v. 45).

8. The Father forsook and penalized Jesus as He suffered for sinners (v. 46).

9. There were mixed emotions as Jesus cried out to the Father (vv. 47-49).

10. Jesus voluntarily dismissed His soul, proving that man could not take His life (v. 50).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. " 'They crucified him' — the most tragic three words in history! As we face the troubles and persecutions of daily life, let us remember how he suffered for us! Repeating an oft-told story, a minister was in his study one day, when one of the leading men of the congregation burst in. It was during World War II. In the man's hand was a telegram with the tragic words beginning, 'We regret to inform you—.' Throwing the telegram on the minister's desk the man cried, 'You preach to us of God, a loving God who watches over His children. Where was God when my boy was killed?' The minister gazed at him in silence for a moment, asked him to be seated, and replied: 'My dear brother, don't blame God. He loves us. When your son died, God was in the same place that He was in when His own Son was slain on the cross for you and me. We are not to blame God, but lay the blame at the door of sin and Satan.' "—Selected.

2. The very taunts and jeers of the enemies of Christ, as He was dying on the cross, underscore the great doctrines of the Christian religion. They went to the very heart of Jesus' claims and to the basic structure of the gospel. They used the Messianic title, "King of Israel" instead of, "Christ." They may have been led to do this by the hated inscription which stared them in the face. And this inscription, in turn, had arisen out of one of the basic charges the enemies of Jesus had made at the trials.

The precise term, "the Son of God," was a choice trunt in their minds. Their shouts of ridicule have become a most powerful weapon to repel the attacks of unbelievers who try to dissect the Gospel narratives and charge that Jesus never claimed to be the Son of God. But the unbelievers cannot accomplish this objective merely by discarding the Gospel of John and cutting out the scene of the good confession at Ceasarea Philippi. The fact that Jesus is the Son of God is the central proposition of the Christian religion and is woven as a thread through the warp and woof of the Old and New Testament. His divinity stands out with startling distinctness in the prophets as in the writings of the apostles. It is such an integral part of the actual history of what happened in the life of Christ that it cannot be extracted without destroying the entire fabric. The charge upon which He was sentenced to death by the Jewish high priest and Sanhedrin finally came out in the last trial before Pilate. "The good confession before Pontius Pilate" is a declaration of the unshakeable historic foundation of the facts of the gospel.

As they walked back and forth before the cross, the wicked leaders of the nations tried to vent their spleen upon Christ in order to influence the people against Him, but their declarations and charges underscore in a marvelous fashion the historic verity of the inspired narratives upon which our knowledge of Jesus rests.—Standard Commentary.

3. Golgotha . . . a place of a skull.

Luke designated the place where Jesus was crucified as Calvary, from the Greek word, Kranion, which means skull. The place was elevated and probably the terrain resembled a huge skull—hence it name, "the place of a skull." One has a mingled feeling of uncanniness and reverential awe as he gazes at the picture, Gordon's Calvary ,so skull-like it is in appearance!

Jesus was crucified on a cross between two thieves. He was crucified outside the city, by a crossroads so racially and linguistically diverse that it was necessary to write the charge against Him in Hebrew, Latin and Greek. It was a place where vulgarians talked obscenities, thieves cursed and blasphemed, and soldiers gambled. The Saviour died that this sordid, sin-sodden condition might be changed. Christ's followers cannot fulfill their divinely-apportioned mission except by living a crucified life and ministering where slaves to sin, greed and lust abound, whether among the affluent elite or on the skid rows among the degraded down-and-outers.

And sitting down they watched Him there.

Do-nothingism is the bane of human existence. Edmund Burke said that the only thing necessary for the triumph of evil is for good men to do nothing about it. To be indifferent toward our fellow creatures is the essence of inhumanity. How culpable and cowardly we are when we are silent in reference to evil and fail to identify ourselves with the good, just and right!

During one of the Italian wars, recruiting officers came to a small town. Men and boys of all ages were recruited, and they joined in a parade, armed with swords, guns and sticks. An old lady was so stirred by the spectacle that she shouldered her broom and fell in line! Proudly she marched along. Onlookers laughed at the old lady. They asked, "What good can you do in a battle?" She replied, "Not much, but I want everbody to know whose side I am on!"

He saved others; Himself He cannot save.

How Christlike we are when we sacrifice and suffer for His cause!

"What is your salary?" asked a Mohammedan of a schoolteacher who was a recent convert to Christianity. "Fifty cents a day," he replied. "Why you could get much more in a government school." "Yes, but I teach not for money. I teach for God." "Are those the clothes the missionaries provide?" asked the Mohammedan as he looked at the plain cotton shirt and trousers of the humble schoolteacher. "Yes." Said the Mohammendan, "I have always thought there was nothing to this Jesus religion, but there must be if a man will sacrifice so much for His cause."—Bible Expositor.

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Boys' and Girls' Stories

(continued from page twelve)

wanted Him to do, how about us? Don't you think that we should be very, very careful to want to do the things which will please Him?

It will be easy to say that we can please God. It will be very easy to say that as Christian boys and girls we shall want to do those things which will please our Father in heaven. But just how easy will it be to do them?

Just how can we really please God, our Father? First of all, we can please Him by listening to what He has to say to us. Just as we must not run all around the room when our father talks to us at home, just so we must be still and listen to the voice of God.

Where we can hear that voice of God? In and through the Bible, His Word!

Then we can listen to the voice of God as He talks to us when we pray.

And then, we can please God by obeying Him and His Son.

We can also please God by being thankful to Him for all that He has done for us, as the hymn tells us.

"Can a little child like me
Thank the Father fittingly?
Yes, O yes! Be good and true,
Patient, kind in all you do
Love the Lord, and do your part;
Learn to say with all your heart:
Father, we thank Thee!
Father, we thank Thee!
Father in heaven, we think Thee!

Can we really please God in all of those ways, especially by being happy and thankful?

I think so!—Christian Youth.

✠

Father in heaven . . . grant that we may each one of us become . . . aware what sickness it is that is the sickness unto death, and aware that we are all of us suffering from this sickness.—Soren Kierkegaard.

THE CHURCH WORLDWIDE

(continued from page five)

by the person who claims to have an "orthodox belief in God."

In the decision handed down by Justice Tom C. Clark, the Court interpreted the language of the Universal Military Training Act to embrace all those who oppose military service because their beliefs require it, irrespective of formal religious convictions, including any type belief in God.

An amendment to the Act in 1948 said objection to serving in the armed forces must derive from a belief in a Supreme Being "involving duties superior to those arising from any human relation."

———

Former Soviet Prisoner to Join Wycliffee

SANTA ANA, Calif. (EP)—Peter Landerman, the American recently released from a Soviet prison, is applying for service with Wycliffe Bible Translators and the Summer Institute of Linguistics.

Landerman, 24, who has a strong faith in God, said, "The manner in which I was strengthened from resources other than my own in a Soviet prison camp and what I saw there have again brought home to me the realization that the Gospel of Christ as set forth in the New Testament offers the only hope for mankind and the only real solution to the human predicament."

A graduate of the University of California, Riverside, Landerman completed the first summer of study at the Summer Institute of Linguistics, University of Oklahoma, before he went to Russia in 1963 and plans to take the second course this year.

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The ability of the church to keep up with its young people is the acid test not only of its readiness for renewal, but even of its capacity for survival.—Eugene L. Smith.

✠

A wise man, when a traveler asked him how far he was from the city, answered, "Go on!"—Leo Tolstoy.

✠

Living on a budget is the same as living beyond your means except that you have a record of it.—The Biblical Recorder.

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VACATION BIBLE SCHOOL WORKSHOP

Mount Olive College, Mount Olive, North Carolina

April 10, 1965

The First in a Cycle Covering the Entire Bible

* * *

Deals with the Creation Story, Adam and Eve, Noah and the Ark, up to Genesis, Chapter 12

* * *

Gives Emphasis to the Truth that God is the Creator, All Things Were Made by Him

Written, Edited, and Produced by Free Will Baptists

* * *

Published by the Free Will Baptist Press, Ayden, North Carolina

* * *

Workshop Sponsored by the Woman's Auxiliary Convention, Mount Olive College, Free Will Baptist Press

WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

A Complete Display of Daily Vacation Bible School Materials—Instructions in Conducting Daily Vacation Bible School—Demonstration of Group Projects, Take Home Projects, Publicity Materials and Supplementary Materials

WHAT IS THE SCHEDULE?

Registration in the Assigned Classrooms at 9:30 A. M.—Study Begins at 10 A. M.—Lunch Will Be Provided at $1.00 per Plate—Classes Adjourn at 2:30 P. M.

YOU ARE URGED TO ATTEND THIS WORKSHOP

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 7, 1965

Luoma Photo

. Break up your

allow ground: . . . Hosea 10:12.

Ten Years Ago in the 'Baptist'

The Owen's Chapel Free Will Baptist Church, located near Gardner's School, Wilson County, North Carolina, has recently completed a nice six-room parsonage. In addition to building the parsonage, four new Sunday school rooms have been added to the church.

On March 12, 1955, in the regular quarterly meeting of the church, the church voted to begin full-time services the first of October, 1955.

* * *

On Tuesday night, March 22, 1955, a council representing the Florida State Association of Free Will Baptists met in the church at Auburndale, Florida, for the purpose of organizing an association in that part of Florida.

* * * * *

In the Editor's Mail

"Please announce in 'The Free Will Baptist' that I am available for pastoral work. I am an ordained original Free Will Baptist minister. I have had previous pastoral experience, with some choral training and musical ability."—the Rev. Bruce Goodwin, Bladenboro, North Carolina.

* * *

"Just a word to express my appreciation for some editorials recently appearing in 'The Free Will Baptist.' I appreciate them all, but just now I have in mind the one on the washing of the saints' feet and the one on 'The Great Society.' I do so much appreciate the fact that you do not hesitate to speak out clearly and decidedly on the premillennial truth of the Word. We have too many that try to stay on the fence, so to speak, about this thing. Such cannot be done and at the same time be pleasing to the Lord."—W. D., Missouri.

* * * * *

Words of Wisdom

"If you don't claim too much intelligence, people will give you credit for more than you have."—**Selected.**

THE FREE WILL BAPTIST

Volume 80 Number 14

April 7, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

LET'S DEMONSTRATE

It may be too late to call for the demonstration that is really needed in this nation and the world. It may be that the pendulum has swung too far in the wrong direction. At any rate, we are calling for a demonstration.

The demonstration that we want and need, however, is not the type that has now become so prevalent in America during recent months. It is not a demonstration of flouting the local laws of a community, or a town, or a state. It will not require men and women to endanger the lives and property of others by lying down on the streets of our cities, by blocking thoroughfares, or marching in mass numbers and thus adding to the confusion. It is not to be a demonstration that will appeal to the sensual pleasures of the beatniks and carnal-minded. It will not offer the misfit a way of life free from work and personal sacrifices. It will not offer the Communists any fuel for their program and plans for the downfall of America. The demonstration that we are calling for is one that will oppose Satan, evil, and sin.

This demonstration will automatically instill love in the hearts of man. Where there is hate, malice, and prejudice, it will be removed and replaced by godly virtues. Where man has been abused, mistreated, and oppressed, there will be kindness and consideration. It will remove enmity and make all men brothers in Christ. It will send ministers and laymen forth as witnesses to the love of God.

This demonstration will awaken the conscience of man to the imminent dangers that are even now pressing in on every side. It will awaken our government to act against the corruption and vice in high places. It will be a demonstration that will truly turn the tide of Communism.

The demonstration that is needed will offer encouragement to the discouraged. For those of us who pray for words of assurance that things are going well, instead of the discouraging evidence to the contrary, there will be assurance; for God will have mercy upon our nation.

This demonstration that is so drastically needed is one of godly sorrow and repentance. It is one of turning from evil—a demonstration of personal faith in Christ Jesus and a commitment to His will and purpose. It will save America from the judgment of God. It will awaken the church members from their indifference. The result will be a spiritual awakening such as the world has never known.

Let the Christian demonstrate true consecration—a separation from things of the world. Let him be fearless in his witness. Let him stand up and be counted, not for selfish fame or rank, but for the glory of Christ. For too long we have relished in the comforts of our own complacency. Let us really rally around the Cross of Christ; let us be living examples of a purified life. This is the kind of demonstration that the world needs to see. They may not be any TV cameras on the scene, any reporters, any newspaper coverage; but the eyes of God will behold us with favor!

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:9, 10).

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

Blessings of Overcoming

ALBERT M. EZELL

THE heart is thrilled as we read of the blessedness of the overcomers as recorded in the Book of Revelation. To each one who overcomes there is promised an award for his achievement.

To man, in his continuous struggle against wrong, the greatest satisfaction he can hope to know is the triumphant victory of the overcomer. Our trials and tribulations often appear to us as unscalable mountains; but as we begin the climb, fortified with faith and determination, always aware of the presence of our invisible Guide, the rugged terrain seems to take on more the aspect of a gentle slope, and ultimately, when we have reached the crest, we will wonder why we were so fearful. Faith is the nemesis of doubt, and determination is the master of apathy. All of the great and noble deeds recorded in history were achieved through opposition and gigantic and numerous odds.

There remains a lot of truth in the old axiom, "In unity there is strength." Our goals seem always more easily reached when we have the united effort of a group working in unison, but this is not always possible. Often Satan hinders such concerted efforts in many ways. A spirit of jealousy or envy may infiltrate the group, and one will feel that too much attention is being given to another's suggestions and not enough to his own. Some will come to believe that the task they have set for themselves is too great or requires too great a sacrifice. Soon a spirit of apathy will have grown to such proportion that the whole plan, however noble or promising it may have been, is abandoned in discouragement.

These are the times when God seeks the one individual of the group who has the faith, perseverance, and fortitude to go in the face of chagrin, despondency, or even ridicule; one who though sometimes despairing will work on even through despair until the last foe has been vanquished and he has crossed the last challenging hurdle to ultimate victory.

God has had many such men. Moses was such a man. Remember how on the occasion when he returned from the holy mount and found that all of the Children of Israel, even including his brother Aaron, had, in his absence, turned to idolatry? We, of course, do not know the real emotions Moses must have experienced on seeing this flagrant display of apostasy. We do know, however, that he reacted quite differently than many of us would have had we been facing a like situation. I am afraid many of our reactions would have been to wash our hands of the whole matter. For after all, had they not had ample evidence of God's love and power? Didn't they recall their miraculous delivery from bondage in Egypt? Had they so soon forgotten the loving providence of a Father who had given them sustenance with bread from heaven?

All these thoughts could well have passed through the mind of Moses as this one more great disappointment was added to the countless list of others, and he could have sought to justify himself by saying, "Let them go their way, for they are not unaware of their sin." But here again we see the triumph of right over might. Moses chose to stand for God, even alone of the whole multitude. More than that, he appealed to God for the sins of the people.

Many times we fail to enjoy the full magnitude of our blessings because our scope of activity has become too narrow. We allow our horizons of possibility to hold us in too close confines. Remember, whosoever has a need is our neighbor, and wheresoever a word of cheer or encouragement can be sent is our field of responsibility. The horizons of our responsibility and accomplishment can always be pushed back only in comparison with our will to do.

Our Christian character, like our physical strength, grows through exercise. If we can do 15 push-ups today, tomorrow, through careful exercise, we may be able to do 20; and through continued training we will be able to do 30, 40, 50, and so on. Resolve never to be satisfied with the status quo; be looking for something just a little better and find a way to make it that way. Finish well and faithfully the little jobs that have been assigned to you, then you will be entrusted with bigger and more important ones. Be less doubtful about the strength for the task; God's strength is perfected through our weakness. "I can do all things through Christ which strengtheneth me," said Paul.

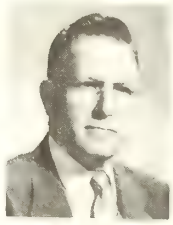
It was my special privilege to have as my dear friend and mentor, until his death a few years ago, one of God's truly old-time preachers. He never spoke to me of the hardships he encountered in bringing God's message to the people, and I am sure he would have been much too modest to have mentioned the sacrifices he made. But people who knew him long before I did have told me of his dedication to his work and some of the sacrifices (although he would not have thought of them as such) he made to take the gospel message to the people.

It seems that the church he was pastoring was a long way from where he lived; still he would make it there and back (requiring a day each way) sometimes by wagon and sometimes horseback. Many times the cold would become so intense that he would have to stop by the way and build a little fire to warm himself before he could continue.

Later on, by making many sacrifices, he bought a car (a used one) to use in reaching his appointments. Of course then came the added problem of gas and oil. With the meager contributions he received (many times there were no cash contributions but only such things as they had at hand: meat, potatoes, meal, flour, or maybe a few jars of canned vegetables or fruit) he found it impossible to buy the necessary fuel. He saw in this not a discouraging situation as many would have, but met the challenge by going to the woods and hewing crossties during the week to be able to make his Sunday preaching appointment. Many of the ties he would have to carry quite a long way before he was able to pick them up on the

(continued on page fifteen)

The Lighted Pathway



Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

OUR DIVINE TEACHER

". . . we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

Christ came into the world to sustain the threefold office of Prophet, Priest, and King. Each of these offices He fully perfectly fulfilled. As a Prophet, He made known the will of God. As a Priest, He offered the holy and spotless sacrifice of Himself. As a King, He gave laws to His Church, and remains permanently seated on His gracious throne, where He shall sit until He has made His enemies His footstool. As a Prophet, He was superior to all that had preceded Him—greater than Moses himself. As a Priest, He was after the order of Melchizedek. As a Sovereign King, He has written upon His vesture, and upon His thigh, "King of kings, and Lord of lords."

It is our purpose at the present time to contemplate that part of His prophetical office which more immediately relates to Him as a teacher, and thus feel the propriety and force of the ruler's confession, "We know that thou art a teacher come from God."

As we consider Him as a teacher, two things will demand our attention: the nature of His instructions and the manner of His communications.

His instructions were diversified in their nature. He revealed the true character of Diety. He explained and illustrated the doctrine of providence. He exposed the depravity of the human heart. He exhibited the remedy which God has provided for a lost world. He stated and enforced the necessity of repentance, faith, regeneration, and purity of life. He plainly stated the certainty of the resurrection, and opened the gates to immortality and eternal life.

His instructions were of great importance. They were the very opposite to the conceits and glosses of the Jewish rabbis, and afforded an equally striking contrast to the wild theories of the pagan philosophers. He taught man what related to his true dignity, to his present and permanent happiness, and to his eternal well-being.

His instructions were of individual and universal concern. He was the teacher of all classes. All stood equally in need of His instructions, and He stood in the capacity of a teacher to the whole world. His doctrines were intended to enlighten every man that cometh into the world.

His instructions were of eternal consequence. The woes He pronounced to the willfully ignorant and finally impenitent were eternal; and the gift of life and the rewards He offered were not temporal, but eternal. For to this end did He come, to show men the way to everlasting life.

We shall now turn our thoughts to the manner in which He communicated His intructions. He taught with plainness and simplicity. How beautifully familiar were His discourses! He clearly illustrated all the subjects He brought before the people. He referred them to the sower, to the fisherman, to the woman with the leaven and the three measures of meal, to the lost sheep, to the lilies, to the vine, to houses built upon the sand and upon the rock; and the consequence was, the common people—the plain and unlearned, who formed the majority of His congregations — heard Him gladly. His discourses were suited to their capacities; and thus they received instruction, profit, and delight.

His teaching was distinguished for its condescension and patience. He stooped to the poor. He sought out the wretched and those who were overlooked by the ordinary teachers of the day. He addressed publicans and sinners, profligates, and harlots; and many of these repented and were admitted into the kingdom of God. Remember how patiently He taught His disciples! How He endured their dullness, and with all perseverance gave them lesson after lesson!

His teaching was distinguished for its tenderness and affection. He deeply felt for the poor perishing souls He came to instruct and save. It was with graciousness and love that He made His words known to them. Goodness and mercy were conspicuous in all He said, as well as in all He did.

Then, too, it was distinguished for its truth and fidelity. Though tender and affectionate, yet He was faithful in all things to the ministry committed to Him. He was faithful to the Jews as a people—to the scribes, the Pharisees, and the Sadducees—to His own disciples. But He was emphatically "the truth." And He loved souls too much to hold any part of it back.

Finally, His teaching was distinguished for His unwearied constancy and perseverance. He went from place to place in search of poor, ignorant, wandering souls. Times, places, or circumstances had no weight with Him. He cared not whether it was morning, noon, or evening; whether it was the Sabbath or any other day. He cared not whether His congregations were collected in the synagogue, the marketplace, on the wayside, the mountaintop, at Jacob's well, or at the seashore. It was His meat and drink to do the will of His Father. He never wearied nor allowed Himself to be diverted from it until He said, "It is finished," and He "gave up the ghost."

Nicodemus confessed, "We know that thou art a teacher come from God." Because of that very truth, He did what no other teacher ever had done. He healed all manner of sicknesses, expelled devils, and raised the dead to life again. He did this by His own power, and in His own name. So reasoned Nicodemus, "No man can do these miracles that thou doest, except God be with him."

His teaching has made myriads wise unto salvation. It chastened the impure and called them to repentance, making happy the wretched and inspiring the lost sons of men with a joyful hope of immortality when they answered His call, "Come unto me." Yes, we, too, know that He was a teacher sent from God.

What, then, is our duty with reference to Him? He wants us to receive His heavenly instructions, that the design of His teaching may be fully answered in us. For this to be true in us, we must receive His teaching with deep humility, with constant attention, with affectionate application, with grateful acknowledgements, and with a practical exemplification of His doctrines in our dispositions, tempers, and lives. Then we can earnestly invite the lost to hear Him, and warn the impenitent that all who hear Him not shall surely die in their sins and perish in an eternal hell!

"Come unto me, all ye that labour and

(continued on page fifteen)

Attention!

ALL FREE WILL BAPTIST SUNDAY SCHOOLS OF NORTH CAROLINA

This year we are endeavoring to stimulate the minds of our people with the thought of bettering our state Sunday school work. We are attempting to do this through our North Carolina Free Will Baptist Sunday School Convention in our twenty-fifth session.

Careful planning and worker enthusiasm are essential to the success of any Sunday school and convention. Each item on the program is designed for a specific purpose and to achieve a definite result. Maxium results will be attained in your school if you will follow our steps to the "silver anniversary" session at Lucama on April 22

Steps to the Convention

Step 1—Announce in your Sunday school:

A. The booster conference for the convention (if still ahead for your area).

B. The theme of the convention: "Twenty-five Victorious Years."

C. The anniversary pageant: "Milestones Along the Trail of the Years."

D. The anniversary message, the Rev. Raymond T. Sasser, speaker.

E. The date and place: Little Rock church, Lucama, April 22, 1965.

F. The $25 silver offering to qualify for the "Honor Roll."

Step 2—Keep a close eye on "The Free Will Baptist" for

A. Articles on Sunday schools and the convention.

B. Back page of paper for poster (put on bulletin board).

Step 3—Begin now to raise your silver offering for the convention.

A. Begin **this** Sunday.

B. Ask each class for a silver offering (set a goal for each class).

C. Set a date to reach the goals.

D. Your total goal should be at least $25 to get on the "Honor Roll."

E. Send your $25 (in silver, if convenient) to the convention by your delegate, superintendent, or pastor. All who are present from your school will join the "March of Confidence" at the close of the anniversary celebration and be in the big picture of "Honor Roll" representatives, a copy of which will be sent your school for display in the church.

Step 4—Have a special council meeting with the pastor, superintendent, and all officers and teachers to study other plans to enthuse your people in the interest of a bigger-than-ever convention and a better-than-ever local Sunday school.

Step 5—Remember that the convention is designed to help build Sunday school loyalty.

A. The results can give a wonderful lift to those who attend; and when they return home, they can use the information they obtain to lift the total church program to a higher level.

B. Lasting effects will follow for your school if you follow the steps to the North Carolina State Sunday School Convention at Lucama on April 22.

Note

The preparation, interest, and enthusiasm generated during the preparation period usually determines the success of your school's reaching its goal and making the convention a true success. As you make plans to participate in the silver offering, please remember this: Your State Sunday School Convention is the one denominational enterprise in this state carrying on a program requiring the payment of salaries and field work expenses that does not have a special month for special emphasis, has never put on a single "high-pressure" drive for funds, or done more than urge voluntary support from the local Sunday schools. Surely you will agree that our appeal now for a "boost" to our funds through this $25 silver anniversary offering is not unreasonable. So, build and keep enthusiasm at a **high pitch!** Don't expect the convention to **run on its own steam**. Don't let it **run down hill**! Have your Sunday school represented at the convention in a **big way!**

An Urgent Request

We are very anxious to get in touch immediately with the superintendents and/or pastors of the "Charter Sunday Schools" of the North Carolina Free Will Baptist Sunday School Convention. We want all these schools represented in the coming "silver anniversary" session of the convention at Little Rock church, Lucama, on April 22, 1965. Their representatives are to be especially honored in connection with the anniversary celebration.

Unfortunately, the minutes of the organizational meeting (published with the North Carolina State Convention minutes of 1940) merely state that 18 Sunday schools met and organized the convention at Little Rock church on September 10, 1940, but do not list the names of the schools. Some of the charter schools are no longer with us. We have been able to definitely identify about nine schools as having been charter members of the convention. If your school was represented in the organizatinal meeting in 1940, please write the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina, immediately, giving name and full mailing address (and if known, the telephone number) of the present superintendent.

Fred A. Rivenbark, President
David C. Hansley, Secretary

OBITUARIES

MR. W. C. PITTMAN

On November 24, 1964, the Lord called to be at home with Him Mr. C. W. Pittman of Wilson, North Carolina. We do not measure our life by how long we live, but how well we spend our given years. And we, the members of Daniel's Chapel Free Will Baptist Church near Wilson, North Carolina, can truly say we have lost one of our best beloved members.

For many years Mr. Pittman was chairman of the board of deacons and a Sunday school teacher. He was faithful to his church as long as his health permitted him to be. The church always had respect for his opinion on church affiars. His Christian living touched the lives of the young and old alike. In his home, at his work, and in pleasure an attitude of love, patience, and understanding was always displayed.

His family, the church, and the community miss him greatly, but we can only submit to God's will and hope that someday we can be reunited with him.

As we pay tribute to the memory of this man who strived so hard to walk in the Christian way, may we ever remember and be grateful for the things he taught us. We loved him, but we know God loved him more and was ready for him to abide with Him in his heavenly home.

Written by,
Mrs. Rupert Pittman

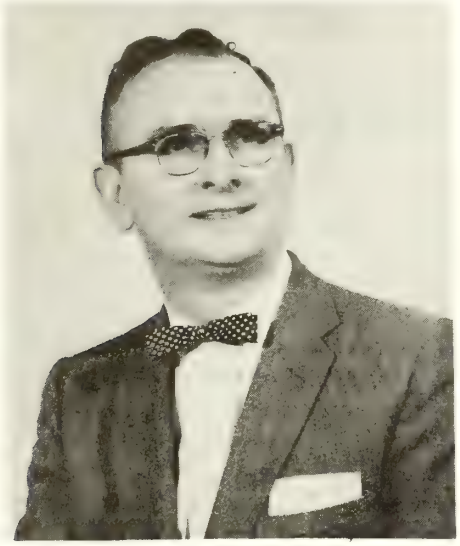
NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Elm Grove Revival
April 11-17

Elm Grove Free Will Baptist Church near Ayden, North Carolina, announces revival services for the week of April 11-17, with the Rev. Fred Rivenbark of



Durham, North Carolina, as the guest evangelist. The pastor, the Rev. Norman Ard, will assist in the services which will begin each evening at 7:30. Besides good gospel preaching, there will be special music each evening consisting of choir numbers, quartets, solos, and trios.

The pastor and the church extend to the public a cordial invitation to all of these services.

Youth Revival
In Progress

The YFA and AFC of Smith's New Home Free Will Baptist Church near Deep Run, North Carolina, are sponsoring a youth revival which began Monday evening, April 5, and will continue through Friday evening, April 9. The Rev. Stuart Humphrey, a sophomore at Mount Olive College, is the guest speaker. The pastor, the Rev. Robert M. Fader, encourages all the young people of this community to attend the remainder of these services and bring their parents with them. Services begin each evening at 7:30.

N. C. Superannuation Report
For March, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for March, 1965:

Receipts

Balance on Hand March 1, 1965		$2,755.84
Regular Receipts for March		331.70
Adopted Ministers and Widows		3.00
Ministerial Retirement System		65.59
Life and Hospital Insurance		826.06
Total to Account For		$3,982.19

Disbursements

Minister's Monthly Checks	$155.00	
Widow's Quarterly Checks	324.00	
Life and Hospital Insurance Premiums	807.32	
Operating Expenses	172.66	
Total Disbursements		1,458.98
Balance on Hand April 1, 1965		$2,523.21

Receipts by Conferences

Albemarle	$ 7.50
Cape Fear	$162.28
Central	$371.07
Eastern	$231.54
Piedmont	$220.78
Western	$233.18

Watery Branch Revival
April 18-25

Revival services will begin at Watery Branch Free Will Baptist Church near Stantonsburg, North Carolina, on Sunday night, April 18, and continue through the following Sunday, April 25. The Rev. R. L. Norville of Farmville will be the guest evangelist. The services will begin each evening at 7:30.

The pastor, the Rev. C. M. Coates, and the church invite the public to attend and be much in prayer for the success of the meeting.

Kinston Church Announces
Spring Revival

The Rev. C. F. Bowen of Wilson, North Carolina, will be the evangelist for revival services at the First Free Will Baptist

Church, Kinston, North Carolina, the week of April 11-18. The pastor, the Rev. W. A. Hales, will assist Mr. Bowen in the services which will begin each evening at 7:45.

The pastor and the church extend to everyone a cordial invitation to attend.

Community Church Announces
Gospel Sing and Revival

The Rev. Truitt Dick, pastor of Community Free Will Baptist Church, Norwood, North Carolina, announces a gospel sing for Saturday evening, April 17, at seven o'clock. He and the church extend a cordial invitation to everyone to attend, and especially are singers needed.

On Sunday evening, April 18, the church will begin its spring revival with the Rev. Paul Warner Jr., pastor of Mount Olive Free Will Baptist Church, Kannapolis, North Carolina, as the evangelist. These services will begin each evening at seven and will continue through Saturday, April 24. The public is also invited to attend these services.

Henry Armstrong to Conduct
Williamston Revival

The Rev. Henry Armstrong will be the evangelist for revival services the week of April 12-18 in the First Free Will Baptist Church, Williamston, North Carolina. Services will begin each evening at 7:45 with special music being rendered throughout the meeting.

The pastor, the Rev. Robert Rollins, and the church membership extend to everyone a cordial invitation to attend.

Successful Youth Sunday at Sidney Church

On Sunday, March 28, the youth auxiliary of Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, was in complete charge of the services of the church, which proved to be very successful. The church was almost filled to capacity as these "called out ones" performed their services for the Lord and Master. A scene of reverence and beauty prevailed throughout the Sunday school and the worship service.

Wayne Brady very capably acted as Sunday school superintendent, with Ann Daw serving as pianist and Mary Ellen Sawyer as secretary. The various classes of the school were taught by young people.

Sammy Tinker was in charge of the morning worship service. Melvin Brady gave the welcome address, followed with special music rendered by the young people's choir and the junior choir. Marshall Marslender, a senior at the John A. Wilkinson High School in Belhaven, stood behind the pulpit in dignity and reverence as he brought the message on the "Second Coming of Christ," or "The Great Judgment Morning." Quietness filled the sanctuary as he spoke, and the Spirit of Christ was so prevalent. He pointed out from the Word of God the rapture of the church, the great tribulation period to follow, and then the great day of judgment. He brought out the awful doom to those who hear God say, "Depart from me for I know you not." As an illustration of this awful doom, he used the parable of the five wise and the five foolish virgins as found in Matthew 25:1-13. At the close of his message he urged each individual present to accept Christ as Saviour while there is yet time, stressing the fact that "now is the day of salvation; tomorrow may be too late."

The pastor of the church, the Rev. John Grimsley, highly commended the young people for the inspiring services so well rendered, and prayed the benediction.

Among the guests for the services were Mr. S. L. Leary, principal of Belhaven High School; Mr. Edwin Howard, agriculture teacher; and Mr. Vann Latham, math teacher.

Rock Springs Revival In Progress

Revival services are in progress at Rock Springs Free Will Baptist Church, Route 1, Bailey, North Carolina, with the Rev. Walter Reynolds as the evangelist. The services began Sunday evening, April 4, and will continue through Saturday evening, April 10. The pastor, the Rev. R. N. Hinnant, is assisting in the services which begin each evening at 7:30.

The pastor and the church cordially invite everyone to attend the remainder of these services and be much in prayer for their success.

Revival Services to Begin At Hillsberry Mission

Revival services will begin Sunday, April 11, at 7:30 p.m., at the Hillsberry Original Free Will Baptist Mission in Clinton, North Carolina. The Rev. A. B. Bryan of Core Creek will be the guest evangelist. Services will continue through April 17.

The pastor, the Rev. J. Stewart Humphrey, and the members invite all to attend.

Walter Carter Evangelist For Wilson Church

Speaker for the evangelist services to be held at First Free Will Baptist Church, Wilson, North Carolina, will be the Rev. Walter Carter, East Rockingham, North Carolina, the pastor, the Rev. C. F. Bowen, has announced.

The revival will begin on Easter Sunday night, April 18, and continue through Saturday night, April 24. Special singing will be enjoyed each evening; but old-fashioned gospel preaching, straight from the Word of God, will be featured each night.

Mr. Carter, pastor of the East Rockingham church for over a quarter of a century, is well known in eastern North Carolina and the people of Wilson, Greene, Johnston, Wayne, Nash, and other adjacent counties will look forward to his coming.

Coming Events

April 10—Daily Vacation Bible School Workshop, Mount Olive College

April 11—Palm Sunday

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Will Baptist Church, Beaufort County, North Carolina

April 16—Good Friday

April 18—Easter Sunday

April 22—Twenty-fifth Annual Session of the State Sunday School Convention, Little Rock Free Will Baptist Church, Lucama, North Carolina

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

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Revival Scheduled at Greenville Church

The First Original Free Will Baptist Church, Greenville, North Carolina, announces revival services to be held April 12-17. Services will begin each evening at 7:30. The guest evangelist for these services will be the Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Greene County. Mr. Patrick has served Free Union church for more than twelve years. He is also a former pastor of the Greenville church, and also a former president of the North Carolina State Convention of Original Free Will Baptists. During 1964, he was chosen by "Progressive Farmer" magazine as the rural pastor of the year.

The pastor, the Rev. D. W. Hansley, and the church extend an invitation to everyone to attend these services.

Executive Committee Approves April 25 as Memorial Sunday

The executive committee of the North Carolina State Convention of Original Free Will Baptists, meeting on March 22, designated Sunday, April 25, as "Henderson Memorial Sunday" in Free Will Baptist churches. Sunday schools and churches are urged to make contributions for the purchase of furniture and equipment to go in the Henderson Academic Building.

On Tuesday, May 11, 7:30 p.m., Mount Olive College, its alumni association, the North Carolina State Convention of Free Will Baptists, and the College Area Foundation will sponsor a dinner in memory of the late Dr. C. C. Henderson. Written invitations to the dinner will be mailed to all persons who contribute $10 or more. Gifts must be received by April 30 to assure receipt of invitations.

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Raised voices lower esteem. Hot tempers cool friendships. Loose tongues stretch truth. Swelled heads shrink influence. Sharp words dull respect.—Wm. Ward, Houston Times.

Report of Free Will Baptist Work in Mexico

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

My eleven-day trip to Mexico covered approximately seventy-five hundred miles. I arrived in Eagle Pass, Texas, on the afternoon of March 9, and met the Rev. J. E. Timmons. After a short discussion final plans were completed of the area we would cover. After a trip around town, we went out of town to a quiet housing project, where I enjoyed the fellowship of the Timmons family. Soon it was suppertime, and I remained for the evening meal. The visit in the home was one of the highlights of the trip. The Timmons children are well mannered and show signs of good spiritual training in the home.

After supper, Brother Timmons and I took a ride back into town and across the border into Piedras Negras. We observed the heavy traffic, many darkened streets, and many children and adults roaming the streets; many of them moving in and out of dimly lighted business establishments. The dirt streets —without lights, with couples of boys and girls (teen-agers and young adults) standing in the edge of the streets, walking, leaning against buildings, or sitting on the edge of porches at the edge of the street—made it difficult to move through the traffic without caution. The area we visited had more than twenty-five open bars. Gambling and immoral conduct was evident at most of these places. Loud music from several of these places made a frightful sound over the area. Outside of these poorly lighted buildings were men and women beckoning to those passing by to patronize their business. We noted that several of these joints had painted and gaily dressed young women sitting or standing who would yell to male passengers to come in and join them.

The Rev. James Timmons is seen as he is about to baptize the first member of the Piedras Negras Mission.

The Rev. and Mrs. German Rodriguez demonstrate giving a shot, using the policeman who volunteered to guide us around. He is a member of the mission in Piedras Negras.

The above scene does not dominate all of Mexico. On Wednesday morning it was my privilege to have an hour and a half visit with the pastor of the Baptist Church of Eagle Pass, Texas. My visit with him revealed his respect for Brother Timmons and drew praise for the efforts we are putting forth to reach the Spanish-speaking people. Soon Brother Timmons was in town, and we secured a pass and automobile permit to enter the interior of Mexico. We traveled some forty miles on dirt roads before reaching our destination. Part of the time we had to use the second range on the Timmons' Falcon automobile to travel over rough and rocky roads.

After approximately an hour over dirt and rocks, hills and valleys, we stopped in the community of Elmoral, where more than four hundred people live. The only church in this area is a Catholic Church. I noticed that it was poorly kept and did not have a resident priest. We have a well-known mission in the heart of the community, near the school and two blocks from the Catholic Church and across from the town square or park. The only school in the area extends through the sixth grade and has classes in the afternoon. Our mission pastor, the Rev. Elias Rodriguez, travels about fifteen miles by bus to hold regular services in this community. He spends the night in the mission and returns home the following day. Brother Timmons pointed out to me that this Free Will Baptist Mission was the only gospel witness in the area. Very few of the people can afford a radio and there is no electricity anywhere in the area.

The Rev. German Rodriguez is seen standing before the children as they sing a special just before the message by the Rev. A. B. Bryan.

My heart ached and tears almost fell from my eyes as I turned my camera and got the picture of about a dozen children passing by on their way to school. We walked across the dirt street from the mission to a small store, or drink stand and sweet shop, on the corner, which was operated by a member of the mission organization. A very intelligent and neatly dressed young lady, her eyes sparkling, stood behind the crude counter holding a baby in her arms while Missionary Timmons told her who I was and how she had heard the gospel preached, made possible by the Original Free Will Baptists of North Carolina. She assured us she was a true Christian and invited us to remain for a night service, or to return at a later date.

From Elmoral, we traveled to Jimenez, about fifteen miles further, where we met with the Rev. German Rodriguez and the Rev. Elias Rodriguez and their families. We visited several homes in the area. Among the men we talked to was the assistant principal of the school. The school in the area enrolls more than

200 students. All students walk to school. Only the first six grades are taught. I asked the teacher what his monthly salary was. He replied, "I make 1,500 pesos or $125 in American money per month." The Free Will Baptist minister is a member of the school board and is very well acquainted with the operation of the school.

After a visit in the home of Brother Elias Rodriguez and a delicious supper of eggs, Mexican beans, coffee, and water, we assembled in the small church about 15 by 30 feet in size with approximately forty other people. In a church with lamps hanging on the wall, crude wooden benches with no back, and dirt floor and thathed roof, we sang praises to God together; and I had the opportunity to preach the gospel to those of another language.

At the close of the service, a lady of about thirty years came for rededication; and another lady of about fifty years came forward and stated that this was the second time she had ever heard the gospel. She further assured us that she was coming back to this church to hear more of it. There is reported to be 2,600 people in this area with only one Catholic church and a Free Will Baptist church with approximately thirty-five baptized believers.

The Rev. and Mrs. Elias Rodriguez and the Rev. A. B. Bryan are about to eat the evening meal.

The pastor of the Free Will Baptist church serves as the only medical doctor in the area. He knows much about medicine from home study and has been approved by the Mexican government to practice medicine and to serve in maternity cases in the community. He gives shots, blood tests, pills, and uses internal medicine and travels where maternity care is necessary. He has a clinic with two beds for patients who are not able to return to their homes. The medicine he uses is mostly donated by regular qualified physicians and surgeons of Mexico, whom he contacts for advice and help on cases he cannot handle. No one but this humble man of God could do the noble job he is doing in the community. He told us he had never refused a patient his best attention and always prayed for the patient and tried to follow the leadership of the Lord. There is a great need in this community for better medical care and the gospel. Only God knows the souls Free Will Baptists could reach in this area if we would consecreate our lives to the mission call. There are many in this area who have never heard or have not been influenced in the least by the gospel message. Many of these souls will die short of an ordinary life for the lack of medical care, never to hear the gospel message to decide whether to reject or accept it. Who will be responsible? It was in 1600 when Father Pedro Kino founded much of the Catholic work in Mexico. Today the lands of Catholicism, such as Mexico, are further away from teaching the true message than ever before. Our opportunities today should stir us to action beyond measure.

(To be continued next week.)

NOTE PRICE CHANGES

The following changes have been made in the price of Sunday school pins and bars:

Gold plate—pin, from 80c to 85c; wreath, from 80c to 85c; bars, from 45c to 50c.

Gold filled (or Karatclad)—pin, from $1 to $1.25; wreath, from $1 to $1.25; bars, from 65c to 75c.

LEAGUE PINS AVAILABLE

Free Will Baptist League pins are now available at the Free Will Baptist Press. The pin type for girls and women and the screw-back type for boys and men may be purchased for $1 each. Leaguers get your orders in early. Send them to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

The gifts of the wise men had spiritual significance, gold to represent His diety, rare and costly; frankincense speaking of His presciousness and myrrh, used in embalming the dead, to show that He came to die.—The United Evangelical.

'THE GREAT BEGINNING'

1965 VBS

Literature and Supplies

Teacher's Manuals

Preschool, to be used with nursery, ages 2, 3; and beginners, ages 4, 5, and preschool 6, 60c

Primary, ages 6-8, 60c

Junior, ages 9-11, 60c

Intermediate, ages 12-15, 60c

Teacher's Packet

Preschool, 75c

Pupil's Packets

Preschool, 25c

Primary, 25c

Pupil's Workbooks

Primary, 25c

Junior, 35c

Intermediate, 35c

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our Church Auxiliaries

Free Union Host to Albemarle Woman's Auxiliary Convention

The Albemarle Woman's Auxiliary Con-Convention will convene with Free Union Free Will Baptist Church, Pinetown, North Carolina, on Thursday, April 15. The theme for the convention is "Watch and Pray" (Mark 14:38). The program is as follows:

Morning Session

10:00—Hymn, "Guide Me, O Thou Great Jehovah"
—Devotions, Mrs. Clifton Cooper
10:15—Welcome, Mrs. Donald Andreoli
—Response, Mrs. Archie Willoughby
10:20—President's Remarks, Mrs. A. B. Chandler
—Recognition of Ministers and Visitors
—Appointment of Committees
10:40—Reading of Minutes
—Roll Call of Churches, Mrs. C. J. Waters
—Business Session
11:00—News from the Children's Home
—Offering for Adopted Child's Clothing
11:10—Special Music, "He Died of a Broken Heart," by Duet
11:15—News from Free Will Baptist Press
11:20—Missions News
11:25—Hymn, "Will Jesus Find us Watching?"
11:30—Convention Message, the Rev. A. B. Chandler
12:00—Lunch

Afternoon Session

1:00—Hymn, "Saviour Like a Shepherd"
—Devotions, Mrs. Thomas Windley
—Special Music, "Were You There?" Local Auxiliary
1:15—News from Mount Olive College
1:20—News from Other Denominational Enterprises: Superannuation, Cragmont, Etc.
1:25—Round-Table Discussion, "Problems of Our Local Auxiliaries and How to Overcome Them"
1:45—Final Business Session
2:15—Report of Committees
2:30—Adjournment

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Goldsboro Church to Host Cape Fear W. A. Convention

The Cape Fear Woman's Auxiliary Convention will convene with the First Free Will Baptist Church in Goldsboro, North Carolina, on Wednesday, April 14. The theme will be "The Risen Saviour," and the Scripture, "He is not here, but it risen" (Luke 24:6). The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "He Lives"
—Prayer
—Devotional, Mrs. Wiley Ferrell, Saint Mary's Grove
—Welcome, Mrs. James Pierce, Goldsboro
—Response, Mrs. Carl Warren
10:25—President's Message, Mrs. R. Y. Stephenson, Johnston Union
10:30—Who's Who at the Convention
10:40—Business Session
Reading of Minutes
Appointment of Committees
11:00—News from the Children's Home, Mrs. M. L. Johnson
—Offering
11:15—Worship Hour
Hymn, "O Worship the King"
Special Music, Miss Bonnie Coates, Mount Olive College
Sermon, the Rev. Walter Carter, Rockingham
12:00—Lunch

Afternoon Session

1:00—Hymn, "I Know That My Redeemer Liveth"
—Memorial Service, Mrs. Kemery Ard, Powhatan
—News from Mount Olive College, President W. Burkette Raper
—Offering
—Our Youth Program, Mrs. Albert T. Coates, Hopewell
—Missions, Mrs. J. W. Everton Johnston Union
—Superannuation, Mrs. Walter Reynolds, Shady Grove
—Cragmont, Mrs. L. E. Ballard
—Free Will Baptist Press, Mrs. Bruce Barrow
2:00—Business Session
2:30—Installation of Officers, Mrs. H. A. Crumpler, Smithfield
—Benediction

The music director for the convention will be the Rev. Fred Powers with Mrs. Ralph Parker as pianist.

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CENTRAL CONFERENCE YOUTH CONVENTION

The Central Conference District Youth Convention was held Saturday, March 27, 1965, at the Winterville, North Carolina, Free Will Baptist Church. There were approximately 180 who attended. Nine churches represented with youth groups and sixteen youth sponsors were present. There were also four ministers who were present.

Contributions for the state project (recreational facilities for Cragmont) totaled $87.78. The amount of the offering received for promotional work was $24.57. This amount was equally divided between the district youth chairman and the state youth chairman.

Pictured in the above picture (left to right) are Steve Bullock, AFC declamation winner from the First Free Will Baptist Church, Rocky Mount; Debby Ann Hines, YFA essay winner from the Winterville

(continued on page fifteen)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (1 John 5:16, 17).—G.H.P., Kenly, North Carolina.

Answer: I guess that this is a somewhat difficult passage of Scripture, in the minds of many commentators, since most of the commentaries I have turned to say little or nothing about it. Some say that it means that we need not pray for sinners after they are dead; that is, after they are overtaken in or with natural death. But that could hardly be what the Holy Spirit has in mind when He caused John to write, warning us of here, since such a theme does not come into general discussion here. What his general theme seems to be here includes a life that continues to exist after natural death has taken its toll. So one would not assume that the natural death only, if at all, is likely to be in the mind of the author.

Lenski says: "We are not to think of the physical death, either that which is inflicted by the government (which is then conceived as a capital crime) or that which results from the effect of the sinning on the sinner's body. What God does when he gives life for these sinners is to strengthen their damaged declining spiritual life, which they have not as yet lost." Here it seems quite clear that God wants a Christian to pray for a brother that has sinned but who, in his sinning, has not gone beyond the "no return line." God may give him the "life," the living presence of the divine that brings life, or that lively hope that enables the sinner to overcome, making a spiritual comeback that breaks the shackles of sin and invigorates him with spiritual enthusiasm that makes it as easy to destroy as it was for Samson to break the new ropes or the olive whisp when he still had his hair, the symbol of God's indwelling and overcoming presence.

There is a world of difference in the person, a Christian, only indwelt by the Spirit and that of one full of the Spirit and on praying terms with God through Christ. One acts by faith, the other by sight. Jesus said of Christians that if they retained faith to equal in size of a mustard seed they could command and mountains would remove into the depths of the sea. When He came down from the Mount of Transfiguration, He found a boy from whom nine of His apostles could not cast out a devil and the devil's chiding them for lack of faith. The saint who gives over to sinning weakens his faith and needs someone in fellowship to exercise his faith, praying in his behalf that he may have his faith receive life substance from God, so he may pray before it is too late to pray. When one has continued under the power of sin until he blasphemes, as we are told not to do in Matthew 12, or until he has trampled the blood of Christ under his feet, as we are warned against in Hebrews 6:4-6; 10:26-31, it would appear to me that prayer should no longer be wasted on such a one; for he has gone beyond the line from which there is no return. Some think this would be after the person has become so hardened by sin that he would have no more desire to be saved from the backsliding that has caused him to apostatize. This may be what Paul had in mind when he wrote about one's having his conscience seared as though by a hot iron. "Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:2).

The author of Hebrews teaches us to exhort one another while it is called today. So it is every Christian's duty to exhort every other Christian he sees, doing that which will damage his testimony, but pray for him first and most of all. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:13). Sometimes a word of exhortation, as led by the Spirit of God, will cause a change in the attitude of a sinning brother and causes him to want his exhorter to pray for him and with him. Sometimes the folkways and morals in a conventional society, such as ours today, hinders a Christian from the simple life of spiritual activities the Early Church became accustomed to and made a habit of life. We need to make a sharp about face and a definite return to a simple Bible-taught way of Christian behavior and living. Most of the so-called fundamental churches and institutions of learning that pharisaically gloat over their fundamentalism have departed a long way from the simplicity of the apostolic days as they have also from the simplicity Jesus lived and taught, to say nothing of the hellish maneuvering of the liberals that in many ways have thrown precaution to the wind so that while in Rome they do as the Romans do figuratively speaking. In social and sports activities one need not to be shocked if on a liberal Christian campus he hears profane language, dirty jokes, or whatever else of a vile nature that might be heard in any worldly festival or on any non-Christian campus.

"There is a sin," says the Bible, "unto death." That astounding fact should be warning enough to cause a Christian to keep all he says and does with the Bible teaching on that subject in mind. "Oh," you may say, "that takes too much time." But, vain man, when you thus speak you furnish a clear index to your life, one that has never, as the Bible teaches a Christian to do, become acquainted with what God's Word requires of those who would dare bear His Son's name. You, or I, or no one, is a Christian except in the degree that he manifests Christ in how he lives and what he does and says. They took knowledge of Peter and John that they had been with Jesus, not when Peter denied his Lord and not when he said, "I go a fishing," and the rest said, "We also go with thee." They went and labored all night, catching nothing (John 21:3); but after the coming of the Holy Ghost, when they had suffered persecution for Christ's sake, they rejoiced that they were counted worthy to suffer for Him.

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Among all the blessings that can be attained there is none like that of freedom from envy of anyone.—Self-Realization Magazine

STORIES for our YOUTH

BISCUTTS BEAT BULLETS

NORMAND J. THOMPSON

"MA, I'm scared!" Betsy Ann hunched closer beside Ma on the covered wagon seat, hugging her tiny white kid.

A young Indian came charging down the hill on a fast pony. He was the first Indian she had seen since the wagons left Missouri for far-off California. Betsy Ann wished Pa were here.

Suddenly Pa rode up. He was captain of this emigrant train. This morning, Betsy Ann heard him being warned by Big Captain Rockwell, leader of the train ahead, to expect Indian trouble. Captain Rockwell had said, "All an Injun understands is hot lead."

Pa nodded toward the buffalo rifle lying across Ma's knees. "Put that gun away, Alice. Killing them is not the way to make friends with these Indians." He looked up at the blue sky. "It's about noon—time for dinner. Those Indians looked skinny to me, Alice. Why don't you make up a big pan of biscuits for them?"

"Biscuits for—**them?** With our flour so short and all?"

"The Bible says that if your enemy hungers, feed him." Pa rode off, shouting orders to the teamsters to halt the train.

Ma said "Whoa!" and the oxen stood still. But Betsy Ann was too scared to leap down from the wagon.

People began moving briskly, unyoking the oxen to rest them, gathering firewood, fetching water from the nearby creek. Betsy Ann gasped, for suddenly two Indians were peering into the wagon at her. Their heads were shaved, leaving only a comb of black hair running from back to front, in which stood two bright feathers. Betsy Ann, terrified, hugged her pet kid closer.

Silently she prayed, "Dear Jesus, don't let them kill me! Please!"

They said something in their strange language, then glided away. Betsy Ann climbed down, trembling, and raced to Ma. Ma was busy baking biscuits in her Dutch oven, and frying bacon. The smell of the bacon made Betsy Ann hungry.

"I don't like this, John." It was grizzled old Zeb Hisaw talking to Pa. "Two thieving Indians in the camp are two too many."

They went on talking. Betsy Ann watched Ma hand each Indian a cup of milk and a tin plate heaping with hot biscuits, bacon, and beans. Squatting on the grass, the Indians crammed the food into their mouths as if they were starving.

"Chain up!" came Pa's order presently. "Start 'em rolling!"

The heavy ox whips cracked, the oxen kinked their backs, and the creaking wagon wheels turned. Betsy Ann couldn't see the Indians anywhere. She was so glad she began to sing. But when Pa halted the caravan at nightfall, by a river crossing, the two redskins were back, leading a swarm of mounted warriors in war paint!

As they swooped down on the camp, men went for their rifles. But Pa's stern command rang out: "Don't shoot, men!"

The warriors dismounted to crowd about Ma, making signs that they wanted something to eat. "Bissiget! Moosoo!" they cried.

"Biscuits and milk," old Zeb Hisaw snorted. "You made a bad mistake, John, feeding those two savages at noon. Now they've brought the whole tribe for you to feed!"

"Maybe they'll leave," Pa said.

But they didn't leave. Instead, they told Pa they were staying all night. The emigrants retired to their wagons, expecting to be scalped, or at least find their stock stolen in the night.

Betsy Ann lay awake in the wagon, in an agony of fear. A campfire crackled, sounding strangely loud in the silent night. A horse whinnied. Then she heard the savage yells of Indians on the warpath.

She woke Pa and Ma. "I'm scared," she whimpered. "The Indians—they—"

"There, Honey," Pa consoled, giving her a quick hug. "Trust the good Lord. He'll take care of us. I'll make some coffee. Maybe the Indians have left."

The Indians had left. But at sunup were back—for a breakfast of Ma's hot biscuits. Pa and old Zeb Hisaw scurried around, but they could find nothing stolen, nothing harmed.

Betsy Ann watched the painted warriors wolfing their food, popping whole steaming biscuits into their mouths. The red men were watching her and she was glad old Zeb sat down beside her while she ate her breakfast of mush.

Suddenly a buckskin-clad horseman galloped up. Betsy Ann recognized big Captain Rockwell, in charge of the wagon train up ahead. He was the man who warned Pa yesterday to expect Indian trouble.

"Last night," he panted, breathless, "the Injuns attacked us, killed two men, and drove off our stock." His incredulous gaze darted from the breakfasting Indians to Pa's calm face. "You—you're feeding these Injuns?"

Pa nodded. "Why not? The Bible says that if your enemy hungers, feed him. Buffalo meat is mighty scarce. These Indians are hungry."

Captain Rockwell stared as if Pa were some kind of freak. "Let 'em starve!" he roared. "One came sneaking into our camp yesterday morning, to beg or steal. I shot him."

"You did wrong," Pa said quietly. "And that's why the redskins attacked your train last night. Biscuits beat bullets in winning any man's friendship, whether his skin is white, black, or red. Remember that!"

Betsy Ann knew she'd always remember that, too.—My Pleasure.

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Power may corrupt, but it also can ennoble. The sense that you, and the office you hold, are widely valued often creates a heightened sense of responsibility, a desire to live close to the public expectation, a wish to become a kind of community example. Too few people appreciate the ennobling effect of public office.—Stephen K. Bailey.

Christian Education

WORKERS INSPECT BUILDING

Benefit dinner workers for Mount Olive College are shown inspecting building progress on the new 90-acre campus. A series of thirty-six dinners during the past two years has raised 105,464 for the college development fund. Another series of dinners in Free Will Baptist churches has been planned for 1965.

In the above picture, taken in the foreground of the $400,000 Henderson Academic Building now under construction, are (left to right) Jerry Rowe of Newport; Robert Rollins of Williamston; Walter Reynolds of Dunn, president of the Free Will Baptist State Convention; Mrs. J. C. Moye of Snow Hill; Hardy Talton of Goldsboro; W. A. Hales of Kinston; Garland Teasley of Smithfield; and Ralph A. Morris of New Bern, chairman of the college board of directors.

In addition to the Henderson Building shown above, the college also has three dormitories under construction at a cost of $500,000.

APPLICANTS FOR BRYAN SCHOLARSHIPS

Twenty-two applicants for Bryan Scholarships at Mount Olive College were interviewed Saturday, April 3, by the faculty committee on admissions and scholarships, Dean Daniel W. Fagg announced.

The series of Bryan Scholarships which total $4,000 for the 1965-66 academic year has been made possible by a grant from the James E. and Mary Z. Bryan Foundation and matching contributions by the college.

Applicants include Janice Cox, Sandra Freeman, and Don Tillman of Mount Olive; Sandra Everington, Linda Smith, and Ramona Hill of Deep Run; Sylvia Mercer, Ellen Mercer, and Joseph Jones of Beulaville; Patricia Oates of Faison; Ruth Webster of Pinetown; Daniel Coates of Smithfield; Linda Lindholm of Jacksonville; Linda Godwin of Wilson; Mary E. Bright of Chocowinity; Wilma Futrell of Pikeville; Ann G. Byrd of Warsaw; Mary W. Seymour of Snow Hill; Barbara Dutton of Rockingham; Lucy Lupton of Lowland; Cecelia Dudley of Rocky Mount; and Terry Ramsey of Hubert.

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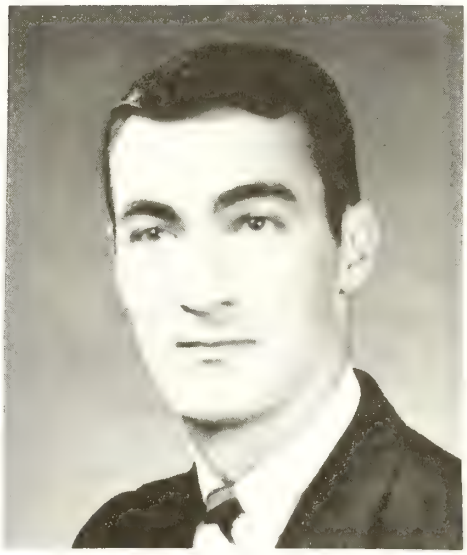
The work of the church rests on its faith that God has come and continues to come to man in covenant in every generation.—Rachel Henderlite.

LIBRARIAN APPOINTED

The appointment of Gary Fenton Barefoot of Dunn, North Carolina to the office of librarian at Mount Olive College was announced today by President W. Burkette Raper.



He will succeed Mrs. Mildred S. Council, librarian since 1955, who has resigned in order to accept a library post of Appalachian State Teachers College.

Barefoot, a 1959 graduate of Mount Olive College, holds an A. B. degree from the University of North Carolina at Chapel Hill and is a candidate for a master's degree in library science at the university where he will be enrolled this summer.

His previous library experience has been in the High Point city schools and his current position with the Mount Olive public schools. Professional memberships include Phi Delta Kappa, Phi Theta Kappa, North Carolina Library Association, National Education Association, and North Carolina Education Association.

Barefoot is a member of Robert's Grove Free Will Baptist Church in the Cape Fear Conference.

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HOPEWELL CHURCH ANNOUNCES COLLEGE DAY

Hopewell Free Will Baptist Church near Smithfield, North Carolina, will observe Sunday, April 11, as "Mount Olive College Day," the Rev. Fred S. Powers, pastor, has announced.

President W. Burkette Raper will teach the young people's Sunday school class and also preach at the morning worship service.

St. Claire Bible Class

The Sunday School Lesson

FOR APRIL 18

CHRIST IS RISEN

Lesson Text: Matthew 28:1-10, 16-20

Memory Verse: Romans 10:9

I. INTRODUCTION

After the crucifixion of Jesus, His enemies appealed to Pilate to have the soldiers break the bones of the victims so that their bodies might be removed from the crosses before the sunset hour brought on by the Sabbath. The soldiers broke the legs of the robbers, but did not mutilate the body of Jesus because He was already dead. The soldiers knew nothing of Old Testament prophecy, but they had a part in fulfilling the prophecy that not a bone in His body should be broken (Psalm 34: 20).

The friends of Jesus then came forward to rescue the body of Jesus and give it an honorable burial. Nicodemus and Joseph of Arimathaea were the two who played the major roles in the burial of Jesus. Joseph went alone to Pilate to request the body, but Nicodemus helped in removing the body from the Cross and preparing it for burial. He was buried in a new tomb which belonged to Joseph of Arimathaea.

Then the enemies of Jesus made their next move; they asked Pilate to place a guard of Roman soldiers at the tomb to make sure that the body was not stolen. They reminded Pilate that Jesus had predicted His own resurrection, and they were afraid that His disciples would steal the body and claim that He had been resurrected. — Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The two Marys went to the tomb of Jesus early on Sunday morning (v. 1).

2. The angel of the Lord came down, rolled back the stone, and sat upon it (v. 2).

3. The glory of the Lord was reflected in the face of the angel; and for fear of him, the guards fell over as dead men (vv. 3, 4).

4. The angel announced to the women that Jesus had risen from the dead (vv. 5, 6).

5. He invited them to view the place where the Lord had lain (v. 6).

6. The angel commissioned the women to tell the disciples that Jesus had risen (v. 7).

7. The women became the first messengers with the good news of the Resurrection (v. 8).

8. Jesus appeared to the women as they were on their way to tell the disciples that He had risen (v. 9).

9. When Jesus appeared to the disciples at the appointed place, He announced that all the authority in heaven and power on earth are His (vv. 16-18).

10. The Lord then commissioned the disciples, as well as all His followers, to make disciples of all nations (vv. 19, 20). —Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The angel of the Lord . . . rolled back the stone.

The stone was rolled away from the sepulcher, not to let its occupant emerge, but that those outside could see that the One who had lain therein was not there! Mary wept because the tomb was empty. Well might she have wept had it not been empty!

Said a Mohammedan to a missionary, "We have one thing you Christians do not have and it is better than anything you have." "What is that?" asked the missionary. "When we go to Mecca, we find at least a coffin. When you Christians go to Jerusalem, you find nothing but an empty tomb." "Ah!" joyfully exclaimed the missionary. "That is just the difference between our religions. Mohammed is dead. His dust is in his coffin. The tomb where Jesus lay for three days and nights has ceased to be occupied!"

2. He is risen . . . go quickly . . . tell His disciples.

Were ever more glorious and triumphant words uttered than these: "But now is Christ risen from the dead" (1 Corinthians 15:20)?

A student of science asked a Christian professor, "Can you prove to me that Jesus Christ rose from the dead?" "I believe I can," said the professor. "There is unimpeachable, irrefutable, evidential proof. After His triumph, Christ was seen by eyewitnesses. Regarding their testimony, Simon Greenleaf, a Jewish lawyer, said, 'If human evidence is capable of proving anything, then the resurrection of Christ has been proven beyond any shadow of doubt.' Yes, I can prove to you that Christ's victory over death is a historic fact, but it will be far better if you will ask Him to prove to you that He lives. Pray and ask Christ to reveal Himself to you." Weeks later, the student returned to the professor radiant with joy. She exclaimed, "Jesus has answered my prayer! I know He lives! I am rejoicing in the power of His resurrection!"

3. Lo, I am with you alway.

Lord Tennyson was a profound believer on Christ. To him, Christ was a living reality. He cherished the companionship of Christ. One day while out walking with his niece he said, "Christ is walking with us now, just as truly as He was with the two disciples on the road to Emmaus long ago. To feel that He is by my side now as much as you are fills my heart with joy! There is not a flower beside our pathway that owes as much to the sun as I do to Jesus Christ."

If we live, Christ will be with us: "Lo, I am with you alway." If we die, we will be instantly with Him: "Having a desire to depart, and to be with Christ; which is far better" (Philippians 1:23). Triumphantly we can say, "Whether we live therefore, or die, we are the Lord's" (Romans 14:8).—Bible Expositor.

4. At Calvary the devil seemed at last to have triumphed. But this seeming triumph was not triumph for the death of Jesus was followed swiftly by His resurrection. In fact, the death of Christ itself was the devil's final defeat. Hebrews 2:14, 15 declare the purpose of Jesus' death: "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." The American Standard Version translates "bring to nought" instead of destroy. The devil was not annihilated, but paralyzed and rendered impotent. He could no longer hold men in a prison camp of

fear if they would choose Christ and heaven.

To endure the incredible shame of death on a cross at the hands of cruel enemies seems the very opposite of a triumph. But the resurrection of Christ turned His death into the divine paradox of the ages. All seemed lost when Christ died, but, lo, all was gain, for He rose again. As one reflects upon the entire ministry of Jesus—how He glorified humility and meekness instead of pride and greed; how He served, taught, endured countless hardship and indignities in order to uplift the fallen and the helpless; how He rejected the proffered crown of a worldly king in the wilderness and by the Sea of Galilee; how He chose the obscure, untutored, but sincere, men of Galilee to be His representatives in the establishment of His kingdom—His sacrificial death becomes the more impressive. But it is only in the light of His resurrection that we see any reason or purpose to it all.

Nothing but ultimate, unutterable tragedy could have resulted from the death of Jesus with His resurrection. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead" (1 Corinthians 15:13-20). "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:54-57). "The voice of many angels round about the throne; . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5:11, 12).—Standard Commentary.

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The Lighted Pathway

(continued from page four)

are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Woman's Auxiliary

(continue from page ten)

church; and Tex Barrow, YFA declamation winner from Hull Road church, Snow Hill. The winner of the AFC essay contest was Judy Dail from the Bethany church, Winterville.

Mrs. Norman Ard, who resigned as district youth chairman, to be succeeded by Mrs. Cedric D. Pierce, states:

"I would like to thank all the young people, and those that helped them, for making the program a success. It is so wonderful to see our young people step out and work for the Lord.

"Also, on behald of the convention, I wish to thank the woman's auxiliary of the Winterville church for the fine lunch they served. The convention was a great day for me. The youth work of our denomination is a great task. I pray to God that we will not take it lightly."

Youth Convention Personalities: Back row, left to right—the Rev. Norman Ard, pastor of Elm Grove church; Bobby Worthington, Wallace Beddard, Diana Roach, and Cathy Worthington, ushers.

Front row, left to right—Mrs. Cedric D. Pierce, newly appointed district youth chairman; Mrs. Norman Ard, former district youth chairman; Mrs. Bruce Dudley, pianist; and Mrs. David W. Hansley, state youth chairman.

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Marlboro Church Host To Central Auxiliary Convention

The Marlboro Free Will Baptist Church, Farmville, North Carolina, entertained the Woman's Auxiliary Convention of the Central Conference on Wednesday, March 31. The ladies were privileged to have meet with them the Rev. J. E. Timmons and Mrs. Rodriguez, missionaries to Mexico, who brought news of the mission work in this area. Later in the day Mrs. Rodriguez was presented an auxiliary pin from the ladies of the convention.

One of the highlights of the convention was the delivering and reading of the declamations and essays by the winners for this district. These winners are named in another article in this issue.

The Rev. Cedric D. Pierce delivered the convention message from the theme of the day, "Open Thou Mine Eyes" (Psalm 119:18). He stressed the need of turning to God and yielding ourselves to Him. He said that we should ask God to open our eyes to the wonders of the gospel, to give us an understanding of God and His works, and to help us see the opportunities for service in our denomination.

The different phases of the denominational work were represented. This was followed with the installation of officers.

The convention expressed to the Marlboro auxiliary its thanks for the fine manner in which it entertained the convention.

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BLESSINGS OF OVERCOMING

(continued from page three)

wagon. This man was not a large man, physically speaking, but spiritually he was a giant.

I am afraid that many of our present-day preachers would fall short of the faithfulness this great man showed, if they were in the same circumstances. God always makes a possible way for us to do the things He bids us to do. He has not, however, promised us an easy way, only a possible one.

I believe that there are still a few men in the world that are preaching God's message that would make any sacrifice to do so; but, too, there are a sizable number who look on preaching only as a vocation or another form of employment.

I would like to leave with you this quote from the English divine, William Gurnall: "A minister without boldness, is like a smooth file, a knife without an edge, or a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove."

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In time, we regret our lack of ability, but in eternity, we shall regret our lack of faithfulness.—The Free Methodist.

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VACATION BIBLE SCHOOL WORKSHOP

Mount Olive College, Mount Olive, North Carolina

April 10, 1965

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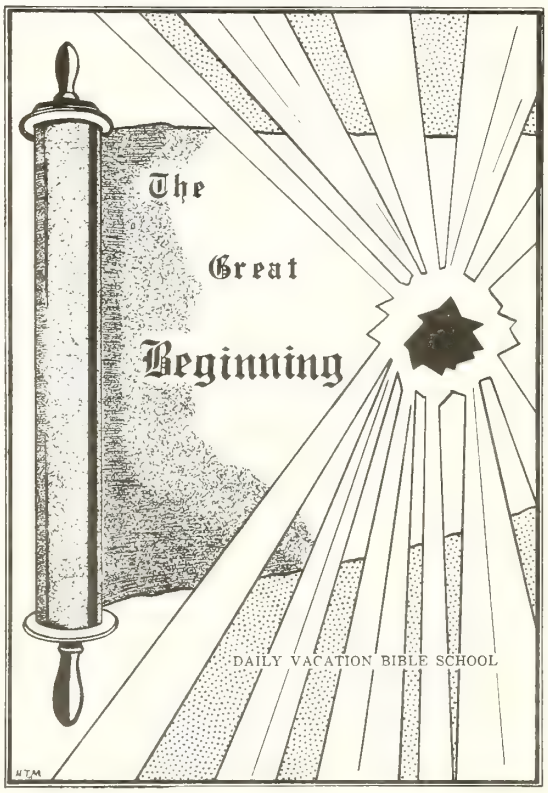
* * *

Deals with the Creation Story, Adam and Eve, Noah and the Ark, up to Genesis, Chapter 12

* * *

Gives Emphasis to the Truth that God is the Creator, All Things Were Made by Him



Written, Edited, and Produced by Free Will Baptists

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Published by the Free Will Baptist Press, Ayden, North Carolina

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Workshop Sponsored by the Woman's Auxiliary Convention, Mount Olive College, Free Will Baptist Press

WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Teachers

WHAT WILL TAKE PLACE?

A Complete Display of Daily Vacation Bible School Materials—Instructions in Conducting Daily Vacation Bible School—Demonstration of Group Projects, Take Home Projects, Publicity Materials and Supplementary Materials

WHAT IS THE SCHEDULE?

Registration in the Assigned Classrooms at 9:30 A. M.—Study Begins at 10 A. M.—Lunch Will Be Provided at $1.00 per Plate—Classes Adjourn at 2:30 P. M.

YOU ARE URGED TO ATTEND THIS WORKSHOP

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 14, 1965

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DURHAM, N. C.

Services at Malachi's Chapel

It was this editor's privilege to conduct the morning and evening services at Malachi's Chapel Free Will Baptist Church at Columbia, North Carolina, on Sunday, April 4. This was a special privilege, for Malachi's Chapel was one of the first of three churches we served as pastor, back in 1952-54. At that time, three Tyrrell County churches: Gum Neck, Soundside, and Malachi's Chapel, owned the parsonage in Columbia. The preacher served all three churches. During the past few years, however, the three churches have acted separately.

Malachi's Chapel built a parsonage and soon went on full-time services, which proves that the "people had a mind to work." Just when things seemed well, forces became manifest that were in opposition to the established practices and customs of the church. These forces were able to gain control and soon those who chose to remain faithful to the conference and state program were ostracized.

Recently, this faithful number was able, through a court order, to gain use of the church on first and third Sundays and on each Thursday night. Our prayers and interest are with the people, that soon they will be able to worship in their church as they choose. These fine people are among that number whom Christ referred to as being "the salt of of the earth," and "the light of the world." They believe in the program and purpose of the North Carolina State Convention and its member conferences. Malachi's Chapel has been a faithful supporter of the state institutions, especially the Children's Home. From this church have come several staunch denominational leaders, among them being the Rev. Walter Reynolds, president of the State Convention.

The spirit and fellowship of the services on April 4 were wonderful. There was an attitude of humbleness. With a very few exceptions, those in attendance were those who sat in the congregation some ten years ago. We join in prayer with the Swains, the Spencers, the Reynolds, the Simmons, and others, that victory will be theirs.

THE FREE WILL BAPTIST
Volume 80 Number 15
April 14, 1965
C. H. Overman, *Editor*
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Editorial—

THE EASTER STORY

(Taken from the Amplified New Testament)

But on the first day of the week at early dawn (the women) went to the tomb, taking the spices which they had made ready.

2 And they found the stone rolled back from the tomb,

3 But when they went inside they did not find the body of the Lord Jesus.

4 And while they were perplexed and wondering what to do about this, behold, two men in dazzling raiment suddenly stood beside them.

5 And as (the women) were frightened and were bowing their faces to the ground, the men said to them, Why do you look for the living among (those who are) dead?

6 He is not here, but has risen! Remember how He told you while He was still in Galilee,

7 That the Son of man must be given over into the hands on sinful men (that is, men whose way of nature is to act in opposition to God), and be crucified, and on the third day rise (from death).

8 And they remembered His words,

9 And having returned from the tomb they reported all these things (taken together) to the eleven apostles and to all the rest.

10 Now it was Mary Magdalene and Joanna and Mary the mother of James, and the other women with them who reported these things to the apostles;

11 But these reports seemed to the men an idle tale—madness, feigned things, nonsense—and they did not believe the women.

12 But Peter got up and ran to the tomb, and stooping down and looking in, he saw the linen cloths alone by themselves, and (he) went away wondering about and marveling at what had happened. . . .

51 And it occurred that while He was blessing them, He parted from them and was taken up into heaven.

52 And they worshipping Him went back to Jerusalem with great joy, . . .

—Luke 24.

Redemption CONFIRMED

by A. B. MOFFATT

"THE LORD is risen indeed." These are the words of the disciples after the Lord had made Himself known to them on the way to Emmaus. Following the death and burial of their Lord, it would be difficult to find a group of men more defeated and frustrated than were the disciples. This dejection is reflected in their statement as they conversed with Him in the way, "But we trusted that it had been he which should have redeemed Israel."

They had misunderstood His mission as well as the nature of His kingdom, and had built their hopes on the restoration of the Jewish nation, with its tribal liberty. Everything Christ had said and done they had interpreted in this light. He had said, "The chief priests and the scribes . . . shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again."

Their answer to His life was, "Wilt thou at this time restore the kingdom to Israel?" Now their hopes were blighted, their spirits crushed; and they huddled together in the Upper Room, pondering over recent events and questioning the future.

Peter, deciding there was no point in waiting around any longer, said to six of the other disciples, "I go a fishing."

For Peter, this was the end, though he had pledged his fidelity to his Lord in the words, "I will lay down my life for thy sake." He had seen all his cherished plans and preconceived ideas vanish. Then Mary came with the news that she had been to the tomb and seen the risen Lord. "What strange news! What wild imaginations! Had her sorrow at the Lord's death affected her reason? Risen!" "Then the same day at evening . . . when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord."

Discouragement banished, the disciples tarried in the upper room. After the outpouring of the Holy Spirit, they went out to preach Jesus and the resurrection. When Matthias was chosen to take Judas' place, Peter said, "Beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be witness with us of his resurrection." In 2 Corinthians 15, Paul's argument is, "If Christ be not risen, ye are yet in your sins." The divinity of Christ is dependent upon His resurrection. He said He would rise. If He failed here, He failed everywhere. His rising from the dead divinely indicated the Redeemer's person. In this, the resurrection was the demonstration of His divinity, accomplished by His own power. "Destroy this temple, and in three days I will raise it up again." "I have power to lay it down, and I have power to take it up again." In His message to Herod, He said, "Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

This perfection was accomplished by the Father, "He was raised from the dead by the glory of the Father . . . wrought in Christ when he raised him from the dead," and, as Peter adds, "gave him glory." When our Lord prayed, "Glorify thy son, that thy son may also glorify thee," He had both His death and His resurrection in mind.

The Father must vindicate the Son through the entire economy of His redemptive plan. His birth having been announced by the Angelic Chorus, having been glorified at the transfiguration, having satisfied justice at Calvary by turning His back upon the Son who cried, "My God, my God, why hast thou forsaken me," He must also confirm redemption in the resurrection. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." "In that he raised up Jesus again; as it is also written, Thou art my son, this day have I begotten thee."

The Saviour "was delivered for our offences, and was raised again for our justification." His crucifixion would have availed us little, if He had not conquered death, the finished product of sin. "Whom God hath raised up, having lossed the pains of death: because it was not possible that he should be holden of it."

"He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."

In the resurrection of our Lord, we have the assurance of our own resurrection, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

"If we be dead with him, we shall also live with him." "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," for His was slain and is risen again, and hath made us kings and priests to God.—The Free Methodist.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE TRIUMPHAL ENTRY

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of the palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:12, 13).

We read in Zechariah 9:9 one of those striking predictions delivered by the Old Testament prophets concerning the Messiah, the Saviour of the world. The fulfillment of the passage is stated in the text above and in Matthew 21:1-6. The kingly office of Jesus is frequently stated in the Holy Scriptures. As such, He was typified by Melchisedec, David, and Solomon. Hence, He is called the King of glory, the King of Israel, the King of kings. God says of Him, by David, "I have set my king upon my holy hill of Zion." Jeremiah says of Him, "A king shall reign and prosper." Daniel says, "A mighty king shall stand up to rule." Then Zechariah exclaims, "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass" (9:9). These passages refer to Christ's spiritual administration.

As we think of Jesus as King, we are referred to His office as that of the Redeemer. That this office belongs to Him, has been abundantly established by the quotations given above. There are a number of striking thoughts we associate with Him as King.

There is the thought of supreme dignity. The earthly king is considered as the head of the nation over which he reigns. Now, Jesus is the head of His spiritual empire. Men have been greatly exalted in the church, but Christ is the Head of the church and Lord of the house of God. All honor and glory belong to Him. He is above all, the Lord of all. He is fairer than the sons of men, and greater than the angels. In all things He must have the preeminence.

As King, He possesses legislative power; that is, He has the right of enacting laws for the regulation of His kingdom. God attested to this fact when He spoke from heaven, and said, "This is my beloved Son, hear ye him." Jesus made this truth doubly plain and binding when He said, "All power is given unto me in heaven and in earth."

As King, He possesses immense riches. He is Lord and Proprietor of all things. The riches of nature are all His. The riches of spiritual blessings are His to give as we will use them. The riches of glory and honor belong to Him. His treasures are boundless, inexhaustible, and eternal.

As King, He has univeral dominon. A king by inheritance, and in name, without subjects, is only a shadow. Not so with Christ as the King of glory. His absolute rule extends to the highest heaven, to the lowest hell, and to the whole universe. Yet, in His mediatorial character, He has dominion over His church. He dwells in Zion and administers all her affairs. He receives her homage and subdues her enemies. He extends her borders, and shall continue to do so until His kingdom fills the whole earth.

I want us to consider some of the peculiar features of His character. We are told that "He is just." Christ, while on earth, was personally immaculate, having neither spot nor blemish. Though He was made in the likeness of sinful flesh, yet He was without sin. He was holy, undefiled. His life, words, and works were continual exhibitions of the fact that He was just. His death was a display of justice. He died to justify the law. His kingdom is based on justice. His kingdom is righteousness, peace, and joy. His spiritual laws are all based on justice, and He makes all His subjects just and good, loving and working righteousness.

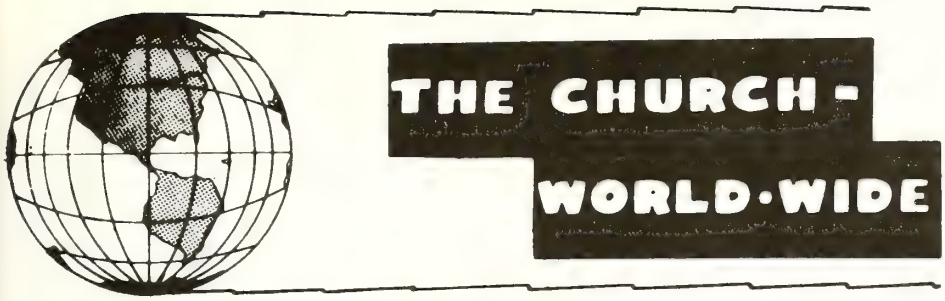
The prophet also states that "He is lowly." If dignity and greatness could be advanced as a cause for lofty feelings, then Jesus would have ample reason for being so; but, behold His condescension. He was born into the humblest of surroundings, of poor parentage, in a strange birthplace. His disciples were of the common, working people. Those with whom He mingled were of the neglected peoples of His day. In issuing His invitation He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). So it was illustrated in the case when the prophecy was fulfilled. Christ came not in a chariot, or on a horse of war, but "lowly, and riding upon an ass, and upon a colt, the foal of an ass."

But the greatest of all is that He came "having salvation." This is the climax! This was His great design and purpose. The leading object of His life and death was the salvation of the lost world. While here He saved from bodily maladies, demoniacial possessions, as well as from the guilt of iniquity and sin. He came having salvation, and having it in Himself, and Himself only; but having it in abundance, and to be freely given to all who will receive it "without money, and without price."

The manifestation of Christ as King was, according to the prophet, an event of great rejoicing; and it suggests to us the joyful reception we should give Him. We should rejoice in His equity and justice. The past nearly two thousand years have taught us that He will fulfill His word and perform all His promises. Let us rejoice that He is lowly, for He will not despise the poor and wretched. How thankful and joyful we should be because He has salvation! The oppressed rejoice when a deliverer appears to deliver them from the oppressor. Christ came to preach deliverance and to deliver from the greatest of all oppressors. Then, let the children of Zion be joyful in their King and serve Him with gladness. Let the penitent receive Christ as Saviour and King and be happy.

Dr. Scofield says of this prophecy, "The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried, 'Hosanna' is given in Matthew 21:11; and so little was Jesus deceived by His apparent reception as King, that He wept over Jerusalem and announced its impending destruction (fulfilled A.D. 70; Luke 19:38-44). The same multitude soon cried, 'Crucify Him.' "

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Timothy 1:17).



Dr. Bob Pierce: 'Old Is Done' In Missions

HONG KONG (EP) — Dr. Bob Pierce, president of World Vision Inc., had some penetrating observations to make about the future of Christian missions worldwide as he paused here in the midst of an Asian filming tour.

"The old is done," he said emphatically. "The Gospel is unchanging, but the threadbare methods of the past must now be put aside. We live in an explosive, unprecedented day of change. Nations are virtually being born in a day; new generations are rising to question the usually unchallenged concepts of the past.

"Particularly," he added, "we must find some way to communicate directly with the non-Christian mind. Too often we have merely talked to ourselves. As the Church we have raised and proudly answered questions about which the non-Christian world could 'care less.' Somehow we must communicate Jesus Christ in relevant, convincing terms to this 'new man' of the world who is not basically interested in theological discussion."

For the past year Dr. Pierce, who founded World Vision in 1950, has been on a medical leave of absence. In recent months, as he has recuperated from diabetes and a lingering "staph" infection, he has been on this special filming mission in Asia.

From Hong Kong, Dr. Pierce said, he goes on to Indonesia and then to strife-torn Viet Nam, where he will report via magazine articles and special radio tapes on the critical situation of the church and missions there.

He expects to return to the United States and his family in Arcadia, Calif., on about April 1. He plans to tour the East and Mid-West in April with his new film and front-line report, and will return to the full-time presidency of World Vision effective May 1.

While in Asia, Dr. Pierce has completed arrangements for the return to the United States this summer of the World Vision Korean Children's Choir. 'They will come," he states, "as representative of the overall needs of the children of the world . . . and to say a special 'Thank you' in song on behalf of the more than 20,400 orphans sponsored through World Vision by the people of North America."—Larry Ward.

Accredit Evangelicial Minister as Journalist in Spain

MADRID, Spain, (EP) — The Rev. Jose Cardona Gregori, executive secretary of the Evangelical Defense Committee, has been accredited as a journalist in official circles here.

With this official accreditation announced by the general press director of the Ministry of Information and Tourism, Mr. Cardona will have access to primary sources of information. He will also be able to exercise an informative service in regard to the work of evangelical churches. This accreditation is open usually only to graduates of the University Journalism School.

The accreditation of Mr. Cardona, an ordained Baptist minister, came as an unexpected move on the part of the Spanish government.

United Bible Societies Cite '64 Distribution

LONDON (EP) — During 1964 the United Bible Societies distributed four million complete Bibles, an equal number of New Testaments and some 62 million Biblical excerpts throughout the world.

The organization's annual report disclosed that 95 percent of the world's people have at least a portion of the Bible available in a language intelligible to them. Translations have been made in 1,232 languages, but the entire Bible is available in only 235 languages.

In Africa alone there are 411 translations; in Asia, 333; and in Americas, 187. Nevertheless, it is estimated that there are still a thousand "mutually unintelligible" tongues into which no portion of the Bible has been translated.

During 1964 complete Bibles published for the first time were the Tiv Bible in Nigeria, the Meru Bible in Kenya, the Nkore-Kiga Bible in Uganda and the Naga: Ao Bible in India.

Vatican Would Welcome New Diplomatic Ties—Cardinal

ROME (EP) — Hope that more countries would establish diplomatic relations with the Holy See was voiced by Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State.

The cardinal — in effect the Pope's "prime minister" in administration of Vatican City — spoke at a dinner tendered in his honor by members of the diplomatic corps accredited to the Holy See.

Replying to a speech by the dean of the corps, Baron Proper Poswich of Belgium, Cardinal Cicognani said: "It is never the custom for the Holy See to make the first move in entering into diplomatic relations with a country, just as it is never the Holy See which takes the initiative in breaking off existing relations."

On the other hand, he said, "The Holy See welcomes with joy proposals made for the establishing of diplomatic relations and asks for nothing more than to see these relations growing and attaining world dimensions."

Circuit Court Okays

Aid to Maryland Churches

ANNAPOLIS, Md. (EP) — Direct grants of state aid to four Maryland church-related colleges are valid under the state and federal constitutions, according to a Maryland circuit court judge here.

State appropriations to the two Protestant and two Catholic colleges for construction of science buildings, dormitories, dining halls and classroom buildings serve a purely secular purpose, the judge held. It was not the original legislative purpose—and it is not the primary effort—of the grants to advance or inhibit religion; therefore the enactments are constitutional, the judge said.

Judge O. Bowie Duckett of Anne Arundel Circuit Court who rendered the decision ruled that the Horace Mann League of America, a national organization of public school educators which originated the test suit, does not have standing to sue in Maryland. He held that the 12 citizen plaintiffs, all real and personal property taxpayers, do have sufficient standing to sue.

Leo Pfeffer of New York, chief counsel for the plaintiffs, said attorneys will proceed with originally announced intentions to appeal the decision to the Mary-

(continued on page fifteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Revival Services to Be Held at Ayden Church

Revival services will be held at the Ayden, North Carolina, Free Will Baptist Church April 18-24. The Rev. Cedric Pierce Jr. of Rocky Mount will be the evangelist for the services which will begin each night at 7:45. Special music will be rendered each evening.

The pastor, the Rev. C. B. Hansley, and the church cordially invite everyone to attend.

Cragmont Assembly Treasurer's Report for March, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of March, 1965:

Balance in Bank February 28, 1965		$1,645.90
Receipts		
Churches and Missions	$125.65	
Sunday Schools	6.00	
Sunday School Convention	2.50	
Personal Gifts	6.00	
AFCs and Leagues	8.00	
Unions	25.00	
Total Recipts		173.15
Total for Which to Account		$1,819.05
Disbursements		
Utilities	$ 6.33	
Operating Expenses	39.00	
Total Disbursed		45.33
Balance in Bank March 31, 1965		$1,773.72

Piney Grove Revival April 19-34

The Rev. Wilbert Everton will be the guest evangelist for revival services at Piney Grove Free Will Baptist Church near Greenville, North Carolina, the week of April 19-24. The church extends a cordial invitation to everyone to attend these services.

N. C. Children's Home Report for March, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of March, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

Albemarle Conference	$ 466.05
Cape Fear Conference	310.00
Central Conference	1,661.43
Eastern Conference	1,474.70
French Broad Association	50.00
Pee Dee Association	19.30
Piedmont Conference	45.00
Western Conference	1,053.00
Total Gifts from Conferences	5,079.48
Parents and Relatives	427.45
Friends and Others	110.00
Miscellaneous	5,965.27
Total Receips for the Month	$11,582.20

Special recognition is hereby given to the following who made gifts of $100 or more.

HONOR ROLL

Mr. Henry Brewer, Wilson	$100.00
Black Jack Church, Pitt County	100.00
Davis Church	100.00
Mr. Theodore J. Jones, Newport	100.00
Macedonia Church, Vanceboro	100.00
St. Mary's Church, New Bern	104.38
Hopewell Church, Johnston County	100.00
Mount Zion Church, Nash County	250.00
Malachi's Chapel, Columbia	170.75

Juniper Chapel Schedules Spring Revival

The Rev. Melvin Everington will be the evangelist for revival services to begin Monday night, April 19, the Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina. The pastor and the church members extend a cordial invitation to everyone to attend and be much in prayer for a real revival.

Pre-Easter Services Planned for Aspen Grove

Pre-Easter services have been planned for April 14-18 at Aspen Grove Free Will Baptist Church, Fountain, North Carolina. On Wednesday night a special missions service will be held in which the Rev. James E. Timmons of Arizona-Mexico, Missions, and Mrs. Hermon Rodriguez, Mexican missionary, will speak. On Thursday and Friday night, the messages will be delivered by the Rev. C. H. Overman.

On Saturday night, the district youth rally will meet at the church, at which time an appropriate filmstrip pertaining to Easter will be shown. The Easter services will be concluded on Sunday morning with a sunrise service at 5:30. The young people of the church will present the pageant, "The Challenge of the Cross," during this service.

The public is invited to attend these pre-Easter services which will begin each evening at 7:45.

Revival in Progress at Johnston Union

Revival services are in progress this week at Johnston Union Free Will Baptist Church near Clayton, North Carolina. These services began on April 12 and will continue through April 17. The speaker is the Rev. Walter Carter, pastor of East Rockingham church, East Rockingham.

The pastor, the Rev. J. W. Everton, and the church invite the public to attend the remainder of these services.

Coming Events

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Will Baptist Church, Beaufort County, North Carolina

April 16—Good Friday

April 18—Easter Sunday

April 22—Twenty-fifth Annual Session of the State Sunday School Convention, Little Rock Free Will Baptist Church, Lucama, North Carolina

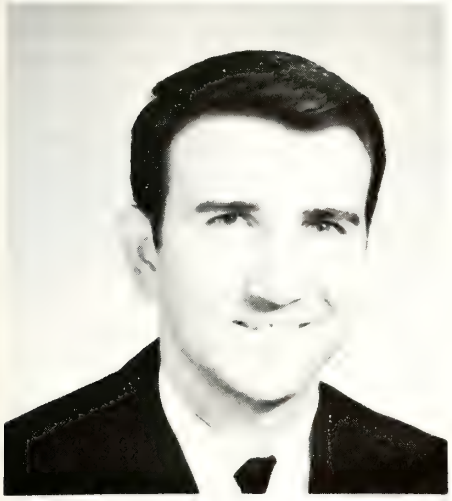
April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

Jones Assumes Pastoral Duties at Winterville

The Rev. Harold Jones assumed pastoral duties of the Winterville, North Carolina, Free Will Baptist Church on Sunday, April 11. A native of Clayton,



North Carolina, Mr. Jones moved to Winterville from Wilson, where he attends Atlantic Christian College as a senior ministerial student.

He is a 1958 graduate of Clayton High School; and before transferring to AC, he attended Elon College for one year.

A member of the Western Conference, he is a former moderator of the Second Union of that conference. Before coming to Winterville he was pastor of the Rose Bud Free Will Baptist Church, Route 4, Wilson, North Carolina, for three years.

He is married to the former Sandra Bridges, who is now employed by the Bank of Winterville.

Clifton Rice to Conduct Woodington Revival

Revival services are scheduled for Woodington Free Will Baptist Church near Kinston, North Carolina, for the week of April 19-23. The guest speaker will be the Rev. Clifton Rice of Kinston. Services will begin each evening at 7:30 with good gospel preaching and special music each evening.

The pastor and the church membership extend to everyone a cordial invitation to attend these service and be much in prayer that souls may be saved and the church strengthen.

Earl Glenn to Conduct Mount Zion Revival

The Rev. Earl H. Glenn, pastor of St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be the guest evanglist for revival services at Mount Zion Free Will Baptist Church, Cash Corner, North Carolina, the week of April 26—May 1. The pastor, the Rev. Elbert Edwards, will assist in the services which begin each evening at 7:30.

The pastor and the church extend to everyone a cordial invitation to attend these services and be much in prayer for their success.

Spring Branch Church Announces Revival Services

Spring Branch Free Will Baptist Church, Route 1, Walstonburg, North Carolina, announces its spring revival for the week of April 18-24, with the pastor, the Rev. Bill Futch, doing the preaching. The services will begin each evening at 7:45. The pastor and the church cordially invite the public to attend these services.

Candlelight Communion Service At Little Creek Church

An Easter Candlelight Communion Service will be held during the evening worship service at Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, Sunday evening, April 18, at seven o'clock.

The pastor, the Rev. Eugene Sumner, and the church extend a cordial invitation to the public to attend this service.

WESTERN YOUTH FELLOWSHIP MEETS

The Western District Youth Fellowship Convention was held on March 27, 1965, at the First Free Will Baptist Church, Wilson, North Carolina. The theme for the convention was "Knowing the Truth." Approximately 250 attended; twelve groups were represented.

A sandwich supper was served by the host church. During the evening special music was rendered by the Stoney Creek Youth Quartet, the Wilson Trio, and Miss Gale Jones of Kenly.

Harry Grubbs gave news from Mount Olive College. The Rev. David Charles Hansley, pastor of Robert's Grove church near Dunn and director of the Youth Frontier Conference, July 5-10, spoke on "Going to Camp."

The highlight of the convention was the declamation and essay contests. The winners were as follows: AFC declamation—Sharon Long of First Free Will Baptist Church, Wilson; AFC essay—Susie Powell of First Church, Wilson; YFA essay—Danny Overman of Rain's Cross Roads church near Kenly, runner-up — Judy Cooke of First Church, Wilson.

IF CHRIST BE NOT RISEN

What a solemn thought! What if it were true that Christ had not risen from the dead? Pause and meditate a moment. There would be no hope, no life beyond the grave. Nothing to look forward to but sorrow and disappointment. Words cannot picture how dark the scene would be. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:13-19).

But thanks be to God we have the victory through our Lord Jesus Christ! His resurrection has been called "the best authenticated, great event of history." Everything depends upon it and without it we should be even as others who have no hope. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." A dead Christ might have been a Teacher and a Wonder-worker and remembered and loved as such: but only a risen and living Christ could be the Saviour and Life-giver and as such preached to all men. Oh, may the Lord enlighten the eyes of our understanding, that we may know what is the exceeding greatness of God's power to "usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the Heavenly places" (Ephesians 1:18-20).

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In the Editor's Mail

This is to state that I am available for full-time pastoral services to any church that desires my services. I may be contacted at 1203-B Glen Arthur Avenue, Greenville, North Carolina, phone 758-4515."—The Rev. Jimmy Webster.

Missions

Report of Free Will Baptist Work in Mexico

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from last week.)

The Rev. J. E. Timmons, director of Spanish missions on the border and in northeast Mexico, is in North Carolina on itinerary. Only a few more dates are open for services. Mrs. Obdulia (Lula) Rodriguez of Jimenez, Mexico, is also in the state attending most of the auxiliary conventions and appearing in missions services when possible with Mr. Timmons. Mrs. Rodriguez is the wife of the Rev. Hermon Rodriguez and also is president of the women's work in the Northeast Mexico Association of Free Will Baptists. She work by the side of her husband in the ministry and is also active in the local clinic operated by her husband in Jimenez. If there is a mission service in your area, you would do well to attend if at all possible.

We stopped for Wednesday night's service in Jimenez, Mexico, March 10, where approximately fifty people attended services in an adobe building with dirt floors, benches with no backs on them, and small kerosene lamps. After service we enjoyed a cup of black coffee in the home of the Rev. and Mrs. Hermon Rodriguez; then they made ready for the trip with us back to the border (Eagle Pass, Texas) to spend the night in a hotel in order to attend the planned services on Thursday with all the workers.

Shown in this picture are the workers who serve under the direction of the Rev. James E. Timmons. Back row, left to right—Austin Schell, a police officer who was visiting with the group; J. E. Timmons, Juan Lopez, and Elias Rodriguez. Front row, left to right—Antonio Lopez, Mrs. Hermon Rodriguez, and Hermon Rodriguez.

The Rev. A. B. Bryan is seen seated with the others for dinner in the cafe in Piedras Negras.

On Thursday at 11 a.m., we met in the rented building used for mission services in Piedras Negras with the four native pastors, Brother Timmons, the police officer who is a member of the mission, several laymen, and a few children who were absent from school that day. I spoke to the group for two and one-half hours right out of my heart about Free Will Baptists, our beliefs, and why we believe as we do. About two o'clock in the afternoon the meeting came to a close. The ministers, the police officer, Director Timmons, and I had lunch together at a nearby cafe. This setting reminded me of many of our small gatherings and committee meetings across the state where we have come to love, respect, and work together for the advancement of the cause of Christ and Free Will Baptists. Without such relationship the accomplishments of the past would have been impossible. With this relationship we shall continue to advance the cause of Christ where it is unknown.

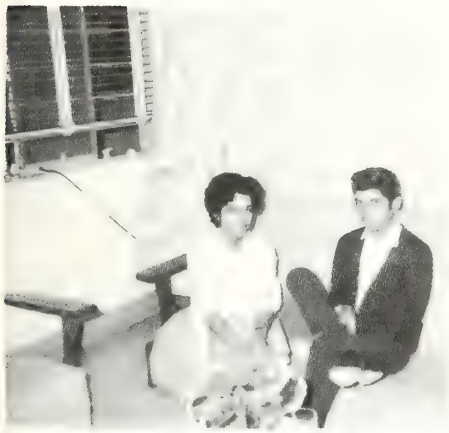
The eight people in this picture made a public profession of faith in the service at Piedras Negras on Thursday night, March 11.

Again on Thursday night, March 11, we assembled for worship. With all the seating area in the building occupied and several people standing, the service was conducted in regular style, with several of the brethren taking part. The service was soon turned over to Brother Timmons. He introduced me as the missions director from North Carolina. The usual Mexican welcome was extended, with all the people rising to their feet to welcome the special guest. After a word of greetings, I brought a simple gospel message with an appeal to the unsaved with Brother Timmons conveying it in Spanish. Following the message, two men, their wives, another lady, her son, and two young teen-agers, came forward to make first-time decisions for Christ. I learned that these people had been attending the mission only about three months and had never publicly acknowledged faith in Christ before. To me this service was more evidence that the Lord has smiled upon our efforts of evangelism among the Spanish-speaking people.

Assured the Lord had spoken through us and again honored His Word by giving

us eight souls, the Revs. Timmons, Autonio Lopez, and I were soon on our way in the Falcon automobile to Saltillo, the capital city of the state of Coahuilia, where were were to be guests in the home of the Rev. and Mrs. Juan Lopez on March 12. We made it to Monclouva, one hundred seventy miles away, before retiring for the night. The two Mexican brethren expressed their desire to spend the remainder of the night in the automobile rather than pay $4 for a room with two beds in it. I persuaded them to take a room where they could have the convenience I felt they were entitled to. We all retired for the night and did not get out on Friday until late morning. I am convinced from conversation, acquaintance, and fellowship with our Mexican brethren that they carry the same burden for their people that we do for the people in our own churches here in the state.

Before closing my eyes for peaceful rest, I could not feel relieved without breathing a prayer for our Mexican neighbors who were showing their deepest appreciation for our concern. There are more than thirty-five million of them, ninety-five percent of whom know nothing of Protestantism. They know nothing



This is San Juana Lozano and her brother sitting in their living room in Monterrey, Mexico, after an interview with Mr. Bryan. This young lady desires to work with the Mexicans.

but the teachings of the Roman Catholic Church. A great majority of them have little or no respect for their native church because of what it has or has not done for them. Mexico has proverty, hunger, illiteracy, backwardness, sickness, disease, and lack of spiritual and Christian understanding far greater than any Anglo-American can conceive of unless seeing for himself. I would that all Free Will Baptist people really know of the visible needs existing in Mexico.

There are those in Mexico who would relieve some of the spiritual ignorance and darkness existing if professed Free Will Baptists had the vision and concern they should have. This was evident from the interview I had with a fine Christian girl, nineteen years of age, in Monterrey, Mexico. She has asked us to underwriter her support of $52 per month in order to serve as youth activities director in the two missions under the supervision of her pastor, the Rev. Antonio Lopez.

San Juana Lozano Castilla (Miss Juanita Lozano, her mother's maiden name being Castilla), as she is called in Spanish, was converted at the age of thirteen and expressed a desire to become a missionary to her own people. She finished high school (the ninth grade in Mexico) and has had three years of special training for missionary work. She has the backing of her parents who have six other children and who are fine Christian people. They are among the people supporting the Free Will Baptist work in Monterrey. This family is above the average Mexican in understanding, financal means, and civilized concern. Mr. Lozano works in an American factory in Monterrey and earns $200 monthly. His salary will buy in Mexico what $300 will buy in the United States. I do not believe I have ever visited a home with more devotion evident. Neither have I ever talked with a more dedicated young person than Juanita Lozano. Her mother told Brother Timmons, in my presence, that they had been praying for some church group to come to their rescue and underwrite the salary of their daughter so that she could spend her life in the work she had prepared for. They were confident that her past record was sufficient evidence to convince them she was divinely called as a missions worker.

Yes, Mexico is a wide open field for Christian missions. There surely must not be a greater door open to us. Christian missions is important everywhere, but our opportunity in Mexico is presented by the hand of Him who has opened the hearts of the people and called us to take the message of life to them. What are Free Will Baptists going to do about it? We are writing history of our success or failure by the way we support Christian missions.

(To be continued next week.)

If any man wants anything more than he wants spiritual power, he cannot have spiritual power.—J. Stuart.

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We are often moved with passion, and we think it to be real. — Thomas A. Kempis.

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For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Beginning" order blank, or order your introductory kit today. Price of Kit, $4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

NOTES AND QUOTES

By J. C. Griffin

HERE WE COME AGAIN

For several weeks I have been unable to write because of an attack of flu, which got the best of my physical ability to keep all my work going. Age will slow a fellow up; and then when sickness, like what is called "flu," jumps on a fellow, he is slowed a great deal more. But, thank the Lord, we are able to carry on again. Paul, the apostle, says: ". . . we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

It is hard for us to accept and understand this, but by faith in God we can do it without hesitation. It must be an act of faith in the Word of God. Sometimes we are healed from spiritual sickness by affliction. David said, "Before I was afflicted I went astray: . . ." (Psalm 119:67). In this case the psalmist acknowledges that affliction led him back to God. Not too long ago I was told by a man who was afflicted, "My sickness has brought me to myself."

When I was a young man, I lived as a sinning church member—the life that many people are living today. I was a church member without the "joy of salvation"—somewhat like David when he said: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:12). You cannot have joy in your soul when you are falling short of the duty that you owe to your church and its Christ. If we try to be happy and live apart from that which God has provided for us, we will be unhappy. I was not a criminal of the land; I had no bad habits, except staying away and not supporting the gospel of Christ; but I was taken ill, and for four days I had time to pray and confess my sins of neglect. God blessed me and put me on my feet. That sickness brought me to repentance, and I was blessed with a new rededication and experienced something that most church members stand in need of. If we neglect to follow Jesus in the way of Christian service, we need not be surprised if we fall short of being happy.

The Power of the Gospel

The Apostle Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). The gospel of Christ gives a sinner the power to walk the aisle for Christ. Once when I was preaching, a young lady who was under conviction said to me after she had walked the aisle and confessed Christ, "The very minute that I stepped into the aisle I was converted. All fear and all weakness fled, and Christ took complete control." The power of the gospel of Christ gives to every guilty sinner freedom from all sin in the moment when that sinner steps forward with faith in Christ.

A lot of people think that they have to beg Christ to save them. They seem to forget that Christ is more anxious to save than they are to be saved. While we were yet sinners, Christ died for us. Christ stands ready to save you, my friend. Today is the day of salvation. Christ is only waiting an opportunity to take you into His fellowship, but He will not take you in until you are ready; and the very minute you are ready, the work is done. Christ says, "Come unto me." We are told to "seek the Lord while He may be found."

An unconverted man said to me, "Preacher, I am too sinful to seek the Lord." Jesus said that He came to seek and to save that which was lost. My unsaved friend, Christ did not come to save the righteous, but lost sinners. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). Paul further says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Let me give to you one of my favorite Scriptures: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). It is a gift, but God is not going to force us to take this gift; however, He is ready to give it to us just as soon as we by faith will accept the gift.

Not by Our Works

"Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:9, 10). Good works do not make us a child of God; but when we are created in Christ Jesus, the good works of Jesus will be evident and flow from our inmost being. In other words, the life of Christ will be seen in us as the Holy Spirit reflects Christ in us. Then we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

(Keep your eyes focused toward "Notes and Quotes" for a message on the subject of "Eternal Security" in the near future. —J. C. G.)

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The church is not only the fellowship of the redeemed, it is the redeeming fellowship.—Charles B. Templeton.

NOTE PRICE CHANGES

The following changes have been made in the price of Sunday school pins and bars:

Gold plate—pin, from 80c to 85c; wreath, from 80c to 85c; bars, from 45c to 50c.

Gold filled (or Karatclad)—pin, from $1 to $1.25; wreath, from $1 to $1.25; bars, from 65c to 75c.

LEAGUE PINS AVAILABLE

Free Will Baptist League pins are now available at the Free Will Baptist Press. The pin type for girls and women and the screw-back type for boys and men may be purchased for $1 each. Leaguers get your orders in early. Send them to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is to happen when the thousand years' reign of our Lord Jesus Christ on this earth is completed?—**D. A., Birmingham, Alabama.**

Answer: "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Revelation 20:7, 8). Read Revelation, chapters twenty through twenty-two, for the details of these events. As you may see from the Scriptures above, at the end of the millennial reign of Jesus Christ upon this earth Satan will be loosed from the bottomless pit and will again go forth to deceive the nations of the whole world; that is, the people of the different nations under Christ's righteous government when peace and righteousness have covered the earth for a thousand years as the waters of the sea cover its bottom. Satan will then go forth to deceive these nations of the world and will seem, on the surface reading of these Scriptures, to make measurable success; but actually when one obtains the full meaning of what the Scriptures teach on this subject, he is not surprised at this apparent success.

As Dr. James M. Gray, late president of the Moody Bible Institute, has said, Satan and sin are not done away with at the beginning of the millennial reign of Christ, but at the end and "as for sin it will be couching at the heart's door of all who have not appropriated the saving grace of God." These will be as ready for Satan's intrigue as our foreparents, Adam and Eve, were before they sinned but had not eaten of the tree of life that they had access to. Men everywhere and of all ages are so constituted that they, of their own volition, must make a personal commitment to Christ; and these born during the millennial reign of Christ are no different in that respect than we of this, the church age.

All of those that remain on the earth, at the time Satan is loosed, that have not made a personal commitment to Christ for salvation are not in accord with Him and will join forces with Satan, at which time the Great White Throne Judgment will take place; and all such that identify themselves with Satan in this brief period in which Satan is loosed will, with him, be confined forever in the lake of fire. This present earth, as well as the present heavens, will be destroyed by the fire of God's wrath at the White Throne Judgment, and a new heaven and a new earth without sin will appear and be enjoyed eternally by those who are saved.

The most timely questions of all ages is, Have you accepted and thereby made personal appropriation of Christ? If not, now is the accepted time, tomorrow may be eternally too late. Jesus says "Come unto me, all ye that labour and are heavy laden, and I will give rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Question: Please explain "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).—**L. S., Cache, Oklahoma.**

Answer: This passage of Scripture refers to the two resurrections. True Christians, that is, those who have experienced the new birth or, as some Scriptures put it, have been regenerated, will be in the first resurrection. Those who have died out of Christ, that is, those who die without being regenerated or experiencing the new birth, will be in the second resurrection at least one thousand years after the first resurrection. The latter will be resurrected unto condemnation and will go away into everlasting darkness where there will be weeping, wailing, and gnashing of teeth, into a place prepared for the devil and his angels. Whereas, those in the first resurrection will enter into the fullness of the presence of their Lord to eternally be consoled by this presence, having happiness and the pleasure of association with Christ and God and all righteous creatures. These are they that came forth unto the resurrection of life.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18). The unsaved will be resurrected unto damnation. The Bible describes this as a bad plight to suffer. Compare Luke 16:19-31 and Revelation 20:20. Read Revelation 20:2-7.

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"Whatever thy heart clings to and relies upon," said Martin Luther, "that is properly thy God." George Barclay put it like this: "For practical purposes, a man's real god is what he finds pleasure in thinking about, vest in pursuing, and satisfaction in obeying." — The United Evangelical.

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No other person ever deliberately came into human history—only Christ did. He constantly spoke of His presence on this earth as His own willed coming.—Arthur Petrie.

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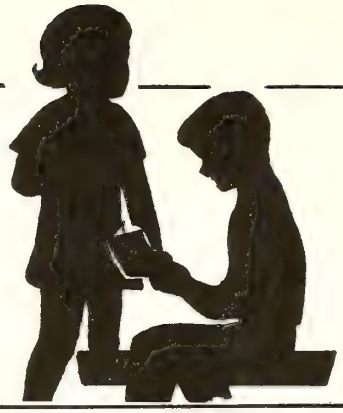
In Proportion as a society relaxes its hold upon the eternal, it insures the corruption of the temporal.—John Baillie.

STORIES —for our— YOUTH



SALLY UNDERSTANDS EASTER

Matilda Nordtvedt

SALLY threw herself on her bed and sobbed as if her heart would break. Grandpa, dear old Grandpa was dead! Sally had expected to find him sitting in his usual place by the window, waiting for her to return from school with all of her happy tales of the day. But Grandp's chair was empty! He was gone!

Sally buried her face in her pillow and broke out into fresh sobs. Never before had she felt so unhappy. Aunt Jane came into the room unnoticed. Sally jumped nervously when she sat down on the bed beside her and patted her shoulder.

"Don't cry so, Sally," pleaded Aunt Jane. "If you'll stop crying I'll tell you all about Grandpa's homegoing."

Sally sat up in amazement, still sniffing and wiping her eyes. "Homegoing? What do you mean? Grandpa's home was right here with us!"

"Not his real home, Sally," answered Aunt Jane. "Grandpa was a Christian, so his real home is heaven. He went to be with the Saviour he loved. Think how happy he is now."

Aunt Jane handed the stricken girl a handkerchief. Sally blew her nose hard. The tears continued to trickle down her cheeks. Heaven seemed awfully far away. She felt as if she would never see her dear old grandpa again.

The next day the family went to the funeral parlor. "You'd better stay home," Mother suggested gently, but Sally was determined to go along to see her grandpa. When she saw him in the coffin looking as if he were sleeping peacefully, she reached out impulsively and touched his cheek. Quickly she drew back her hand. Grandpa felt cold and hard like a wax doll! Sally burst into tears again.

Aunt Jane led her gently to a chair. Putting her arms around her she began to explain. "That's not really Grandpa there in the coffin, Sally. That's just the house he lived in. The real Grandpa has left his house and is with Jesus.

"Do you remember what special day we celebrate tomorow?" Aunt Jane continued.

Sally thought for a moment, "Why, yes, it's Easter Sunday. I have a piece to say for the program."

Aunt Jane nodded. "And what's your piece about, dear?"

"It's about Jesus rising from the dead. But what's that got to do with Grandpa?"

"It has everything to do with Grandpa and each one of us, Sally," answered Aunt Jane earnestly. "Because Jesus died and rose again we can be saved from our sins."

Sally already knew that.

"And because He arose from the dead all who believe in Him will someday arise from the dead, too."

"You—you mean Grandpa?"

Aunt Jane nodded. "Grandpa and everybody who puts his trust in Jesus."

Sally thought hard for a moment. "But you said that Grandpa is with Jesus now. How can he be in the coffin and with Jesus, too?"

"His body is in the coffin, but his spirit is with Jesus. When Jesus returns to earth to take the believers to heaven, Grandpa's body will arise from the grave and go to join his spirit."

"Doesn't he have a body now?"

"No, he doesn't have a live body now, but he is in a place of happiness and rest. He knows that he will get a changed body that will never hurt, nor get sick nor die any more."

Sally looked thoughtfully out of the window, then turned serious eyes upon her aunt. "Aunt Jane, how can I be sure that when I die I'll go to heaven and someday get a new body?"

Aunt Jane's reply was a Bible verse. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," she quoted. "When we believe from our hearts that Jesus died and rose again to save us from our sins and receive Him as our Saviour just like we receive a gift, we become His children. Then we can be sure we will go to be with Him when we leave this earth."

"I believe that Jesus died and arose for me, Aunt Jane," Sally said slowly, "but I've never really received Him as my own Saviour."

"Would you like to now, Sally?"

The girl nodded. In the quiet of the deserted funeral parlor Sally bowed her head and asked Jesus to be her own personal Saviour. After she had prayed her heart didn't ache any more. She was still lonesome for Grandpa, but she knew now that someday she would see him again.

Sally took one more look in the coffin before following her aunt out into the bright sunshine. "It's just his house, Aunt Jane, isn't it? Grandpa's already gone to be with Jesus."

The Sunday School superintendent called that evening and told Sally that since there had been a death in her family he would excuse her from saying her piece at the Easter program.

"Oh, but I want to say it," declared Sally. "I really understand what Easter means now. It means that because Jesus arose from the dead everybody who belongs to Him will someday arise, too."

"Jesus said, 'Because I live, ye shall live also,'" murmured Aunt Jane softly.

Sally gave her piece with a shining face on Easter morning.

———

"Jesus died for you and me
To take our sins away
Though they put Him in the grave
There He did not stay.
'He is not here; He is risen,'
Because He lives, we too shall live
Forever with the Lord."
The angel gave the word.

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After Sally had taken her seat she folded her hands in her lap and prayed a little prayer in her heart. "Thank You, Jesus, for rising from the dead so that Grandpa and I and lots of other people can live forever. Thank You for helping me understand what Easter really means."—My Pleasure.

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We witness in this half of the century a great emergence of new nations. They are weak inexperienced, fragile. If independence is to be kept, as well as achieved, they must have a refuge, a sanctuary where they can feel secure. The United Nations satisfies that craving for security.—William O. Douglas.

Christian Education

MOUNT OLIVE PEOPLE RALLY TO HENDERSON MEMORIAL DINNER

W. Burkette Raper, President
Mount Olive College
Mount Olive, North Carolina

A leading gift of $500 has been made to the Henderson Memorial Fund by the Mount Olive Pickle Company.

The contribution was made to the College Area Foundation and will be presented to the college on May 11 at the Henderson Memorial Dinner to be held in Mount Olive. The foundation has joined with the college to sponsor the dinner in memory of the late Dr. C. C. Henderson, noted citizen of Mount Olive and the larget contributor in the history of Mount Olive College.

Dr. Henderson was one of the founders of the pickle company and served as one of its early presidents.

The purposes of the dinner are twofold: First, it will give the many friends of Dr. Henderson an opportunity to express our appreciation for his half century of professional services and his generous gifts to a large number of humanitarian causes, especially Mount Olive College.

In addition to his gifts valued at approximately $300,000 to Mount Olive College, he served without charge as college physician for nearly ten years.

Furniture for the Henderson Building

Second purpose of the dinner will be to raise funds for the purchase of scientific equipment and furniture for the $400,000 academic building now under construction on our new 90-acre campus. The college board of directors has voted to name this building in memory of Dr. Henderson.

Printed invitations to the dinner will be mailed to all persons who contribute $10 or more to the Henderson Memorial Fund. Although the dinner will not be held until Tuesday, May 11, 7:30 p.m., gifts must be received by April 30 to assure receipt of invitations.

The Executive Committee of the North Carolina State Convention has endorsed plans for the dinner and has called upon all Free Will Baptist churches in the state to participate. April 25 has been designated as Henderson Memorial Sunday in Free Will Baptist churches.

It is hoped that at least 1,000 individuals, churches, Sunday schools, leaguers, auxiliaries, and other church organizations will contribute. The people of Mount Olive and others who knew Dr. Henderson are watching carefully to see how much Free Will Baptists appreciate what this great man did for our college. A generous response to the Henderson Memorial Dinner could inspire other friends to make large contributions to Mount Olive College.

Free Will Baptists cannot afford to let the people of Mount Olive give more in memory of Dr. Henderson than we do. No man has ever given as much to Free Will Baptists as Dr. Henderson did to Mount Olive College.

Book of Remembrance

A "Book of Remembrance" has been ordered and in it will be recorded the names of donors to the Henderson Memorial Fund. The book will be kept on permanent file at the college.

Although invitations to the dinner can be issued only to those who contribute $10 or more, all donors, regardless of the size of their gifts, may be listed in the Book of Remembrance.

Gifts to the Henderson Memorial Fund will also be applied on church quotas to the college development fund.

Use of the form below will help to assure proper credit for gifts, whether from individuals, churches, Sunday schools, leagues, or other donors.

STEEL BEAMS GO UP

Progress on the Henderson Academic Building on the new campus of Mount Olive College is evident in the above picture. President W. Burkette Raper, back to the camera, is shown watching a 6,000-pound steel beam being lifted to

the second floor. To cost $400,000, the building will be named in memory of the late Dr. C. C. Henderson, chief benefactor of the college.

Equipment and furniture for the building will be purchased from funds raised at the Henderson Memorial Dinner on May 11. (Photo: Courtesy of **Mount Olive Tribune.**)

(continued on page fifteen)

CONTRIBUTION FORM FOR HENDERSON MEMORIAL DINNER

(Clip and mail to Mount Olive College, Mount Olive, North Carolina)

1. Name of Donor_____ Amount $_____
2. Address of Donor _____
3. Send _____ dinner invitation(s) to (one invitation may be sent for each $10):

   Name _____

   Address_____ City_____ State_____

   (If you wish invitations sent to more than one person, list names and address on separate sheet of paper.)
4. Check here if you wish no invitation(s) sent_____
5. Name of Church _____

   (Give the name of your church and your gifts will be applied on your development fund quota.)

St. Claire Bible Class

The Sunday School Lesson

FOR APRIL 25

GOD'S PURPOSE THROUGH HIS PEOPLE

Lesson Text: 1 Samuel 12:19-25; 1 Kings 6:11-13

Memory Verse: 1 Samuel 12:22

I. INTRODUCTION

This lesson begins a series of ten lessons entitled "A Nation United." It is a continuation of the Old Testament story which was begun in "Studies in Genesis" in the summer quarter of 1963, and carried further in "Early Hebrew History" in the summer quarter of 1964. This study is the story of Israel's golden age under Saul, David, and Solomon. It was a period in Israel's history in which it became powerful and wealthy; yet during this period Israel sows the seeds of its own destruction.

The three men who led Israel during this period were great men. They accomplished much good, but they also failed God in some respects. Their evil, however, brought shame to themselves and to the nation. Still there was the covenant that God had made with them, and we shall see God seeking to make Himself more completely known unto them.—Bible Student. (F.W.B.).

II. HINTS THAT HELP

1. Aware of the fact that they had sinned against God by asking for a king, the Israelites requested Samuel to pray for them that they might not die (v. 19).

2. Samuel told the people that although they were guilty of great wickedness they should continue to serve the Lord with all their heart (v. 20).

3. He also pointed out that they should not forsake the Lord by going after vain things, which always opens the way for a further departure from Him (v. 21).

4. The Lord would not forsake His people, not because of what they were or might become, but because of His own great name's sake (v. 22).

5. Samuel considered it a great sin if he failed to pray constantly for the Israelites (v. 23).

6. Samuel further instructed the people to fear the Lord and to consider the many great things that He had done for them (v. 24).

7. The promises of Samuel were contingent upon the response of the Israelites. Their faithfulness would bring blessings; their sin, curses and destruction (v. 25).

8. The Lord let Solomon know that He took notice of what he was doing (v. 11).

9. The mesage of the Lord served to encouraged Solomon in the building of the temple, to keep His statutes, and to warn him against apostasy (v. 12).

10. The Lord promised to dwell among His people, provided that they obey His commands (v. 13).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

-1. **Pray . . . that we die not.**

By prayer, physical death can sometimes be averted and life prolonged: "Thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed . . . I have heard thy prayer, I have seen thy tears . . . I will add unto thy days fifteen years" (Isaiah 38:1, 2, 5).

An inoperable malignancy was discovered in the father-in-law of a minister. "He will live only a short while," said the surgeon to the sorrowing family. "I have no fear whatever," said the trustful patient when told of his condtion. "I am ready to go or stay in keeping with God's will." The following Sunday night, the son-in-law, the Reverend Sutherland, said to his people, "I feel divinely led to ask you to gather around the altar and unitedly pray that God, for His glory, will miraculously heal our humanly hopeless friend and loved one!" God heard and answered the prayers of His children. The man was perfectly healed! The promise is sure: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

2. **Serve the Lord with all your heart.**

How rewarding is wholehearted service: "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10). God will reward us, not for the quantity of service rendered, but for its quality: "And the fire shall try every man's work of what sort it is" (1 Corinthians 3:13).

John Newton said, "If two angels were to receive a commission from God—one to go down and rule earth's greatest empire, the other to sweep the streets of the obscurest village—it would be a matter of entire indifference to each angel which service he would render, whether as ruler or street sweeper. The joy of each angel is to serve where God wants him to serve. With equal joy, an angel would lift a Lazarus, in his rags, to Abraham's bosom, or accompany a chariot of fire to carry an Elijah home!"

3. **I (Will) perform my word with thee.**

This is certain: neither God nor His Word can fail: "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

One day David Livingstone entered a village where previously he had built a church. The natives had become hostile to him. He was discouraged and prone to despair. He looked dejectedly at the remains of the church which had long since been abandoned. Its bell was broken. The wooden cross had fallen to the ground and was rotting. He wrote in his journal: "I felt some turmoil of spirit in seeing my efforts for the welfare of this great region, with its teeming population, come to naught. I found encouragement, however, in knowing that God's Word would emerge triumphant. A sense of His presence dispelled all doubt and discouragement."—Bible Expositor.

4. A man once came to his pastor and explained that he was beginning to doubt his salvation. He had lost his assurance. The pastor asked, "Whom are you doubting? You know that you cannot trust yourself because apart from the grace of God you are a poor lost sinner. You know that you cannot rely upon your fellowman because they like you are nothing apart from God's grace. Are you doubting God?" Yes, the man felt that was it. He felt that God was remembering him only on good days. God is remembering us in times of great success and in hours of trouble. We glorify His name only when we trust Him completely.

Some of us not only do not glorify God by letting His purpose be fulfilled in our lives, but we hinder the work of God for others. When a meeting was in progress at a church, a man came to

his pastor and said, "I don't think we are going to have a revival here as long as Brother Jones and I don't speak to each other." The pastor went with the man to Brother Jones; they were reconciled; and the very next night a real revival came to his church. Could it be that even you sometimes thwart the purpose of God by your attitude?

Just as a potter would not shape a vessel without an idea of what the vessel would be used for, nor a builder build a house without some definite plan, nor a seamstress make a dress without a pattern; so God would not have made a creature like you without a definite plan and purpose. We find the fullest measure of happiness and usefulness only when we find and fulfill God's purpose for our lives.

Oh, the peace of full surrender!
All my joy to do His will,
Mine to trust His faithful promise;
His the promise to fulfill.

Oh, the glory and the rapture
Thus to dwell with Christ the Lord;
New delight and wisdom gaining
From the study of His Word,

Pleasure's songs no more entice me,
Nor the bugle note of fame;
Sweeter far the holy music
Of my dear Redeemer's name.

Oh, the glory and the rapture—
Earthly burdens pass away!
Stormy winter turns to summer;
Lonely darkness into day.

—Anonymous,
Advance Quarterly (F.W.B.).

THE CHURCH WORLDWIDE

(continued from page five)

land Court of Appeals and, if necessary, to the United States Supreme Court.

The final outcome of the case is expected to set a landmark in the constitutional issue of state aid to church-related colleges by both the state and federal governments. It will also have implications for broader aspects of government aid to religious institutions.

7,000 Americans Petition W. Germany

NEW YORK (EP) — Some 7,000 Americans of all faiths signed an appeal urging the West German government to extend the statute of limitations on Nazi war crimes.

The appeal was sent by the Anti-Defamation League of B'nai B'rith to Dr. Eugen Gerstenmaier, president of the West German parliament, on the eve of its debate on the issue.

Benjamin R. Epstein, national director of ADL, said in a cable to Dr. Gerstenmaier that the signers of the appeal "do not seek vengeance; they seek justice." The 7,000 signatures, he said, reflected a growing awareness that "crimes against humanity must not be dismissed with the status of an ordinary felony."

Acceptance by West German jurists of the "responsibility to seek justice without limitations," said Mr. Epstein, is "the only way for Germany and Germans to overcome the past. There can be no statute of limitations on moral responsibility."

Moody Slates Christian Communications Workshop

CHICAGO, Ill. (EP) — Two free-tutition summer workshops on Christian Communications will be held June 21—July 9 at Moody Bible Institute here. One will deal with writing, publishing and marketing of religious literature. The other will offer the fundamentals of Christian radio broadcasting.

Christian Education

(continued from page thirteen)

RAPER TO SPEAK AT FRIENDSHIP

Friendship Free Will Baptist Church in Greene County, North Carolina, will hold its annual homecoming service on Easter Sunday, the Rev. R. L. Norville, pastor, has announced.

Dr. W. Burkette Raper, president of Mount Olive College, will speak at the morning worship service. Topic of his sermon will be, "Joy Cometh in the Morning" (Psalm 30:5).

COLLEGE DAY AT REEDY BRANCH

Reedy Branch Free Will Baptist Church near Winterville, North Carolina, will observe Easter Sunday as "Mount Olive College Day," the Rev. Willis Wilson, pastor, has announced.

The Rev. Charles Sapp, a former pastor and now a member of the faculty of Mount Olive College in the department of religion, will speak at the morning worship service. This service is being sponsored by the Layman's League of the church. All offerings in the Sunday school and the morning worship service will go to Mount Olive College.

On this Sunday, Mr. Wilson will be preaching at Hugo Free Will Baptist Church near Grifton, North Carolina, which is Mr. Sapp's church, in order for him to be at Reedy Branch.

CHECK FOR HENDERSON MEMORIAL FUND

S. L. Warren, left, president of the Mount Olive Pickle Company, Mount Olive, North Carolina, is shown presenting a check in the amount of $500 to

Albin Pikutis, executive director of the Mount Olive College Area Foundation. The check is one of the initial contributions to the C. C. Henderson Memorial Dinner to be held in Mount Olive on May 11. (Photo: Courtesy of **Mount Olive Tribune.)**

Welfare plans are probably the single greatest contribution of the American trade unions to the philosophy of world labor. The problem is how to continue the many positive benefits of the welfare funds and protect them from the fumbling of the fool and the grasp of the greedy.—Gus Tyler.

Be Or Good Cheer

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit goodnatured. It will lighten sickness, poverty and affiction; convert ignorance into an amiable simplicity; and render deformity itself agreeable.—Addison.

If you don't enjoy what you have, how could you be happier with more? —The Biblical Recorder.

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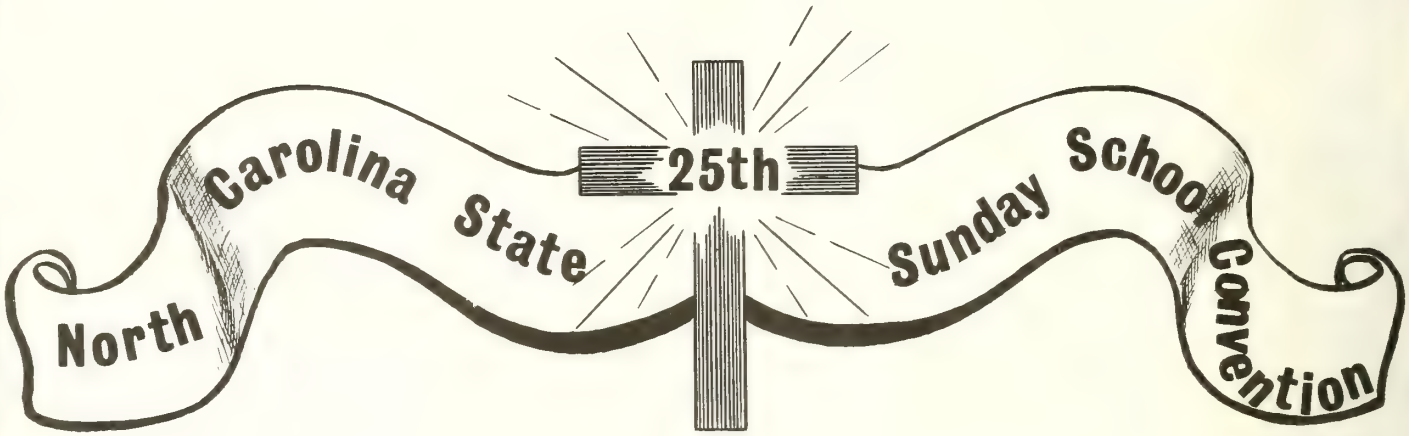


SILVER ANNIVERSARY

CELEBRATING

25 VICTORIOUS YEARS

LITTLE ROCK FREE WILL BAPTIST CHURCH

LUCAMA, NORTH CAROLINA

April 22, 1965

Goals:

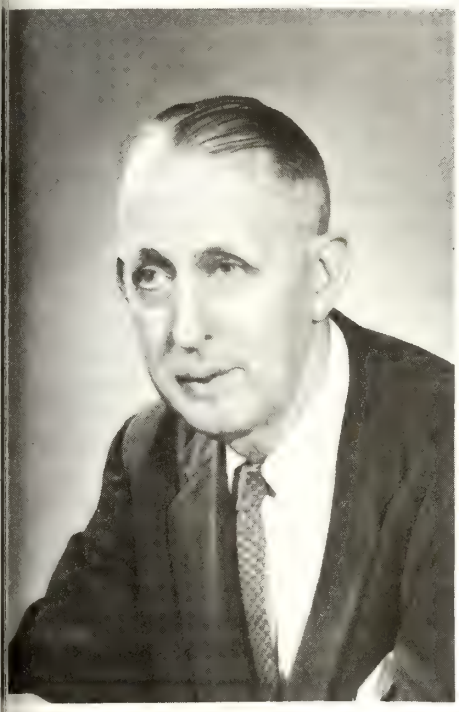
$25 in Silver from Each Sunday School
150 Sunday Schools Represented
100 Superintendents Present
100 Pastors Present
50 Schools Qualifying for Honor Roll

BE SURE TO ATTEND THIS CONVENTION!

the Free Will Baptist

Ayden, North Carolina, Wednesday, April 21, 1965

ATTEND THE HENDERSON MEMORIAL DINNER ON MAY 11



Dr. C. C. Henderson
To Be Memorialized

Invitations will be issued to those who contribute $10 by April 30.

Proceeds will be used to purchase equipment and furniture for the Henderson Academic Building now under construction on the new campus of Mount Olive College.

Sunday, April 25, is Henderson Memorial Sunday in Free Will Baptist Churches.

Dr. Edward R. Annis
Speaker

Henderson Academic Building
Mount Olive College, Mount Olive, North Carolina

FWB Press Expansion Plans

For some time the Board of Directors of the Free Will Baptist Press has been planning and contemplating the erection of a new building. This has been considered to be a pressing need for a good many years. In order to follow through with these plans, an option has been recently secured on ten acres of land, located just outside the city limits of Ayden. It is a ten-acre site, adjoining Highway 11, north of the town. It is a well-drained plot of land. The Town of Ayden has already agreed to extend water and sewer facilities to this site at their expense. The board is continuing their study of the needs and opportunities regarding the future of the Press, however.

Plans are not formulated regarding the actual building; however, it is likely that more positive steps will be formulated within the next few months.

In connection with the plans and progress of the Press, our readers will be interested in learning that the Free Will Baptist Press Foundation will become a reality within the next sixty days. This will complete the requirement of the Federal Government to change from a stockholders corporation to a membership corporation, in order for the Press to maintain its tax-exempt status.

Free Will Baptists can rest assured that the Press stands on the threshold of even greater service to its people.

* * * * *

On the Light Side

A frustrated father blew up while trying to mediate the usual family hassle around the dinner table, "Everybody wants his own way around here" he hollered. "Me, I'm just the poor schnook of a father. When do I get my way once?" Four-year Mark tugged at his sleeve and suggested, "Cry a little."—Selected.

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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The Free Will Baptist Press

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Editorial—

STIR OUR SOULS

In each generation there have been those times of spiritual awakening and revival—times when God's Spirit has miraculously touched the hearts of those who earnestly sought His holy and divine will. It a real, soul-stirring revival comes, it will be by the same methods.

Vance Havner, a well-known evangelist and author, in his recent book, "Why Not Just Be Christians," writes:

"A lot of time and brains and printers' ink are being wasted these days on the supposition that we must devise some grand new scheme of faith and practice to keep step with missiles and summit conferences and ecumenical get-togethers. Throughout church history God has passed up pompous ecclesiastical assemblages and elaborate programs of experts and has set the world on fire with a handful of all-out Christians who scourn the values of this world and live by rigid discipline, willing to be called the 'scum of the earth' and to be made a spectacle to this world for the scandal of the cross."

There are a good many examples of this in the Bible. The apostles were only a handful of dedicated men. Yet, these men stirred the Roman world with the message of God's love and redemption. The Apostle Paul, accompanied by such men as Silas, Barnabas, Luke, and Timothy, stirred entire cities with their burning message. If revival is to come to a church, it will come as the result of the faithful few.

A talk with any concerned minister of the gospel will lead to the conclusion that a stirring of the souls of God's people is desperately needed today. We may seek to soothe our consciences by saying that the church has too much to compete with; therefore, we must alter our methods. Let us remember, however, that God has not changed; neither has the path to redemption been modified or renovated. The cry has gone forth that time have changed and the church has not adapted to this change. Let us remember that the Early Church went forth to change the world. For too long we have permitted the world to work its changes on the church. Thus, if God is to stir our hearts, we must face the world with the positive message that all can become new creatures in Christ Jesus. Self-reformation will not do the job. Men must be prompted by the Spirit of God.

If God is to stir the hearts of His people, the apathy of our generation must be replaced with feelings and concern. It seems that we are in an era now when the hearts of men are hardened to the needs, problems, and plights of others. Ministers and laymen alike must become filled with compassion and love for others, particularly with the salvation of lost souls. Indifference to the wooing of the Holy Spirit must be replaced with a dedication expressed by the prophet Isaiah when he responded to the call of God with the words, "Here I am, Lord, send me." Worldliness and self-interests must be replaced with a burning desire to please the Lord in all things. God can and will stir those who meet the conditions. He will put life into the dry bones if we sincerely desire it.

"Gideon's army carried torches. If our Lord is to set the world on fire, it must be done through human firebrands who rekindle the flame of God within them, as Paul counseled Timothy. Somewhere I have seen an advertisement that read: 'Wanted—wicks to burn out for God; oil and light supplied.' There has been too much heat without light and too much light with heat. We need to fuse the two and be, like John the Baptist, burning and shining lights.

"Every revival beings with a Gideon's band, a core of effectives, the church within the church. The Revolutionary War had its Minute Men. We need a nucleus of Last-mintue Men as the age draws near its close. We are not going to set this world on fire by condemnation of it or by conformity to it, but by the combustion within it of lives ignited by the Holy Spirit."—"Why Not Just Be Christians."

A Minister and His Wine

Walter E. Isenhour

A NUMBER of years ago at, a temperance meeting, a certain learned clergyman spoke in favor of wine as a drink, and quite to his own satisfaction, demonstrated that its use was gentlemanly, healthful, and scriptural. At the close of his speech an elderly gentleman arose and asked permission to say a few words: "A young friend of mine," he said, "who had long been intemperate, was at length prevailed upon, to the great joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, struggling with the habit fearfully, till one evening in a social party glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine and justify it so well, why can't I?' So he took a glass. It instantly rekindled his slumbering appetite, and after a downward course he died of delirium tremens—died a raving madman."

Then the old man paused for utterance and was just able to add: "That young man was my son, and that clergyman was the Rev. Proctor who has just addressed this assembly."

Of all people on earth who should stand against wine and liquor, and alcoholic beverages of all kinds, it should be the ministers of the gospel. As for that matter, everybody should take a definite stand against all intoxicants, but preachers especially, because of their influence. As for my part, I am glad to say that I am an avowed enemy to liquor and wine, and all that intoxicates. I've seen so much havoc through the years that alcohol has caused until I hate the damnable stuff with all my heart.

Some years ago we corresponded with a reader of our messages whose husband was a drunkard. He wrecked their home. It was startling to read what she had to say about it. My wife and I prayed for her and her fine daughters, and prayed that God would deal with her drunken husband. As to what the final outcome was I do not know. Time went by and she ceased to write us. Naturally we would like to know if she is still the wife of a drunken husband, or is she still living? Is her husband still living, or did he get right with God, or fill a drunkard's grave?

Every minister of the gospel on the face of the earth should not only be a total abstainer from all intoxicants, but he should be a mighty leader in temperance and prohibition. No preacher who partakes of intoxicants, even in a light form, is fit to preach the sacred, holy Word of God. Absolutely, we say this without fear or favor. If every minister of the gospel had taken the stand they should against liquor, I believe the 18th Amendment of our Constitution would never have been repealed. We could still be a dry nation—or a nation outlawing liquor and all intoxicants. The ministers of the gospel let the liquor forces deal us a death blow when they became silent on the liquor question and let the 18th Amendment be killed at the polls. Today our government legalizes liquor which breeds crime, immorality, divorce, hatred, poverty, wreck, murder, highway slaughter, defeat, damnation, and hell.

Someone has written an article entitled "Alcohol Speaks," and I am giving it to you as follows:

"I am the greatest criminal in history.

"I have killed more men than have fallen in all wars of the world.

"I have turned men into brutes.

"I have made millions of homes unhappy.

"I have transformed many ambitious youths into hopeless parasites.

"I make smooth the downward path for countless missions.

"I destroy the weak and weaken the strong.

"I make the wise man a fool and trample the fool into his folly.

"I ensnare the innocent.

"The abandoned wife knows me; the hungry children know me.

"The parents whose child has bowed their gray heads in sorrow know me.

"I have ruined millions and shall try to ruin millions more.

"I am alcohol!"

May the God of love and grace help our ministers to declare themselves on the liquor question as opposed to it from every angle. It is quite obvious that multitudes of church members and professed Christians will oppose us, but what of that? When we are for the right and against the wrong we don't have anything to worry over. A clear conscience is worth all that it requires to possess it, and much more. Above all, when we please God we have the sweet assurance that He will bless us, strengthen, sustain, and uphold us, and supply all our needs ". . . according to his riches in glory by Christ Jesus" (Philippians 4:19). Amen and hallelujah!

Be sure to attend the State Youth Fellowship Convention on Saturday, April 24, at 10 a.m. at Free Union Free Will Baptist Church, Pinetown, North Carolina. Travel to Washington, North Carolina; take Highway 264; travel 18 miles to J. A. Water's Station; turn left to church one mile on 1611. Lunch by host church.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

BREAD FROM HEAVEN

"Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John 6:49, 50).

While here on the earth, Jesus so graciously explained to the people the spiritual significance of the manna with which God supplied His people in the desert. To them it was one of the chief blessings the bounty of God provided. It was the staff of their lives, but it also was designed to lead their minds to that gift which God had promised to their fathers—the Messiah, who was emphatically to be "the bread of life" to a perishing world. We do not envy the Jews who were privileged with this provision, and who were fed with angels' food; but we rejoice with Jew and Gentile, that we now possess "the bread which cometh down from heaven." Let us now contemplate the subject, with a view of discerning the resemblance between the "manna," and Christ "the bread of life."

We will notice that the manna was divine in its origin. It was food from heaven. It came from the bountiful storehouse of God. The Israelites were in a condition of need, God graciously had compassion upon them, and bountifully sent them food from heaven. So Christ, as the Bread of life, is a free gift of God. He came down from heaven to supply the spiritual needs of our starving, dying race. He gave Himself for the life of the world.

Let us notice further the peculiarities of the manna. It was a small grain, as little as a seed of coriander. It was particularly sweet, like wafers of fine honey. In form it was round and white in color. In each of these particulars it seemed to prefigure the Saviour. In His appearance to the sons of men, He was as a root out of dry ground, nothing of earthly dignity or glory was associated with Him. In His nature, offices, and merit, He is unspeakably sweet and gracious to the believer. The roundness of the manna shadowed the completeness or perfection of Christ. He is immaculate, eternal, and unchanging. In the color of the manna, we are led to contemplate the holiness of His person, and the righteousness of His administrations.

Another interesting observation is the manner in which the manna was bestowed. It was bestowed freely, abundantly, every morning. Jesus Christ, as the heavenly Bread, was given freely, the result of God's wise and overflowing grace. In Christ there is an abundance of mercy and grace. An exhaustive fullness; even all the fullness of God. Jesus too is the daily Bread of the soul. He is the morning portion of His people. He was given, too, by promise in the morning of the world. As the manna fell in double quantities on the sixth day so as to supply their need on the Sabbath, so Christ was more fully revealed, and more plentifully made known, and more graciously offered on the morning of the end of the age, when He appeared in the form of our flesh, as the Messiah and Saviour of the world.

Finally, let us notice the way in which the manna was received and used. It fell round about the camp. So Jesus is made known by the preaching of the gospel and the ordinances of Christianity. It was designed specifically for, and given to, the Israelites. Christ was offered freely to all men, yet faith is requisite in each and all who savingly enjoy His gracious benefits. The Israelites had to go forth and gather the manna. So Jesus, the gift ouf God, must be received into the heart, by a believing appropriation of Him to our souls. They gathered it early and daily. To us Christ is to be the chief object of our solicitudes and desires. He must be preferred to all things. In all things He must have the preeminence. Daily we must live upon Him. He is our souls' unfailing support, and essentially needful to us every moment of our lives. We can't get along without Him.

The manna was to be prepared by being ground and baked with fire. Thus, it was necessary that Christ should suffer and bear our iniquities, that the wrath, justly denounced against sin, should consume Him as the great sacrifice, in order that we might have reconciliation and life through His name. This is the essence of the gospel, that, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Corinthians 15:1-3).

All the manna must be eaten. Jesus must be received wholly and fully. He must be received in His twofold nature—God and man. He must be received in His threefold offices—as prophet, priest, and king. He must be believed in—in His obedient life, His sacrificial death. His resurrection power, His heavenly glory and His second coming.

The manna, if laid up, and not used, putrified and went to waste. So Christ preached and offered, and not personally received, will be the savor of death and expose such to more aggravated punishment, seeing they have rejected the anointed Son of God as Saviour, and done despite to the richest exhibition of the grace of God. But the manna could not fully typify the excellencies of Christ. The manna was designed and given for the body. Jesus is the bread of the soul and the Saviour of both the body and the soul. The manna was only a temporary provision; it ceased when they got to Canaan. Jesus is the present and the everlasting good of His people. On earth and in heaven, in time and in eternity, He will be all their joy and salvation. All those who ate the manna died. Jesus is the eternal life of His people. Jesus is the Bread which, if man eat thereof, he shall never die. The manna was limited to the thousands of Israel while Jesus is freely given and offered to the whole world. We read in 1 John 4:14, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Then gratefully, humbly, and believingly receive Jesus as the only Saviour, suited to your condition, and now graciously offered to you in the gospel of life. Your opportunities are rapidly passing away. Procrastination has been ruinous to myriads of souls. Why will you wait?

The health, and vigor, and joy of Christians greatly depend on feeding freely and constantly on this Bread sent down from heaven.

"I am the living bread which came

(continued on page fifteen)

BLACK JACK TO HOST STATE WA CONVENTION

Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will be host for the thirty-eighth annual session of the North Carolina Free Will Baptist Woman's Auxiliary Convention on Thursday, May 6. The program, whose theme is "O Zion, Haste," is as follows:

Morning Session

9:30—Advanced Registration
10:00—"O Zion, Haste"
—Invocation, Mrs. J. C. Griffin
—Devotional, Mrs. Walter Carter
10:15—Welcome, Mrs. Wilton Ellis
—Response, Mrs. Doris Boyette
10:20—President's Message, Mrs. Carl Dudley
10:25—Recognition of Personalities
10:30—Business
10:40—Special Music, Stoney Creek Quartet
10:45—Declamations, Mrs. D. W. Hansley
11:10—Hymn, "Love Lifted Me"
—Special Music, Mrs. Monie Ponds
—Convention Message, the Rev. J. E. Timmons
12:00—Lunch

Afternoon Session

1:00—Hymn, "In the Service of the King"
—Essays, Mrs. D. W. Hansley
1:20—Special Music, Stoney Creek Quartet
1:25—Memorial Service, Mrs. Anna Hill
1:35—Miscellaneous Business
—Report of Committees
2:45—Hymn, "Work for the Night Is Coming"
—Benediction

The Rev. C. F. Bowen will be the music director and Mrs. Ruth Taylor will be the organist.

WESTERN DISTRICT AUXILIARY CONVENTION MEETS

The Western District Woman's Auxiliary Convention met at Marsh Swamp Free Will Baptist Church, Sims, North Carolina, April 7, 1965. It was a beautiful day, and the meeting was well attended. The theme for the day was "Knowing Christ Better." The Scripture was taken from Ephesians 3:19. Special music was rendered by the ladies' quartet from Stoney Creek Free Will Baptist Church.

News of the various denominational agencies, along with their reports, was brought by the chairmen of the district convention. The Rev. J. E. Timmons and Mrs. Herman Rodriguez brought news from the mission work in Mexico.

The Rev. C. F. Bowen delivered the convention message, using the theme of the day. He stressed the need of knowing Christ better so that the women could serve better in their churches.

One of the highlights of the convention was the delivering and reading of the declamations and essays by the winners of the district (there names appeared in last week's paper).

The convention was a blessing to all who attended.

CHRISTIAN FELLOWSHIP

Our hearts were challenged for greater service when nine members from the Woman's Auxiliary of Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, attended the Eastern District Woman's Auxiliary Convention held at Bethel Free Will Baptist Church in Whortonsville, North Carolina, recently. It was a wonderful day of fellowship and a special feast for everyone present. I think the highlight of the day was when we heard news direct from the mission fields by our missionaries to Mexico, the Rev. J. E. Timmons and Mrs. Herman Rodriguez. I think we all should be more concerned about missions and try to do more than ever before at home and abroad because this was the great command of our Lord. The time has come when we should pray and give as never before.

On March 29 we had another wonderful fellowship when we met for a study course with the ladies of Macedonia Free Will Baptist Church at Ernul. The course was a study of the manual with Mrs. J. C . Griffin as the instructor. Just before the study course, the Macedonia auxiliary served supper which was enjoyed by everyone. There were thirteen ladies from Juniper Chapel who attended the course; also some ladies from the Vanceboro Free Will Baptist Church attended. We each received a real blessing by fellowshiping together and hearing Mrs. Griffin teach the auxiliary manual. Let us each pray for one another and try to be a blessing to all.

We appreciated the invitation from the Macedonia auxiliary and pray God's blessing upon you in your work.

Mrs. Margaret McGowan

Virginia Beach, Va. — The young people of the Virginia Beach Original Free Will Baptist Mission met March 5 to organize a youth auxiliary under the leadership of Mrs. Nola Jackson. Officers elected were: President, Evonne Scott; secretary-treasurer, Dotty Strickland; program chairman, Debbie Jones; benevolence chairman, Susan Wood; study course chairman, Elizabeth Martin; educational chairman, Betty Jo Strickland. Mrs. Jackson prayed the prayer of dedication for the officers of the new auxiliary.

The group decided to make spring hats for the patients in the State Hospital in Williamsburg as their first project. The next meeting will be April 26 at the home of Mrs. Jackson.

Davis, N. C. — The Woman's Auxiliary of the Davis Original Free Will Baptist Church met on March 1 at the home of Mrs. Florence Davis for its monthly meeting. There were nineteen present, including two visitors, Mrs. Theresa Willis of Davis and Mrs. Vera Golden of Bettie. The president, Mrs. Luna M. Stratton, welcomed the members and the guests. The group sang the woman's auxiliary theme for the year, "O Zion, Haste"; followed with a season of prayer.

During the business session plans were formulated for Mount Olive College Day on March 14 with Dr. W. Burkette Raper, president of the college, as the guest speaker. This to be followed with a picnic lunch at the noon hour. Mrs. Mary Lou Willis was appointed as delegate to the Eastern Conference Woman's Auxiliary Convention March 25. Mrs. Robena Wade gave information concerning future conventions.

Mrs. William A. Davis, program chair-

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

SHADY GROVE PRESENTS PAGEANT AT EASTER SUNRISE SERVICE

The pageant, "Thou Art the Christ," by Alberta Peterson, was presented in Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, Easter Sunday morning, at six o'clock. This pageant which depicts the story of the crucifixion and resurrection unfolds in two moving scenes.

Scene I takes place on Friday, a day of desperate gloom; and the action centers around a crude crossbar of wood. Great crowds throng about the cross. Some look on in disgust, some in despair, and some in pity. To each of these persons the suffering, dying Christ asks a silent question, "Who do you say that I am?"

Scene II portrays the dawn of a bright, new day, the day of the resurrection. There is something different, almost breathless, about this morning. Though the crowd is unaware of it, the greatest event in the history of the world has just taken place in Joseph's garden. The tomb is empty! Stories are circulating fast; and again the old question, "Who do you say that I am?" arises. But this time new mystery surrounds it.

As members of the cast gave their personal belief concerning Christ, the audience was challenged to answer for themselves that question no one can evade, "Who do you say Christ is?"

The church choir provided appropriate background music. Following the pageant a memorial service was held, after which a memorial procession to the church cemetery took place. Families placed floral tributes on the graves of loved ones. Everyone present was invited to the fellowship building for coffee and doughnuts.

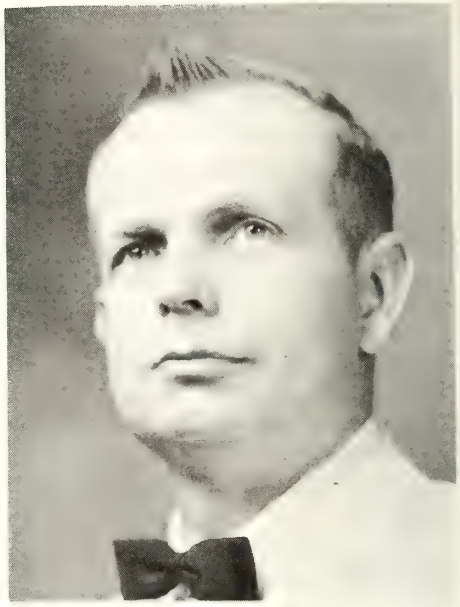
The pageant was directed by Mrs. Earl T. Lockamy. The pastor of the church is the Rev. Walter Reynolds.

Sidney YFA to Sponsor Youth Revival

The YFA of Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, will sponsor a youth revival the week of May 3-8 with services each evening at 7:30. The Rev. Wayne West of Winterville, North Carolina, will be the guest evangelist, assisted by the pastor, the Rev. John Grimsley. Special music will be rendered at each service. Everyone is cordially invited to attend.

Core Creek Church Announces Spring Revival

Core Creek Free Will Baptist Church of Cove City, North Carolina, announces spring revival services for the week of



May 3-8. The Rev. James Lupton of Antioch Free Will Baptist Church will be the guest speaker. The Rev. A. B. Bryan, pastor, and the church extend a cordial invitation to everyone to attend.

Sherron Acres Church Announces Revival

The Rev. L. B. Manning of Fountain, North Carolina, will be the evangelist for revival services at Sherron Acres Free Will Baptist Church, Durham, North Carolina, the week of April 25—May 1. Mr. Edwin H. Hudson Jr. will be the musical director.

Services will begin each evening at 7:30. The pastor, the Rev. Fred A. Rivenbark, and the church extend to everyone a cordial invitation to attend.

Coming Events

April 22—Twenty-fifth Annual Session of the State Sunday School Convention, Little Rock Free Will Baptist Church, Lucama, North Carolina

April 24—State Youth Fellowship Convention, Free Union Church, Pinetown, North Carolina

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

Palmer Memorial Mission Revival May 3-8

Revival services are planned for the Palmer Memorial Free Will Baptist Mission, Raleigh, North Carolina, for the week of May 3-8 with the Rev. Fred Rivenbark of Durham as the guest evangelist. The pastor, the Rev. Ed Taylor, will assist in the services which will begin each evening at 7:30. The public is cordially invited to attend these services.

On Sunday, May 2, homecoming services will be observed by the church with the children and staff of the Free Will Baptist Children's Home at Middlesex as special guests. All friends of the mission are invited to attend the homecoming as this would be a good opportunity for you to see the progress made by the mission with your faithful support.

Revival Services to Begin At Wooten's Chapel Church

Revival services will begin at Wooten's Chapel Free Will Baptist Church, Route 3, Raleigh, North Carolina, on April 25 at 7:30 p.m. The Rev. G. C. Joyner will be the evangelist for the services, which will continue through May 1.

The pastor, the Rev. G. S. Stevens, and the church extend an invitation for everyone to attend and worship with them.

Pleasant Hill Church Announces Revival

Revival services have been announced for Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, for the week of April 25—May 1, with the Rev. Fred Powers of Smithfield, North Carolina, as the evangelist. The pastor, the Rev. Jack Mayo, will assist in the services which will begin each evening at 7:30. Special music will be rendered throughout the week.

The pastor and the church membership extend to the public a cordial invitation to attend these services.

Woman's Auxiliary

(continued from page five)

man, gave the introduction to the program, "That Man Might Live Above," written by Mrs. M. E. Godwin. Assisting her with the program were Mrs. Naomi Gaskill, Mrs. Mary Styron, and Mrs. Stella Styron.

The hostess and her daughters, Iris and Carlyn, served Scotch cake, coffee, drinks, and fruit. The benediction was given by Mrs. Sara Styron.

Kenly, N. C. — The Mount Zion Woman's Auxiliary met on March 2 for its February meeting in the home of Mrs. W. J. Johnson. There were fourteen members present. Mrs. Johnson was in charge of the program, "Proclaim to Every People." The Scripture was taken from Matthew 28:18-20. The group sang "Where He Leads I'll Follow," followed with prayer by Mrs. Martha Boswell. Following a short business session the group sang "The Old-Time Religion." Taking parts on the program were Mrs. Myrtle Lewis, Mrs. Eloise Sutton, Mrs. Nadine Crocker, Mrs. Geraldine Cockrell, and Mrs. Lillian Crocker. A poem, "Does This Shoe Fit You?" was read by Mrs. Marie Johnson. The program closed with the singing of "Jesus Saves," and the repeating of the Lord's Prayer in unison.

Refreshments were served by the hostess and enjoyed by all. The March meeting will be held in the home of Mrs. Sandra Crocker.

Newport, N. C. — The Woman's Auxiliary of Holly Springs Free Will Baptist Church met for its monthly meeting March 2 at the home of Mrs. Florine Slaughter. There were nineteen members, one new member, and seven visitors present. The president, Mrs. Agnes Garner, called the meeting to order and welcomed the members and visitors. The group joined together in singing "When They Ring the Golden Bells," followed with the Scripture reading from John 14:1-4 by Dean Gurganus. Pat Gurganus led in the evening prayer. Dorla Hill presented a very inspiring and interesting program on the subject, "That Man Might Live Above."

During routine business, reports were heard from the AFC and YFA sponsors and the other chairmen of the auxiliary. Ann Gardner was elected to represent the auxiliary in the World Day of Prayer at Wildwood Presbyterian Church. Jean Rowe and Pearl Benson were appointed delegates to the district convention. The auxiliary will meet with the new member, Jane Pelliter, for its April meeting. Mrs. Agnes Garner dismissed the group with prayer.

During the social hour the hostess was given a stork shower by the ladies present, and everyone enjoyed delicious refreshments.

Pine Level, N. C. — The Woman's Auxiliary of Pine Level Free Will Baptist Church held a study course on "Prayer" at the church Tuesday night, March 2, with the pastor, the Rev. Clyde Cox, as the teacher. Mr. Cox brought out some interesting points on why we should pray and how to pray. He challenged those present to always pray. There were 52 present which included auxiliary members from Pleasant Grove, Pleasant Plain, and Rain's Cross Roads Free Will Baptist Churches. The meeting was presided over by the study course chairman, Mrs. J. A. Starling. Mrs. B. L. Godwin is president of the auxiliary.

After the study Mrs. Clyde Cox prayed the benediction and a social hour was enjoyed by all present.

Greenville, N. C. — The Woman's Auxiliary of Black Jack Free Will Baptist Church held its monthly meeting on Tuesday night, March 16, in the educational building. There were forty-four members and one visitor present. The Scripture was read by Mrs. Marie McLawhorn, and the introduction given by Mrs. Doris Hudson. A comparison of hearts was made by the showing of a poster on which were a white heart, representing a spiritual heart; a red heart, representing a natural heart; and a black heart, representing a sinful heart. The program topics were given by Mrs. Virginia Hudson, Mrs. Allie Mills, and Mrs. Mamie Dixon. The devotional was very spiritual and interesting.

The president, Mrs. Inettie Hudson, presided over the business session. To open the sesion, Mrs. Queenie Clark led the group in prayer. The group voted to have a pre-Easter service on Wednesday night before Easter. The speakers are to be Mrs. Edith Cherry, Mrs. Queenie Clark, Mrs. Pattie R. Mills, Mrs. Rebia Buck, and Mrs. Mamie Dixon. The theme

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Missions

Report of Free Will Baptist Work in Mexico

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from last week.)

Time and space ran out last week while we were describing our visit in Monterrey, Mexico. I had finished an interview with Miss Juanita Lozano. Mr. and Mrs. Lozano, parents of the missions candidate, had finished the day's work and were home for the evening. The Rev. J. E. Timmons, the Rev. Antonio Lopez, and I had traveled five miles across town to the home for the interview and were to return for the church service at 7:30 p.m. As it happened, we did not get back to the church until almost nine o'clock. The service had been announced for Friday evening. About forty people gathered for service; however, we had left word of the possibility of our being late for the service. It was Friday evening and we had only so much time to do our work in and be on our way to other areas. The eager congregation remained until we returned and the service was carried on as if it was on schedule. I particularly noticed the calmness of the people, even though the service was late.

Pictured are some of those who attended the service in Monterrey, Mexico, where the Rev. Antonio Lopez is pastor, on March 12.

The weather was favorable. It was a warm evening, about seventy-eight degrees, with a cool breeze which made it seem lazy and relaxing. There was a small cement block building, about sixteen by thirty feet in size, with wooden door shutters for windows, seats with no backs, and a decorated Mexican tile floor under the light of kerosene lamps signs of being more than a mission. It has the potentials of becoming an active church organization. This is the most promising work in Northeast Mexico. That night, March 12, I was led much differently in conducting the service. I spoke primarily to the church and not to the unsaved as I had previously been speaking.

This is Mrs. J. E. Timmons, with their four months old baby boy, Bryan Daniel, and Jim.

During the course of the service, we noticed the Rev. Antonio Lopez as he left the front of the church, went to the back of the building and stood in the doorway where he could be seen from the outside. Some commotion had been heard on the outside. Later it was learned that someone had been tampering with the Timmons' automobile. When the service was over, and Brother Timmons and I were ready to leave, we discovered that someone had raised the hood of the automobile and removed a spark plug wire, taking it completely off the automobile. The driving which was done after the service was somewhat worrisome because of the automobile operating on five cylinders. We had to be careful not to get on the main streets since traffic was very heavy and there was no one who could direct us to a place to have repairs made that night. This incident is typical of the mischief which goes on on the streets at night, we were told. The city streets have very little lighting in the best sections and none in the average sections of town; yet, visiting on the streets and wandering around from place to place is seen in abundance. The hours after dark prove to be the busiest time of the day. People are at leisure, the weather is favorable, and the only place where there is room to visit is in the streets. There are very few houses in many of the areas with space enough for social visiting, and the little huts are crowded together with hardly any yard area.

This is a cow pen in Heminus, Mexico. Notice how poor and thin the animals are.

We loaded the Falcon down with children and teen-agers and made a delivery, as we went across town for a distance of five miles, where we had a late supper with the Lozano family. We had been invited back to this home as special guests. We finally sat down to the evening meal after midnight. This was a nice home with three bedrooms, living

room, kitchen, and bath. This home had electricity, gas, and also a television. There was a driveway and carport leading from the street; however, the Lozanos did not have an automobile. There are few automobiles in the area, even though all the homes in the area have carports. We could enjoy the hospitality of this family and be at ease. The whole family joined in conversation and discussion. I have never felt more at ease in the realization that my presence was appreciated. Brother Timmons stayed more than busy most of the time conveying to them in Spanish the things I said and giving to me their answers.

About 1:30 in the morning, we finally were on our way, after they accompanied us to the automobile on the street and took some fifteen minutes to round out the discussion. We then drove to the edge of town and rented a motel room for the night and finally got off to sleep. The room we rented was about eighty-eight degress with no air-conditioner or fan. Saturday morning was fair and warm. After getting a spark plug wire put on the Falcon, we traveled from Monterrey, through Lorado, Texas, and then west about one hundred twenty-five miles before reaching Eagle Pass, Texas, late in the afternoon on Saturday.

The Rev. A. B. Bryan is seen at his desk a few days before he left the First Free Will Baptist Church, Kinston, North Carolina, to become missions director. The work has been marked by steady progress.

When we reached Eagle Pass, final plans were made for my departure to Nogales, Arizona, to visit the Arizona-Mexico Missions. I had a final interview with the Rev. Austin J. Schell, a in which we held the service. This was a rented building and was the best building I had attended church in so far. It was cement instead of adobe. Mr. Lopez, who is a very able song leader, and who is reported to be a very able minister, had his work very well organized. There were several young married couples in the service that night, several fine teen-agers, a few older folk, and a large number of children as is usually the case in Mexico. This church in Mexico shows signs of great possibilities of a well regulated Free Will Baptist church in the not too distant future. It showed Baptist minister who had applied for sponsorship by Free Will Baptists for Spanish missions work. Plans were finished for Brother Timmons and other workers to be in North Carolina to begin itinerary work with the Eastern Auxiliary Convention on March 25. Brother Timmons had a successful journey to the state, and successfully began a busy itinerary by meeting approximately three hundred ladies, ministers, and a few laymen at one of the best woman's auxiliary conventions I have ever attended in the state. Brother Timmons is scheduled to be busy in itinerary work through May 9 when he will return to Eagle Pass, Texas, and Mexico to take up where he left off.

At Sandy Plains church, Pink Hill, North Carolina, at a youth meeting, an offering has just been received for missions. Mr. Bryan has just shown the Mexico missions film.

I have learned from my visit to Mexico that the life of missionary workers out of the United States is far more sacrificial than in our country. Brother Timmons is sacrificing much of his time with his family in getting the gospel to the Spanish-speaking people. I am amazed at the dedication with which Brother Timmons goes about his work of missions among the Latin American people. He is worthy of the support of all Free Will Baptists. May I sincerely request your earnest concern for missions in Mexico. If our work is to continue and meet the challenge at home and abroad, we must continually pray for the work and keep the mission budget before our people. We ask you to please, please support the mission program. We are reaching people with the message who otherwise will not have the gospel.

(To be continued next week)

OBITUARIES

MRS CHRYSTELLE HILL

Whereas, our heavenly Father, in His infinite wisdom and mercy, has seen fit to call from our midst our sister and co-laborer, Mrs. Chrystelle Hill, on March 6, 1965, we the members of the Smyrna Free Will Baptist Woman's Auxiliary, Route 2, Dunn, North Carolina, wish to submit the following resolutions:

First, we pray God's richest blessings upon each member of her family. While we grieve with them over their loss, we can only commend them to the heavenly Father for comfort and consolation.

Second, that we strive to live as unselfishly and walk as humbly, day by day, as did Chrystelle; and may we realize that in this earthly separation we can see a promise of a glorious life to come where there will be no separation.

We will not say that she is dead,
But that she is just away.

With her willingness and kindness
She has wondered into brightness,
And left us dreaming of it fair,
Hoping that someday we may linger
there.
The touch of her hand has stayed,
As reverently as her lips prayed.
We think of her as the same and say,
"She is not dead—she is just away."

Submitted by,
Smyrna Woman's Auxiliary

THE REV RUFUS HYMAN

The Rev. Rufus Hyman, an active Free Will Baptist minister, passed away suddenly at his home in Slocomb, Alabama, October 24, 1964. His funeral was conducted by the Revs. Ralph Bell and W. T. Hutto in the Slocomb Free Will Baptist Church of which he was a member.

Mr. Hyman had pastored churches in South Carolina, Georgia, Florida, and Alabama for the past thirty-seven years. He had helped in the organization of

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NOTES AND QUOTES

By J. C. Griffin

GOD'S ABUNDANT PARDON

The pardon of sin is the foundation of blessing for all the enjoyments and privileges the gospel presents. In His Word, God shows how freely He wants to impart this blessing, for He will abundantly pardon. His mode of pardoning is as much above ours as the heavens are higher than the earth. It is not, therefore, on the Author, nature, source, or medium of pardon that we shall dwell, but on the superiority of the mode of divine over human forgiveness. Jehovah abundantly pardons.

God is so willing that He challenges the sinner: "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). May we notice that though our sins are red like crimson, they shall be as white as snow. Not a stain is left where sin abounded; there is perfect light. When God forgives, it is a complete cleansing.

We human beings will say that we forgive, but in many cases it is not true. We leave a little hangover; we are afraid to trust the man or woman afterward. You see, we cannot see the heart of the one who has wronged us by slander; therefore, we do not know what his words mean. God knows, however, because He can look right through the walls of our hearts. We human beings often say, "I can forgive, but I cannot forget." Because we cannot forget, the first time our enemy bobs up with the support of Satan and cuts us down, that old something that we thought was gone bobs up again. But God remembers our sin no more.

Jesus says for us to pray for our enemies. In the model prayer He taught us to say, "Forgive us our debts as we forgive our debtors." Jesus further explained: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15). So, as we think of these words of Jesus, they remind us of the fact that we are to be very careful about our sins and the forgiving of those who sin against us.

Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). But many of us human beings, instead of lifting the fellow up who falls down, we give a kick and push him lower into the mud. I guess that this spirit of man has been in the human family since the day that Cain slew Abel. As we follow the life of man, we see evidences manifested, even down to this day, in the human family by wars, murders, rape, theft, slander, robbery, and all kinds of wrongs committed against man by man.

My Afflictions

About the first of 1965 I was taken with a severe cold which finally reached the point of flu, and I have just recently got to feeling myself again. But, thank God, I am back on the job. Then a fast driver ran into the side of my Falcon station wagon and came very near to putting me out of commission. He put the wagon out of commission, and now after ten days the wagon is still out of commission. But we hope to get it rolling soon, or to get something to roll. Limbs that have been carrying me around for nearly 86 years get tired very quickly.

Revival at Bridgeton

Our revival services from April 5 through April 11 were a grand time in Christian fellowship, with some church members being rededicated and some people making decisions for the first time.

Reunion Chapel Back in the Fold

Reunion Chapel, a church that went with the National when the split came between the National and North Carolina, has recently held a godly conference and voted to go back to the North Carolina State Convention. Welcome back to the fold, Reunion Chapel.

Deep Run Church Buildings

It was the privilege of this writer to to go to Deep Run Original Free Will Baptist Church to preach while their pastor, the Rev. Melvin K. Everington, preached at Bridgeton. It had been several years since I was there, and many of the older heads were missing, but the congregation has been very active in building. They have one of the most beautiful church edifices to be found, and one of the nicest educational buildings in eastern North Carolina. They are now building a parsonage which gives evidence of being equal to the best to be found. Our heart was made to rejoice when we saw what God is doing at Deep Run, and the fellowship of the younger people show signs that there is a great future for Deep Run. The Rev. Melvin Everington is loved and supported by the church in his pastorial duties.

How Long?

The question has been asked, "How long should a minister remain at a church?" My answer is as long as he is satisfied with the church and the church is satisfied with him. No pastor can satisfy every member of any church. There have always been people who could not be satisfied. Brother, is your church growing? Do you have any newly received members? Do you have the majority of the members who support the church and the denominational program and institutions? If so, stick with your flock.

The Church at Corinth

The church at Corinth got preacher-minded. They had more preacher religion than Christ's religion. Some were Paulites; some were Cephasites; and a group were following Apollos. There was so much preacher religion that Paul wrote unto them and said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for wheras there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Corinthians 3:1-4).

Brother ministers may must be careful when you have a bunch of bottle babies. They are to be prayed for and watched diligently. It is well to keep a little milk along, but with your milk you need to have a good supply of strong meat and slice it out occasionally.

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All men desire peace, but very few desire those things that make for peace. —Thomas A. Kempis.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is the phenomenal growth of the church in wealth and in worldly resources to be regarded as a healthy spiritual sign?—**Mrs. N.D.R., North Carolina.**

Answer: No! I think not. History indicates that this is not a healthy sign. The periods of time in history when the church has prospered most in worldly goods have been the times when the church has reached its lower depths in moral and spiritual decadence. In these times the church has generally taken the attitude that the church of Laodicea expressed toward the close of the first century of the era. "Because thou sayest, I am rich, and increased with goods, and have need of nothing and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

At the same time, the possession of riches is not incompatible with spiritual growth and prosperity. Much money is required to carry on a legitimate evangelical program of effective evangelism in this our day. Printing literature and distributing it, putting gospel radio programs on the air, equipping schools for the study of the many languages of the world, then training teachers to man the mission schools that teach the natives, as well as transportation to and from the fields of the world and ample transportation over rugged terrain as missionaries travel to their different appointments while in their respective locations—all require a lot of material wealth to establish and maintain, besides the hundreds of other requirements that are upon us if we obey the Great Commission that requires that we get the gospel to every creature all over the wide, wide world as early as it is possible for us to do this. The Bible commandments thrust on every Christian an urgent challenge and request in this the matter of preparing and preaching to every single soul that is on the earth while we as Christians reside here.

Few Christians could sleep well tonight if they would yield to the Holy Spirit and allow Him to show them the world situation in the light of their God-given responsibility. How are you using that which is in your hand, that which is available to you to do, that which Jesus indicated was most vital and most necessary that we be concerned for? He indicated that one soul was worth more than all the world. Are your senses of values in line with His?

There are now, and have been in the past in this country, men and women of means that have used an overwhelming proportion of it for the advancement of God's kingdom work—for the preaching of the gospel by one means or another; but these are far too few in number when compared with those that "trust in uncertain riches" and spend themselves and what they have in "riotous living."

A sincere Christian, like a nation that practices Christian principles in all it does, will in all his dealings do right and he may prosper; but in this prosperity in his business he will, like a nation of his caliber, have honoring Christ as his primary goal rather than something of less value and honor. I believe that Le Tourneau in our day and Colgate, John Wannamaker, and Marshall Field of a generation ago are among those that are good examples by which to illustrate this tremendous truth. Those of bygone generations have gone to meet the Lord. What good would it be to them today if they had been misers and held on to what they possessed until they died? What good will a too expensive car, house, or suit of clothes do you a hundred years from now? On the other hand, how great the satisfaction if you use just as little of that which goes through your hands and for which you shall be held eternally responsible to God as is possible for you to render the best service you can to Christ while in some way you use the rest you can honestly acquire for the spread of the gospel and the advancement of Christ's kingdom? If you could win just one more soul to Christ by so doing, what a difference! Christ said there would be more rejiocing in heaven over one such soul than over ninety-nine just persons.

Can you imagine a church full of wealthy men— say that thirty of them own from fifty thousand dollars worth of this world's goods and upward—that doesn't have fifty or more missionaries that are equipped to give maximum service in heathen lands while the church members at home drive fine cars, live in luxurious homes, most of them eating twice as much as is good for their health, with several of them overindulging in worldly pleasures that will shorten their days of activities here? You would not think much of their Christianity. Neither would I and neither can we expect Christ to. There is nothing in wealth itself that hinders those who have it from performing their duty. It is rather the misuse of it that the church and church people have made of it that damns the souls of the wealthy and renders the churches worldly and useless to which they belong.

It is as hard, says Christ, for a rich man to enter heaven as for a camel to to go through the eye of a needle and the reason is that he lets human nature influence him to make the wrong use of it.

Here are some good questions for an honest church group.

1. How much do you love Christ? More than father, mother, wife, son, or daughter; yea your own life? Christ requires this of you and me.

2. How much did you earn last year? How much did you give to Christ's kingdom work? How much to buildings and equipment for the local church? Did you pay your pastor as well as you would like for him to pay you or your son if one of you were to be required to take his place and he yours? What about the missionaries? Did you treat them as you would like them to treat you if God should require of you that you change places, including your wealth and comforts? Suppose you should be some greedy person serving the Lord as a farmer, a businessman, a college president, business manager, teacher, or whatever it might be in such capacity you and I should do in behalf of the missionaries, the honest, hard working and poorly paid preachers, and any other poorly paid workers as we would that they do to us if we were required to change. But oops, we forget one and perhaps the most important of the comparisons. Suppose you or I or our children were required to completely change places with

(continued on page fifteen)

STORIES —for our— YOUTH

KIM AND THE ESCALATOR

Matilda Nordtvedt

LEONARD stood surveying the newcomes curiously. As an only child he had always wanted a brother. But this boy's eyes were dark, his hair so straight and black, his skin so brown—

Kim looked steadily back at the American boy who seemed just as strange to him. For a minute he longed to be back in Korea among his own people instead of with these strange Americans.

Mother's words came back to Leonard. "When Kim comes, he'll feel very shy at first. It'll be up to you to make him feel at home. Remember that he's had an unhappy childhood as an orphan. We want to make him happy and help him become a Christian."

Yes, Leonard would have to make the first move. A smile lit his face as he motioned for the Korean boy to follow him. In Leonard's room that he was now to share with his new brother, the two boys became acquainted over cars, balls and games.

Gradually Kim learned to speak English and ride a bicycle. Leonard learned to make perfect kites and play Korean games. The boys became fast friends.

Every evening after supper when it was time for family devotions Leonard watched Kim. The Korean boy always listened respectfully when Mr. James read the Bible and bowed his head obediently when the family prayed, but he didn't seem to understand what it was all about.

"Didn't you ever pray in your country?" ventured Leonard one night as they were getting ready for bed.

"Yes, I prayed to the Korean gods," Kim answered.

After a moment of silence Leonard asked, "Did your gods help you?"

Kim shook his head vigorously. A trace of bitterness tinged his voice. "Help me? No, they didn't Even though I prayed to them my father and mother died and I—" Kim's voice trailed off as if it were reluctant to talk about the painful past.

"There is only one true God, Kim, and only one Saviour. That's Jesus," explained Leonard earnestly. "If you believe in Him, He'll take away your sins and give you eternal life. He did for me."

Kim shook his head. "I don't know how," he answered. He was learning to love his new family but he couldn't understand all this Jesus talk. Sure he'd like to be a Christian like them, but how could he? The Korean boy jumped into bed and snuggled into the warm covers while Leonard switched off the light.

When Mrs. James announced a few days later that the family was going to Minneapolis the following Saturday, Leonard whooped with joy. He pounded Kim on the back in true American fashion.

"It'll be great! We can ride the escalators and everything!"

"Escalators?" That word wasn't in the Korean boy's vocabulary.

"They're moving stairs they have in the big department stores," explained Leonard breathlessly. "It's great fun to ride them to the different floors."

Coming from a country area in Korea Kim had never seen an escalator, but his dark eyes shone with excitement as he contemplated the adventure ahead of him.

Mr. and Mrs. James left the boys in the large department store while they went to finish their business elsewhere. Excitedly Leonard pulled Kim to the escalator.

"Here we are, Kim. 'Let's get on."

But the Korean boy held back. The steps that moved and disappeared and reappeared looked dangerous to him. He hated to admit that he was scared, but he just didn't dare to step on the escalator.

He shoved Leonard ahead of him. "I don't know how. You go, and I'll watch."

Leonard stepped on the moving stairs and waving to Kim was whisked to the top. In another minute he was beside the bewildered Korean boy. "I came down on another one," he laughed. "Come on. Now it's your turn."

Kim only shook his head and refused to budge. "I don't know how," he insisted.

Finally after Leonard had taken many rides he persuaded Kim to give it a try.

"You don't have to know how," he assured the dubious boy. "All you have to do is step on and step off. The escalator does the rest."

Reluctantly the Korean boy allowed Leonard to lead him to the mysterious stairway. Gingerly he stepped on holding tightly to the rail. In a moment he relaxed and laughed merrily. It was fun! It wasn't hard at all! All he had to do was to trust himself to the escalator.

When Mr. and Mrs. James arrived a half-hour later the boys had ridden the escalator to the top floors several times and were reluctant to leave the store.

Leonard and Kim were tired after their big day in the city. How good their warm beds felt. But they were too excited to sleep right away. Again and again they rehearsed the day's adventures. Kim had never had such an exciting day.

Suddenly Leonard had an idea. He sat up in bed.

"Kim, riding on that escalator reminds me of believing in Jesus."

"What?"

"You thought you had to know how, remember? But as soon as you stepped on, the escalator did the rest. That's the way it is with believing in Jesus."

Kim didn't answer so Leonard went on. "We don't have to know a lot to be a Christian. All we have to know is that we're sinners and that Jesus died for us. Then we believe in Him, just trust ourselves to Him like you trusted the escalator today."

There was a long silence. Finally Kim spoke, "You mean it's as easy as that?"

"Sure, Kim, just ask Him to forgive your sins and then trust Him to do the rest."

Leonard jumped out of bed and knelt beside Kim's bed. In a moment the Korean boy joined him. Leonard prayed

(continued on page fifteen)

Christian Education

NOTED PHYSICAN TO SPEAK AT HENDERSON MEMORIAL DINNER

Edward R. Annis, M. D. of Miami, Florida, immediate past president of the American Medical Association will be the principal speaker at the Henderson Memorial Dinner to be held in Mount Olive, North Carolina, on Tuesday, May 11, at 7:30 p.m.

From 1963 to June 1964 Doctor Annis was President of the World Medical Association. He is the second American to hold the offices of president of the AMA and WMA simultaneously.

Attendance at the dinner will be by invitation to those who contribute $10 or more to the Henderson Memorial Fund for the purpose of buying furniture for the Henderson Academic Building now under construction on the new 90-acre campus of Mount Olive College.

Henderson Memorial Sunday

To assist Free Will Baptist Churches in raising funds for the dinner, the executive committee of the North Carolina State Convention has set Sunday, April 25, as "Henderson Memorial Day." It is hoped that in addition to individual gifts, churches and Sunday schools will receive special offerings. For each $10 received by April 30, the college will send an invitation to the dinner.

For gifts which total $100 or more, a church may have a full page in the Book of Remembrance which will permanently record the names of those who contrbute the Henderson Memorial Dinner.

Goal

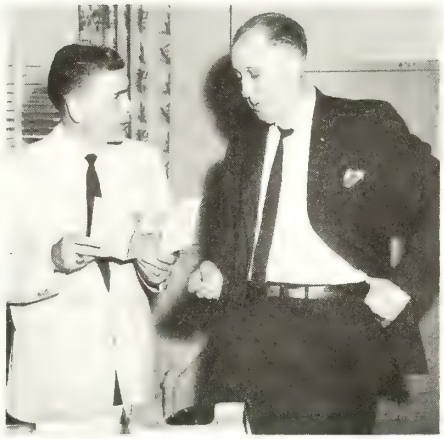
A minimum of $7,500 has been set for the dinner with the following quotas: $3,500 — Free Will Baptists; $3,500 — Friends through the College Area Foundation; $500 — College Alumni Association.

Churches are invited to send their pastors; Sunday schools, their superintendents; auxiliaries, their presidents; and leagues, their directors. It is hoped that each church in North Carolina will be represented in person or with a gift.

The Laymen's League of Stoney Creek church in Wayne County has voted for every member to attend—and many plan to bring their wives!

HIS LAST GIFT

While others waited for Mount Olive College to prove itself before they contributed, Dr. C. C. Henderson demonstrated his faith in the college in a tangible



way. First, he gave $5,000 to the science department to assist the college in its drive for accreditation, and then he contributed annually to sustain the department.

When the development program for the new campus was announced, he made a leading gift of $37,000 to be applied on the academic building. Shown receiving the gift from Dr. Henderson shortly before his death is President W. Burkette Raper.

Even in death he provided for the future of the college by bequesting to it 35 percent of the annual earnings of his estate valued at $800,000.

COLLEGE CHORUS RESUMES TOUR

The Mount Olive College Chorus will continue its spring tour of Free Will Baptist churches with two programs on Sunday, April 25. At 3:30 p.m. the chorus will be at Friendship church near Middlesex and at 7:30 p.m. at Little Rock church in Lucama.

At each church the chorus will present a one-hour program of sacred music under the direction of Mrs. Kathleen B. Warren with Miss Judy Foreman as accompanist.

President W. Burkette Raper will appear with the chorus to give a news report on the college.

COLLEGE DAY AT SELMA

The Selma, North Carolina, Free Will Baptist Church will recognize seniors of the local high school in a special service on Sunday morning, April 25, the Rev. Everette Bryan, pastor, has announced.

President W. Burkette Raper of Mount Olive College will be the speaker.

OBITUARIES

(continued from page nine)

several churches in Florida and Alabama. He had made his home in Slocomb for the past seventeen years.

Mr. Hyman was the son of the late Mr. and Mrs. Frank Hyman of Pamplico, South Carolina. He attended the Free Will Baptist Seminary in Ayden, North Carolina, during the year of 1926. He was married to the former Addie Underwood of Smithfield, North Carolina.

He is survived by his wife, two sons, and five daughters.

We know that God does all things well, and we will understand it all better by and by. We feel that he is not dead, he is only sleeping.

Written by his wife and his daugher,
Mrs. Grover Boutwell

PEE DEE AUXILIARY CONVENTION

The Pee Dee Woman's Auxiliary Convention met with White Oak Free Will Baptist Church, Bladenboro, North Carolina, on April 3, 1965. Mrs. Hattie Adcox, the president, presided. Much interest was shown in the denominational program. For their number, the ladies have done remarkably, and they purpose to bring more of the district churches into their auxiliary program. These auxiliaries and their president never seemed to leave a stone unturned in their efforts to make everyone happy in this meeting.

St. Claire Bible Class

The Sunday School Lesson

FOR MAY 2

GOD DEMANDS OBEDIENCE

Lesson Text: 1 Samuel 13:5-14

Memory Verse: 1 Samuel 15:22

I. INTRODUCTION

If one is to receive the blessings of God, he must be obedient to His divine will and purpose. Obedience, however, is not always easy; but it is always better to obey. Think of how much easier life would be if all would learn the lesson of obedience early in life. Home life would be more perfect. Churches would be stronger spiritually. Our nation would also be a more powerful nation. As the following illustration proves, obedience often comes through suffering:

"A lady was summering in the mountain country of Switzerland. One day as she climbed a mountainside she came to a sheepfold, walked to the door and looked in. There sat the shepherd, surrounded by his flock, while near at hand on a heap of straw lay a single sheep with its leg in splints. When she expressed sympathy for the suffering animal the shepherd said, 'Madam, I broke its leg purposely.'

"When the visitor expressed surprise that a shepherd would willingly break the leg of one of his sheep, the shepherd answered:

" 'Madam, of all the sheep of my flock, this one was the most willful and wayward. It never would obey my voice. And not only was it disobedient itself, but it was ever leading the other sheep of my flock astray. I had had experience with sheep of this kind, so I broke its leg. The first day after that, when I took it food it tried to bite my hand. So I let it lie alone a couple of days before going back. And then it not only took food, but licked my hand and showed signs of submission and even affection. Now, when this sheep is well, as it soon will be, it will be the model sheep of my flock. No other sheep will hear my voice so quickly, or follow so closely by my side. A complete transformation will have come into the life of this wayward sheep, for it has learned obedience through suffering.' "—**Bible School Journal,** Bible Student (F. W. B.).

II. HINTS THAT HELP

1. The Philistines gathered themselves against the Israelites in greater force than they had ever gathered before any people in the past (v. 5).

2. When the Israelite soldiers saw the Philistine army, they were frightened to the point of seeking shelter wherever they could find it (v. 6).

3. The fleeing of the soldiers left Saul in a desperate plight (v. 7).

4. Saul tarried until early on the seventh day for Samuel to arrive, but he had not the patience to wait the entire day (v. 8).

5. In a manifestation of self-sufficiency, Saul offered a sacrifice to the Lord (v. 9).

6. When Samuel arrived, Saul went out to greet him, apparently proud of what he had done (v. 10).

7. With a feeling of guilt, Saul offered several excuses in an attempt to justify his sin against the Lord (v. 11).

8. As a last desperate atempt to justify himself, Saul said that he did not want to fight the Philistines without offering prayer; therefore, he offered the sacrifice reluctantly (v. 12).

9. Saul's sin cut him and his descendants off from the throne of Israel (v. 13).

10. God chose a man after His own heart to rule in Saul's stead (v. 14). — Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Israel saw that they were in a strait . . . the people were distressed.

If man's extremity is God's opportunity, we say with the psalmist, "It is time for thee, Lord, to work: for they have made void thy law" (Psalm 119: 126).

Said J. Edgar Hoover: "Throughout the entire earth today, powerful atheistic forces are striving to destroy every form of worship of God."

Said Senator Strom Thurmond: "Our nation today stands in our gravest time of peril from the standpoint of survival . . . The Biblically prophesied battle of Armageddon may not be too far away. For our nation to come through these dangerous times . . . we must be strong spiritually and ever seek the guidance of God. We must be sure, as Lincoln so aptly put it a century ago, not only that God is on our side, but more importantly that we are on God's side. Our nation, though richly blessed of God, is not immune from His judgment."

2. They hast not kept the commandment of the Lord.

Some one gave a little girl a box of paper dolls. She ran to show them to her father who sat before an open fire. "They are pretty, dear, but I want you to throw them in the fire! I will not compel you to do it, but if you can trust me, do as I tell you." She obeyed. Enfolding her in his arms, the father said, "I asked you to do a hard thing because I want to teach you to trust and obey your heavenly Father. In your life, He may require you to do seemingly hard and difficult things. If you will trust and obey Him, as you have me, you will find that His way is always the best way."

The next day the father rewarded the little girl for her obedience by giving her a beautiful doll.—Bible Expositor.

3. This lesson raises an important question: Can one worship God in disobedience? Saul thought he was worshiping God at Gilgal, but was he? God, through His servant Samuel, had given clear, explicit instructions. Saul evidently wanted to carry them out, but his fears got the best of him, and he disobeyed and did not wait for Samuel. Was he really worshiping?

The story is often told of a proud, pompous lawyer who was quite successful as an attorney and of a poor, humble farmer who was not so successful. One day the lawyer said to the farmer, "Why are you so humble about things? I make it a law never to bow my head to God or man."

The farmer looked at his lawyer friend with pity in his eyes. Then he said slowly, "Do you see the fields of grain over there? And do you see that only those heads that are not filled stand upright? And those that are well filled are the low ones?" This was Saul's trouble: he never learned the submission of obedience.

"China is a land of walls; you meet

them everywhere. Not so long ago we stood on top of the Great Wall of China. We could see it running for miles through valleys and over high hills, like a great living thing. That wall, when it was built, was thought to be impregnable; China's enemies could never get through it. From where we stood, it certainly looked impregnable!

"But it was no good, though it cost millions of dollars and countless lives. Three times the enemy got though it —not by storming it, not by mass attack, but by bribing the keepers of the gates. The wall never collapsed; most of it is in as good condition today as it was when it was built. What collapsed was character.

"This was what collapsed in King Saul. He seemed a man of promise when he began his reign. But he had left the gate of his heart wide open to arrogance and pride, and shut against God. So he went down in defeat. Has any man with such a heart ever met anything but defeat?" — **Selected,** Advanced Quarterly (F.W.B.).

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Boys' and Girls' Stories

(continued from page twelve)

first and then Kim started. Lots of Korean words got mixed in, but that didn't matter. After he had asked Jesus to forgive his sins and be his Saviour and his God, Kim was happy.

Leonard was happy, too. As he fell asleep that night he dreamed that he and Kim were riding on an escalator, but this time it didn't stop when it reached the top floor of the store. It kept right on going up, up, up towards heaven.—My Pleasure.

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Questions & Answers

(continued from page eleven)

those steeped in heathenism, those that never once heard that Christ has died for them. How would you want them to act in every way including the use of their time and money?

Wealth, in its misuse, lull too many to sleep, takes their minds off the main course, and causes many of us to forget for what purpose God saved us. Members of prosperous mission boards and staffs, faculty members of so-called Christian schools, officers in evangelical churches, pastors, or whoever they may be, when Christians cease to put first things first and resort to a conventional Christianity, they then and there become unworthy of the Lord's name. "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18: 12-14).

If your children and mine are safe in the fold, why not leave them with a church building or a denominational school, a home, or a car that they can do with and go out in the hedges and highways of this old sin-cursed world by using the rest that we have to find God's lost sheep while we may, instead of wanting better pews in the old church, ornamental lights we don't really need, or a heating system and a baptistry as good as that in the next church, or whatever it may be that we can serve God without and use our energy, money, prayers, and thoughts in planning to win those who have never heard? We Christians all have such a responsibility upon us. If we refuse or fail to carry it out we shall be judged accordingly, not by our carnal standards but according to "that man Christ Jesus."

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In the Editor's Mail

"Please announce in 'The Free Will Baptist' that I am available for part or full-time pastoral service. I have been in pastoal work for 15 years. I am a member of the North Carolina Western Conference."—The Rev. W. L. Poythress, 215 Dewey Street, Wilson, North Carolina, phone 243-5032.

* * *

"The many friends of Mr. Frank Hart of Route 1, Ayden, North Carolina, will be pleased to learn that he has returned home from the hospital and is recovering nicely from his recent illness.

"Mr. Hart expresses his sincere appreciation for the prayers offered in his behalf, the fulfillment of which has been the source of great comfort and strength to him in so many ways along with the devoted services of his doctor, nurses, and all hospital attendants.

"The many cards, flowers, and visits from friends which brought so much warmth, comfort, and cheer, were received with deep gratitude."—The Family.

Register Now For

CRAGMONT GENERAL YOUTH CONFERENCE

The General Youth Conference, sponsored by the North Carolina Free Will Baptist Sunday School Convention, will be held at Cragmont Assembly, Black Mountain, North Carolina, June 14-19. The Rev. Willis Wilson of Winterville will be the director, and will be assisted by a staff of counselors and workers carefully chosen for their high character and interest in the moral, spiritual, mental, and physical improvement of our Free Will Baptist young people. The conference is designed to be a pleasant relief from the grind of school work, and to inspire youth to better Christian service through all the youth organizations of their local church. Wholesome recreation and thrilling trips to places of beauty and interest are being planned.

It is time now for church groups planning to send their young people to Cragmont for this conference, and for individuals who plan to go on their own, to make reservations. Due to the fact that we will have a new building in use, we can take a few more than usual, but registrations are coming in right along.

To register and reserve a place on one of the chartered buses for the trip, simply send name, full mailing address, and age of each person going to the Rev. L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina, along with a deposit of $5 for each person on the over-all fee of $30 for the week. (There is no extra expense except personal spending money.) Each person registering will receive a letter of instructions regarding when and where to board the bus and what to take on the trip.

For a delightful week in a wonderful place, plus precious blessings of fellowship, wholesome recreation, and spiritual uplift, attend the General Youth Conference.

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The Lighted Pathway

(continued from page four)

down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

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First Free Will Baptist Church
Tarboro, North Carolina

LEAGUERS, IT'S CONVENTION TIME!

Once again as spring gets under way, the bells toll, calling us to the Free Will Baptists League State Convention on May 1 at the First Free Will Baptist Church of Tarboro, North Carolina, which is located on Hope Lodge Street. This session of the convention promises to be one of great blessing and enjoyment.

In past years the convention convened on Friday night and Saturday. The year there will not be a Friday night session; instead we have planned an all-day session for Saturday. Registration will start at 9 a.m. Our theme this year is "Go—Stand—Speak," with emphasis on our Christian witnessing. Saturday night will be concluded with a film entitled "The Power of the Resurrection." A full day is planned, with recreation on Saturday afternoon.

The state league project adopted last year was to raise $1,000 for the chapel to be built on the new campus of Mount Olive Junior College. So far we have received some over $500 on this project. Leaguers, time is short if we are to finish this project before the convention. I urge you to send a donation on this project if you have not done so already. Let's make our project go over the top by convention time.

All leaguers are urged to be present and all leagues to be represented. Under our present setup, each league is entitled to one delegate and one delegate from the general league organization. The general director also has the privilege of voice and vote.

The league is the training union of our church, and therefore it has a very important function in the lives of our people. The league work will only be as effective as we make it. So I urge all leaguers to meet at the First Free Will Baptist Church on May 1. This convention promises to be a great one with blessings and fun for all, so get out your road map and meet in Tarboro on May 1 for the State League Convention.

Frank Ray Harrison, President

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Some spend time counting the cost of following Christ when they should consider the cost of not following Him.

———

Character is what a man is while he is on his vacation.

Woman's Auxiliary

(continued from page seven)

for this service will be "Crown Him with Many Crowns." Mrs. Marie McLawhorn and Mrs. Mary Ruth Stocks were elected to attend the Woman's Auxiliary Convention at Tarboro. The contributions for the month were: $5 to the convention, $10 to a Mexican missionary, $2.50 for the Christian Service fund, $30 to the Children's Home, and the per capita dues for each member. Plans were formulated for the State Woman's Auxiliary Convention which is to meet with Black Jack church on May 6. The nursery committee reported that the furniture had been painted and much progress was being made in that department. The group decided to fix a sunshine basket for a shut-in to help brighten up her Easter day. The minutes were read and approved.

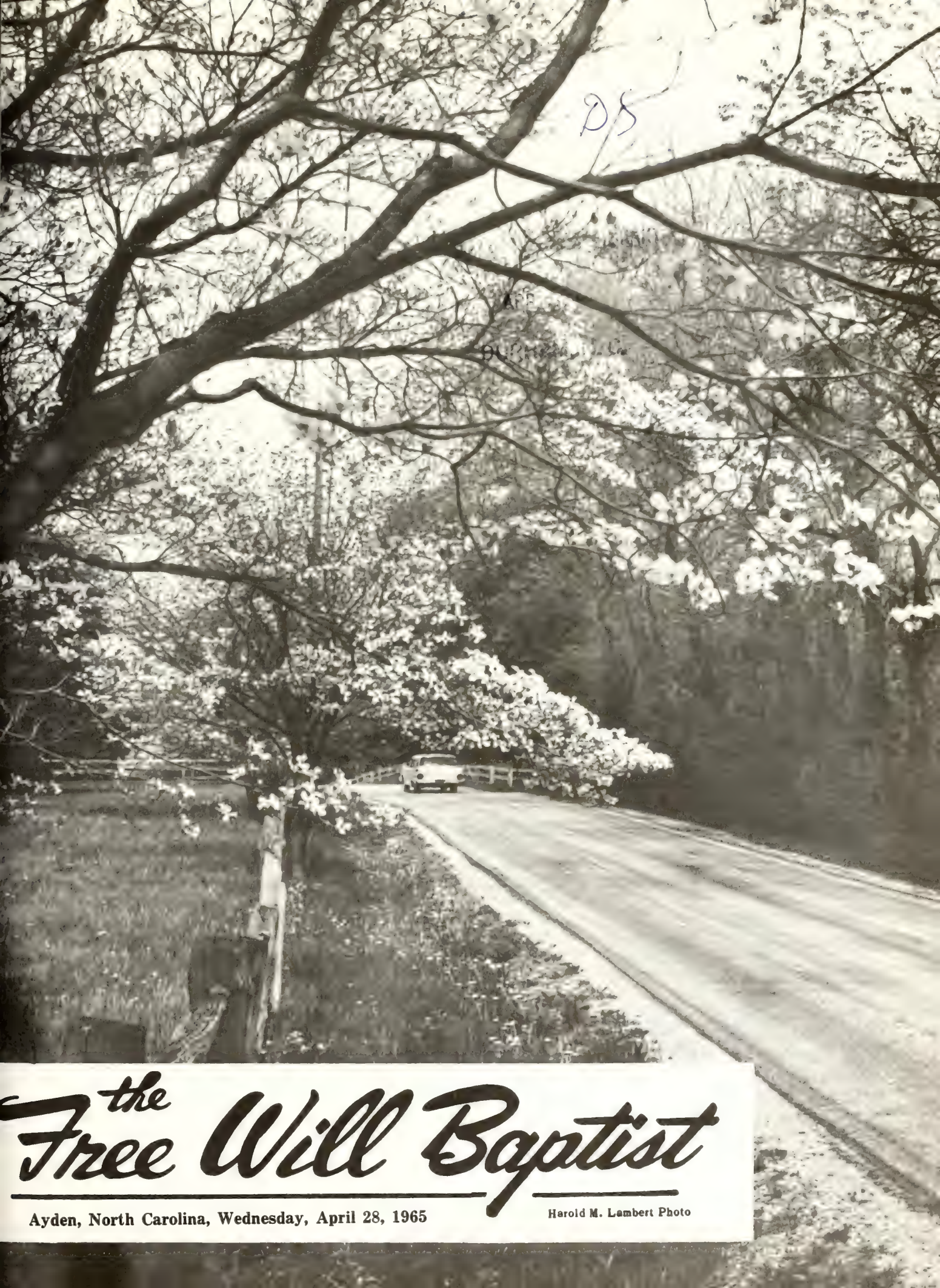
The hostess served refreshments during the social hour. The meeting closed with a duet, "Rescue the Perishing," sung by Olive McGowan and Inettie Hudson. Mrs. Pattie R. Mills dismissed the meeting with prayer.

———

Fountain, N. C. — The YFA of Aspen Grove Free Will Baptist Church met in the home of Mrs. David Hobgood on Thursday night, March 18. The president, Edna Ann Murray, called the meeting to order and led the group in singing some choruses. This was followed with prayer by Peggy Hobgood. Evelyn Morgan gave a very inspiring program which was enjoyed by the twenty-one members present.

During the business session the secretary, Deborah Owens, read the minutes of the last meeting and called the roll. A discussion was held on some money-making projects for the auxiliary. The group decided to have a bake sale when the weather becomes warmer. The group also would like to give a program one night at the church to help raise some money. The meeting adjourned with prayer.

The hostess served delicious refreshments which were enjoyed by all.



the Free Will Baptist

Ayden, North Carolina, Wednesday, April 28, 1965

Harold M. Lambert Photo

Ten Years Ago in the 'Baptist'

The First Free Will Baptist Church, Dothan, Alabama, held a very impressive service on Easter Sunday. Instead of regular Easter midday services, the church voted to burn the mortgage and dedicate the church in the worship and glory of God.

* * *

Sunday, May 1, 1955, has been designated as Sunday School Rally Day at Beaverdam Free Will Baptist Church, Candler, North Carolina, with the attendance goal set at two hundred.

* * *

A Vacation Bible School Clinic will be held at Mount Allen College the first three Tuesday nights in May, 1955. There will be a display of vacation Bible school supplies during the clinic.

* * * * *

Good Response to Silver Anniversary

Free Will Baptist Sunday schools of North Carolina reponded remarkably to the Silver Anniversary celebration of the North Carolina Sunday School Convention which met April 22 at Little Rock church, Lucama. Figures as to the total attendance, schools represented, etc., are not yet available, as this is being written the day after the convention. More complete information will be given in the next issue.

* * * * *

Fatalities Increase

According to a recent report in "The Christian," the state of Iowa's motor vehicle fatalities increased 35 percent in 1964, the first full calendar year of legal sale of spirits by the drink. There was a total of 831 fatalities in 1964, an increase of 213.

* * *

More to be pitied than the unlearned person who cannot appreciate intellectual conversation is the learned person who cannot enjoy nonsense.—"Evangelistic Illustrations."

THE FREE WILL BAPTIST

April 28, 1965

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C. H. Overman, *Editor*

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Editorial—

A DIFFERENT CONFERENCE

The purpose of these remarks is not the presenting of a proposal that calls for the organization of another conference or convention among Original Free Will Baptists. The fact is that we have enough district conferences. Our need is something quite different from our usual gatherings.

Taking all of the annual and quarterly conferences into consideration, we need something different. In all our meetings, the matters taken into consideration are basically routine. The reports from the denominational enterprises and institutions are also routine and repetitious. We realize, of course, that such reports and the matters of business associated with them are necessary. They are, in reality, a vital part of the function of our church. In fact, they add to the necessity of our district and state meetings.

At the present time, however, we do not have an annual conference that is solely for spiritual and inspirational enlightenment. In other words, we propose a conference of preaching and devotional inspiration. Let it be one without the usual business and reports. It could be a conference on evangelism, or missions, or a Bible conference. It should be at least a two-day conference. There should be at least three main speakers. Two of them could be of our own number; one of them should be someone other than a Free Will Baptist.

The primiary purpose of such a conference should be the reaching and influencing of the lives of our laymen, as well as our ministers, to the challenge of total commitment to Christ and the advancement of His kingdom on earth. We cannot sit back with any self-justification and let others do the job.

Personally, we feel that such a conference is desperately needed. Denominational programs and projects cannot fill the vacuum that has developed. Local building programs and improvements are poor substitutes for evangelistic zeal and Spirit-led lives. If you are interested in such a conference, let us hear from you today. It is our opinion that the North Carolina State Convention of Original Free Will Baptists stands ready and willing to sponsor such a conference on an annual basis.

THE VBS WORKSHOP

The annual vacation Bible school workshop, held at Mount Olive College, Mount Olive, North Carolina, April 10, was attended by nearly 350 vacation Bible school workers from Free Will Baptist churches throughout North Carolina. This was the eleventh year that the workshop has been successfully held. Each year it has been a joint endeavor on the part of the Free Will Baptist Press, Mount Olive College, and the North Carolina State Woman's Auxiliary Convention.

Our heartfelt appreciation is expressed to the college for the fine job that was done in serving as host to the eleventh annual workshop.

PLAN TO ATTEND THE INTERNATIONAL CONVENTION

The International Convention of Original Free Will Baptists will hold its annual meeting at East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, on July 5, 6, 1965. Plans for this year's session call for a meeting of the ladies' auxiliaries on Monday evening, July 5, at 7:30. The convention will begin on July 6 with registration at 9 a.m.

It is the hope of concerned Free Will Baptists that this year's attendance will be the greatest ever. Each church, union meeting, and conference or convention, should make plans to be represented.

Further plans and announcements relative to this meeting will be made during the coming weeks in "The Free Will Baptist."

WHAT I
AS A YOUNG CHRISTIAN
Can Do For My Church

by Jeff Bowen

UNLIKE most of you, I was converted when very young, actually at the age of five, and was baptized shortly afterward. I have always tried to find ways to help my church grow and, as a young Christian, have discovered the following ways to be among the best.

At the head of the list I would put attendance at all services of my church, remembering the words of the Apostle Paul in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

I attend Sunday school every Sunday, where I am taught various lessons that have helped me to grow spiritually. I attend the worship services, where I am taught the great truths of the Word of God. In these services I sing the great songs of Zion and of eternal life. Here also I have fellowship with other young Christians like myself.

At prayer meetings on Wednesday nights I study the Bible in a way I understand, while at league I am taught to speak before others; and here I also learn things about my denomination that will help me to serve my church better, because the league trains me for future use.

In my Youth Fellowship Auxiliary I learn to conduct a Christian business meeting, and this training will help me in later life to be a good church official. Here I also learn to talk before others as in the league. With the help of other YFA members, I hold prayer meetings in the homes of shut-ins. I also attend other services such as revivals and church conferences.

When I am tempted to skip church, I am often reminded of these words:
"If every member attended just like me,
What kind of church would my church be?"

Over the door of a church were these helpful suggestions which, if I observe, will not only aid my church but will enrich my life as well:

Enter expectantly.
Breathe prayerfully.
Worship reverently.
Relax restfully.
Greet others cordially.
Leave thoughtfully.
Come soon again.

Jeff, the son of the Rev. and Mrs. C. F. Bowen of Wilson, North Carolina, wrote this essay for local church competition in the YFA essay contest. Fourteen years old, Jeff came out second in the contest of the First Free Will Baptist Church.

Another way I can help my church is to serve in the places given to me. A lot of people want to know how, and what is the best way, to serve in their church. The first way is to accept responsibilities cheerfully. I must never say to those seeking my service, "Oh, I don't want to do that; why, I'd be scared to death standing up there in front of all those people." I should accept any job I am able to do, and do it cheerfully. I must remember, too, that any job worth doing at all is worth doing well. I must not do it halfway, and most of all I must do it with the proper motives, most important of which is to bring honor and glory to God; for the Apostle Paul has said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

Another proper motive for service is to make my church prosper, and to lead other young Christians into doing the same thing, because there is always room for one more in the great battle against sin.

During a war, while the battle was raging, a soldier became lost from his company, and in great excitement rushed up to an officer and asked what he should do about it. The officer said, "Fall in anywhere; there's good fighting all along the line." There is no excuse for a Christian to be idle in the war against sin. There is good fighting all along the line in everyday life.

A third way I can help my church is to give of my tithes and offerings every week. These are my gifts to God, and with these gifts I held to build new additions to my church and in many other ways strengthen its work.

We should give all we can; for God's Word says in Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

I should give regularly and keep up a steady stream of gifts to God. I should give freely, without grudging. I should give with love for God and my fellowman. The Apostle Paul said to the Christians in the church at Corinth, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

A final way in which I can help my church is to invite others to its services and to the Christ of my church. It is said that the word "Come" appears over six hundred times in the Bible, about two hundred times in the Old Testament and about four hundred times in the New Testament. The inference is clear, God surely wants us to come, and to bring others, or He would not have sent us so many invitations. The Bible

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The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

CHRIST, THE SMITTEN ROCK

"And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Exodus 17:5, 6).

"And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:3, 4).

Last week we were thinking about Christ as the Bread from heaven. This week we want to continue thinking about Him—this time as the Rock from which we obtain the water of life for our weary souls. The two texts above give beautiful pictures of the means through which God supplies the needs of His people. They also give proof of the preexistence and work of Christ before He was born of the virgin in Bethlehem.

As the apostle wrote to the Corinthian Christians, he could not mean more than that the rock of Horeb was used by God to show the people that they were to depend on Him for their needs. That it had a distinct reference to Jesus, and was intended not merely to supply Israel with water in the wilderness, but to point to Christ, the Rock of salvation, from whom should flow the water of life for all people is clearly taught in the text from Corinthians. The apostle says, ". . . and that Rock was Christ." So the picture is set before us clearly. Here was a rock in the wilderness; Christ is spoken of as a rock in a weary land. In Isaiah 32:2 we read, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Here the prophet speaks of the rock as a means of shelter, safety, durability, strength, and satisfaction. We find all those things and more in Christ. As such, let us examine the original narrative and see several points of similarity which are presented.

We will notice that the rock is simialr to the person of Christ. The rock exhibits Christ in His exaltation and glory. As the rock lifts its head above all its surroundings, and stands forth with sublime prominence, so Jesus, in His divine nature, is higher than the kings of the earth; yea, higher and more glorious than angels. He is above all.

The rock speaks of the strength and power of Jesus. The rock is the very emblem of strength. It is unlike the yielding earth or the gliding sand. It will bear pressure. It stands before the tempest and the storm. The lightning of the heavens and the roaring torrent affect it not. How emblematical of Jesus! He possesses all power. All the elements of nature are subject to Him and under His direct control. By His own authoritative degree He created all things, and unholds all things by the word of His power.

The rock tells us of His unchanging stability. No other object in all nature seems so expressive of immutability. The sea, the air, the heavenly bodies, in their respective movements, all indicate change. The rock is the emblem of fixedness, and here the term "everlasting" is by accommodation applied to the hills. Jesus is the blessed and immutable one who changes not, the same yesterday, today, and forever.

The rock shows the humble and lowly appearance of Jesus. The rock amid all its loftiness and strength bears sterility on its surface. It is the opposite of the fertile and fruitful earth. How unlikely it appeared to be able to supply the wants of the thousands of Israel. Thus did Jesus appear when clothed with our nature. There was nothing that was to the carnal eye attractive. We are told that He was to the Jews as a rock of offence and as a stone of stumbling. And the doctrine of salvation through His cross, was to the Jews a stumbling block.

The smiting of the rock shows the sufferings of Christ. The rock was smitten by God's command. Christ suffered by the will and appointment of God. God gave Him, and sent Him, expressly to suffer as the propitiatory sacrifice. He was the Lamb of God, raised up to take away the sin of the world.

The rock was smitten by the rod of Moses. Moses, as the lawgiver smiting the rock, is strikingly a representation of Jesus' meeting the claims of the law, bearing its penalties in His own person. He was made a curse for sinners, although He knew no sin. He obeyed all the enactments of the law, and so far was clear; yet, as the sinner's substitute, He had to sustain all the wrath which our transgressions had incurred. We read in Galatians 3:13, "Christ hath redeemed us from the curse of law, being made a curse for us: for it is written, Cursed is every one than hangeth on a tree."

The rock was smitten in the presence of the elders of Israel. Christ was made to suffer publicly. He was arraigned, tried, condemned, scourged and crucified before the elders of Israel. His sufferings were in the open and manifest—not done in a corner, secretly—as they were to be the leading facts the apostles were to make known to the world.

The gushing stream flowing from the rock shows the need of the shedding of Christ's blood for the salvation of the world. The stream of water was that which was needed by the people in the wilderness. Salvation was the thing most needed by and most precious to the condemned, guilty sons of men. As nothing could be a substitute for the water the Israelites desired, so there is nothing to be compared, and nothing can be substituted for the saving grace of God, made possible by the shedding of Christ's blood on Calvary's cross.

The stream did not flow until the rock was smitten. All the blessings of providence and grace came to the world through the merits of the Mediator only after He had been smitten on the Cross.

We are led to believe that the stream issued forth abundantly after the rock was smitten as God commanded. The supply was ample, more than equal to all their needs. So the benefits of Christ's death met all the requirements of all sinners. There is no lack, for it is an overflowing and exhaustless fullness.

The stream was free and gratuitous to all the Children of Israel. As there was no limitation, so there was no restriction. All required it, and it was for all. So the benefits of Christ's death are for all men. There is no exclusion on God's part. He gave His Son for the world that none need perish. There is no exclu-

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AN OPEN LETTER

To Original Free Will Baptists of North Carolina

May is Children's Home Month for Free Will Baptists of North Carolina. Again this year, Mother's Day has been designated as "Children's Home Day."

The generous support of all our people is especially vital at this time. For many years we have recognized the need to enlarge our facilities in order to serve more children more efficiently. We are now trying to make these needed expansions and improvements a reality through our Golden Anniversary Development Program. The gifts received during May will help determine just how far we can go with this program this year.

As a reader of "The Free Will Baptist" and a leader in your church or organization, you will help determine the success or failure of this undertaking. We must count on your cooperation in presenting this to our people. Please call this to the attention of your members and be sure they are given an opportunity to help.

We urge all original Free Will Baptist organizations to send a Mother's Day gift equal to at least $1 per member. All organizations who do send $1 per member will be listed on our "Mother's Day Honor Roll" to be published in "The Free Will Baptist."

We suggest you receive a special offering for the Children's Home on Mother's Day, or at a time nearest Mother's Day that will best fit into your program. If it is not practical to receive a special offering, please send a special contribution, or solicit individual gifts.

If you cannot send $1 per member, any amount will be deeply appreciated. Just remember that our mission is to provide "a Christian home for boys and girls entrusted in our care."

Individual donations will be credited on the suggested quota of the church of which the donor is a member. Please use the form below when sending your Mother's Day gift.

M. L. Johnson, Superintendent

TO THE: **FREE WILL BAPTIST CHILDREN'S HOME**
"A Christian Home for Boys and Girls"
Middlesex, North Carolina

Enclosed is our Mother's Day gift in the amount of $_____.

This gift should be credited to _____

of _____ Church in the _____ Conference,

_____ County.

Receipt for this gift should be sent to: _____

)(_____

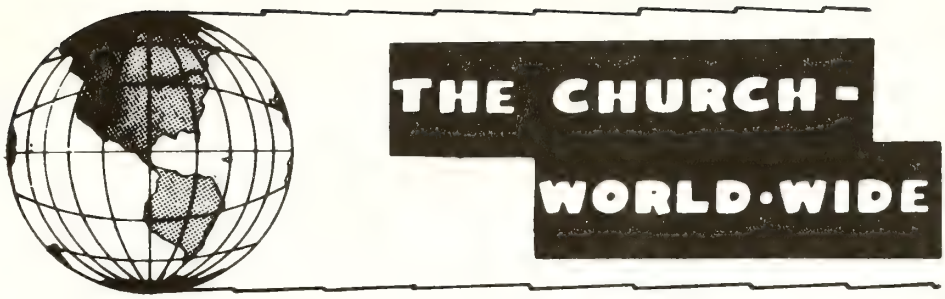
)(_____

We have _____ members.

)(_____

)(_____

Help to provide "a Christian home for boys and girls."



Mag Sees Theologians Losing, Science Gaining

WASHINGTON, D. C. (EP)—**Christianity Today,** in its March 12 edition, coupled warnings with a congratulatory editorial on the successful lunar flight of Ranger 8.

"If the theologians ought ever to be dispatching monthly telegrams of congratulation to the scientists, they should be doing so in these times," the editorial said.

"The tragedy," the interdenominational Protestant magazine declared, "is that theologians are losing God in obscurity here while scientists are confidently exploring the moon out there."

Christianity Today asserted that modern man is tempted to acknowledge "King Science" as the new god.

"For this development the theologians can hardly blame the scientists," the editorial said.

"The failures of the theologians, not the successes of the scientists, are the saddest side of the current situation. . . . One seldom learn from the official addresses of the spokesmen for Deity that valid communicable knowledge is available and God and his will."

Several Religious Groups Get Anti-Poverty Funds

WASHINGTON, D. C. (EP) — Religious groups will receive more than $2.8 million out of $8 million in grants approved by the Office of Economic Opportunity for projects designed to aid this country's migrant workers.

"These are outright grants not requiring matching funds," said Sargent Shriver, director of the OEO and the Peace Corps. "They are authorized under Title IIIB of the Economic Opportunity Act." This act regulates the federal government's anti-poverty war.

In Michigan and South Carolina, Protestant and Catholic groups joined forces in aid-to-migrant workers' programs — believed to be the first such ecumenical venture in this field.

Michigan Migrant Opportunity, Inc., which will receive $1,338,926, was formed recently by the Michigan Council of Churches and the Michigan Catholic Conference.

Catholic Charities of Charleston and the United Church Women of Charleston joined forces in a migratory project and are getting about $37,000.

The Arizona Migrant and Indian Ministry, a group with a broad religious base which has shown practical concern for migrants, will receive three separate grants totally $1,231,084. And in North Carolina, the State Council of Churches is getting $270,444 for its project.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Core Creek To Celebrate Hundredth Anniversary

Core Creek Free Will Baptist Church, Cove City, North Carolina, will celebrate its centennial on May 2 in connection with homecoming. For a century the Cove City (Craven County) church has given continuous service, and has been a spiritual guiding light to many people of the area.

In connection with centennial and homecoming the church people will dedicate a recently installed set of modern church pews, a communion table, silver memorial offering plates and flower bowl, new choir robes, drapes in the educational building, carpeting, new concrete walkways, modern side entrance steps and landing, a modern outside bulletin board encased in masonry with planters at each end, and complete landscaping with appropiate shrubbery.

The above dedication will almost complete a renovation and improvement program of approximately $26,000 which has been in progress for several years, resulting in a renovated sanctuary and fixtures and a roomy two-story educational building equipped for all departments, including a nursery.

About three years ago, in the midst of the major improvement program, the congregation divided over the controversy between the State Convention of North Carolina and the National Association which was raging in the denomination at that time. We all regretted this happening; however, little progress seemed to be lost. The church has regained most of the lost support and has a progressive program.

A full day's service is planned with dinner on the grounds and a singspiration in the afternoon. Also an address will be given in the afternoon by a former member, Mr. L. W. McCoy. Revival services will begin on Monday night following.

The Core Creek church was organized in 1865 on its present site by Elder Jeremiah Heath, who was born October 4, 1793. As a young man he was licensed to preach the Word of our Lord. On February 22, 1867, only two years after organizing Core Creek Free Will Baptist Church, he passed into the great beyond to be with the Lord, at the age of seventy-three years, four months, and eighteen days. The present church membership consists mostly of his descendants who still carry on the work he began. This was not the first Core Creek church. For many years Free Will Baptists of this area worshiped on first Sundays in a church known as Core Creek Union Church. As distinct denominational boundaries have been established, each church worshiping in the union church building took on the character of a denominational connection separate and apart from the other.

The community in which the church serves is small, but the prospects for continuous growth are very good. The members enjoy the fellowship of worshiping our Lord in a spirit of mutual faith and love.

The church has enjoyed the pastoral care of several outstanding ministers and has made, with a few exceptions, continuous progress through the years. At the present time the Rev. A. B. Bryan is pastor and lives in the newly renovated parsonage in the community. In connection with his pastorate here he is director of the missions program of the State Convention. The Rev. Mr. Bryan is well respected in the community and is active in community affairs. The church is a member of the Eastern Conference and supports the complete program of the conference and the State Convention of Free Will Baptists.

Pastors Resigns

After three years of service, the Rev. Edward H. Fordham, Route 5, Box 281, New Bern, North Carolina, has announced his resignation effective September 1, 1965, as pastor of Harrell's Chapel church

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Coming Events

May 1—State Free Will Baptist League Convention, First Free Will Baptist Church, Tarboro, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

May 9—Mother's Day

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

Missions

Report of Free Will Baptist Work in Mexico

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from last week.)

In the article last week we were in Eagle Pass, Texas, on Saturday night, March 13. From Eagle Pass I went to San Antonio, Texas, and took a plane twelve hundred miles to Tucson, Arizona, where I transferred to bus and rode sity-five miles south to Nogales to the Arizona-Mexico Missions station. We made it all safe and sound, and had lunch at the parsonage on the missions property. Miss Barbara Becton, the Rev. and Mrs. James Lanier, and I all sat down to a quickly prepared lunch on a sunny and cool Monday.

From a comfortable mild climate I had gone to a climate more like that of North Carolina (the middle of March), save the dry climate and the lip chapping winter wind. I quickly felt the need of shifting from light spring wear to winter wear. It was rather cold for the season of the year.

My first impression was that improvements had been made since my visit to the Arizona-Mexico Missions station two years ago. The buildings had been painted inside and out. Almost everything was found in order. The grounds were in considerably better shape. A large Santa Cruez County Health Center had been constructed on the corner near the mission property. I found the school in operation. Fourteen students in all were under the supervision of Miss Barbara Becton and Mrs. James Lanier. Most of them were teen-agers.

In the afternoon Brother Lanier and ministerial student Fabian Guzman made ready to take a trip some seventy miles into the interior of Mexico to Saint Anna, a town of 15,000, to be with the Rev. Jose Guzman that night. This trip was made at my request, and soon we were all off to church services. We traveled in the 1961 Ford pickup truck which is used to travel the rugged roads of Mexico. On our way we stopped in Magdelena, a town of approximately 20,000. We stopped by the small church in this town and visited a family who were members of the congregation. It was not service time and we did not meet with the congregation; however, I understood that this was a very active mission and enjoyed very good attendance under the leadership of the Rev. Jose Guzman.

In Magdelena Brother Jim Lanier suggested we go by the historical Catholic Church, Mission de San Franceso Xavier. This church was among the churches founded by Father Kino in the late 16th century. As we entered the square the huge church towered higher than any of the other buildings. People were scarely moving in and out of this building. I took several movie camera shots of this building from a distance, and was advised by Mr. Lanier that if I did not want to lose my camera I had better leave it in the pickup truck. He said that they would surely take it and possibly order us out of town or the like.

We entered the building from a large front doorway. Inside there were about twenty-five worshipers scattered over the building in meditation. Two ladies were kneeling at the altar saying the rosary in front of the statues of the twelve apostles. Among other stone statues standing was a body lying on a table across on the other side of the room. This was said to be Father Kino dressed in decorated garb with a veil over his face and most of his head. His hands and feet stuck out from under the decorated garb. Also out on the lawn was a huge concrete vault which was said to hold the remains of Father Kino. This possibly cost $50,000 in American money. Over in an annex which extended into the main auditorium was a lady teaching about twenty-five primary children. From her motions and concern you could tell that very devotedly she was teaching the Catholic religion.

While we stood, and we were there about twenty minutes, no less than four to six of these adult worshipers walked from their seats to the cold statue of Father Kino. Each one in his own way, some with tears in eyes, would raise the veil on his face, kiss his cheek, replace the veil, kiss his decorated body several times, also his hands and even his feet. Part of the paint on his big toe was worn off. Before leaving, they would kneel at an altar beside the table containing the body of Father Kino and say a prayer or the rosary. I noticed a confession stand over to my right, where it appeared that someone stood behind a door and listened to a worshiper as he either sat in a prepared chair or knelt at an altar in front of the confession stand to acknowledge his transgression. This could have been some other arrangement, but my eyes seem to tell me without mistake that this was the intent of such an arrangement.

If one could not be aroused to the missions call after beholding such spiritual ignorance and error of man, I do not know what it would take. If I had been inclined to be soft on Catholicism, this experience would turn my back on any positive thinking that there is much truth in true Catholicism.

With the current population of 40 million in Mexico, with its present 3.1 percent annual increase, by 1980 the land of Mexico will have 71 million. Yet we say we are Bible loving Christians while we sit at the door of this nation and allow 85 to 95 percent of those people to know nothing but Catholicism or no religion at all.

In Saint Anna, Mexico, on Monday night, March 15, I stood in a room 12 by 12 feet with dirt floors and spoke to approximately thirty-seven who gathered to hear the gospel. Several were standing on the outside and could not squeeze in out of the cold wind that blew in at the open doorway. It took us some time to travel the seventy miles back to Nogales over narrow pavement, where I spent several nights as I familiarized myself during the day with the operations of the Arizona-Mexico Missions projects.

I am truly convinced that God has wrought a beginning for Free Will Baptists in these parts of Mexico. If we take advantage of them we shall reach

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our Church Auxiliaries

Albemarle Auxiliary Convention Well Attend

The Albemarle District Woman's Auxiliary Convention, which met at Free Union Free Will Baptist Church at Pinetown, North Carolina, April 15, was well attended. Mrs. A. B. Chandler presided over the meeting until she became ill; then the vice-president proceeded with the meeting.

The Rev. J. E. Timmons, missionary to Mexico, spoke, telling of the mission work that he and his co-workers are doing in Mexico. Mrs. Herman Rodriguez sang a stirring song, "So Precious Is Jesus," in Spanish. Mrs. Rodriguez is the wife of one of the Mexican pastors.

The ladies of the convention seemed to be quite interested and active in the mission work and other denominaional enterprises.

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Cape Fear Woman's Auxiliary Convention

The First Free Will Baptist Church of Goldsboro, North Carolina, entertained the women of the Cape Fear Auxiliary Convention, April 14. The theme for the day was "The Risen Saviour," taken from the words, "He is not here, but is risen: . . ." (Luke 24:6). Beautiful special music was given by various young people.

Ann Gilbert read her well written essay, and Ray Barber delivered a fine declamation. These were the winners of Cape Fear district youth contests.

The Rev. Walter Carter reminded the women of the Lord's prayer that God would not take His disciples out of the world but would keep them from evil. God kept Elijah, David, Paul, and many others from evil as they lived and worked for Him. He will keep from evil today all those who serve Him. God needs people to stand in the gap today as He needed people long ago. He wants us to tell others what the Lord has done for us. He wants us to ask ourselves what we have done for the Lord. "He is risen," was the angel's message that first Easter Day, proving Christ's victory over death. All who believe on Him shall never die.

Mrs. Herman Rodriguez brought greetings from the women of Mexico. She begged the women to pray for them. The Rev. J. E. Timmons contrasted the observance of Holy Week in Mexico with our observance in the United States. This made each one truly thankful for Christ as Saviour. He stated that each one was responsible to help with the support of thirty-eight adult workers and twenty-nine children on the mission field.

The ladies were also remainded to help to support all the other phases of the denominational work.

Fountain, N. C. — The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, March 19, at the church with fifteen members and one visitor present. Mrs. Robert Oakley, president, presided. She had the group join together in singing "O Zion, Haste." Mrs. Oakley used for her Scripture lesson Revelation 21:1-7, followed with prayer by Mrs. Mary Smith.

During the business session Mrs. Adell Summerlin, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting. This was followed with the treasurer's report. A motion was made and seconded to remember the following who are sick with a love gift: Mrs. Eula Jefferson, Mrs. Dollie Pittman, Mr. Julis Moore, and Mr. A. G. Mangum. Plans were made to make and sell brunswick stew Friday, April 2. The proceeds will go to the auxiliary.

Mrs. Lovelace Gardner, program chairman, had the group join together in singing "The Home Over There," followed with prayer. She used for the Scripture lesson John 14:1-4. She also gave a very interesting talk on the program, "That Man Might Live Above," written by Mrs. M. E. Godwin. Mrs. Harvey Pittman showed a film on "Evangelism." After the film was shown the group joined together in praying the Lord's Prayer.

Deep Run, N. C. — The Woman's Auxiliary of Deep Run Free Will Baptist Church met on March 17 with seventeen members and one new member present. The group sang "Trust and Obey," followed with prayer by Mrs. Melvin Everington. The minutes were read and corrected. Plans were made for a bake sale for April 17 at Deep Run and Pink Hill. All members were urged to prepare something for this sale. Mrs. Jesse Harper, chairman of the field and grounds committee, asked for suggestions on improving the church grounds. It was voted for the committee to ask the advice of Mrs. Fred Harper on this project and the cost of fixing the church grounds. Plans were made for the vacation Bible school to be held June 7-11, from 8:30 a.m. to 11:30 a.m. The treasurer reported a balance of $45.18 in the treasury. The group voted to divide the Alice Lupton Fund with the Anna Phillips Fund. The Anna Phillips Fund will receive $3, and the Alice Lupton Fund $2.

Mrs. Melvin Everington was in charge of the program. She discussed the auxiliary projects for 1965: Mexico Missions with Jose Guzman as the missionary. The amount of $5 is to be sent earmarked for his salary. Other projects are the Anna Phillips Loan Fund and Mount Olive College Bus Fund. She stated that the pre-Easter offering should be sent to state missions; the Thanksgiving offering to the Children's Home; and the Christmas offering to Mount Olive College. The program closed with prayer.

Beaufort, N. C. — The Woman's Auxiliary of Welcome Home Free Will Baptist Church met in the home of Mrs. Joe Cannon on April 4 for its monthly meeting. The meeting was called to order by the president, Mrs. Emily Gillikin; and the group joined together in singing "One Day." The Scripture reading was taken from John 12:23-26, and prayer for the sick and shut-ins was offered by Mrs. Lela Golden. The program, "The Life He Died for Them to Win," was presented by Mrs. Beulah Salter, Mrs. Dorothea Lawrence, Mrs. Cecil Gillikin, and Mrs. Louise Lawrence. The program was very interesting and enjoyed by all. During the business session plans were made for the vacation Bible school. The meeting closed with group prayer.

During the social hour the ten members and two visitors enjoyed trying to

unscramble words in the auxiliary program book. Almost everyone got the right words. The hostess served apple pie a la mode with soft drinks or coffee. The May meeting will be in the home of Mrs. Agnes Baker.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its March meeting April 1 in the home of Mrs. Charlie Gray Coltrain with eleven members present. The group sang "Standing on the Promises" and "Amazing Grace." Mrs. Jeannette Wynne read the Scripture taken from John 14:1-4 and then led the group in prayer. Mrs. Faye Williams presented the program, "That Man Might Live Above." Mrs. Selma Cowan reported a balance in the treasury of $34. Mrs. Cowan is to be in charge of the program for the next meeting. The meeting closed with prayer by Mrs. Peggy Bailey. The hostess then served delicious refreshments.

Stantonsburg, N. C. — The Woman's Auxiliary of Watery Branch Free Will Baptist Church met Monday night, March 29, at the church for its monthly meeting with seventeen members present. The meeting was called to order by the president, Mrs. Marie Taylor. The group joined together in singing "Wonderful Words of Life," followed with prayer by Mrs. Cornelia Darden. The program was presented by Mrs. Pat Coley.

During the business meeting, the group decided to quilt a quilt for the pastor and his wife. The meeting adjourned with prayer by Mrs. Esther Moye. Mrs. Selma Lancaster will have charge of the program for April.

Kenly, N. C.—The Mount Zion Woman's Auxiliary met for its March meeting in the home of Mrs. Sandra Crocker with 16 members present. The group sang "He Whispers Sweet Peace to Me," followed with the Scripture reading taken from John 14:1-4. Prayer was offered by Mrs. Lillian Crocker. Those taking part in the program entitled, "That Man Might Live Above," were Mrs. Josephine Johnson, Mrs. Alonia Narron, Mrs. Lillian Crocker, Mrs. Lizzie Codwin, and Mrs. Sandra Crocker. The meeting closed with the singing of "When We All Get to Heaven" and prayer by Mrs. Ruby Johnson.

During the business session the auxiliary decided to sponsor a youth league twice a month on Sunday afternoons. A cake sale was planned to help raise the money for literature for the league. The Lord's Prayer was then prayed in unison.

The hostess served refreshments which were enjoyed by all. The May meeting will be held in the home of Mrs. Crema Johnson.

News Notes

(continued from page six)

near Snow Hill, North Carolina. Under his ministry the enrollment in Sunday school has increased from 115 to 181, and there have been sixty persons baptized and received into the church. A new ceiling, new floors, chandeliers, and bathrooms have been installed.

Presently he has made no plans for second and fourth Sundays.

Wildwood Plans Cement Block Shower

The Wildwood Free Will Baptist Church, located on Highway 70 in the Wildwood Homesites Community of Wildwood, North Carolina, plan to have a cement block shower for building a church on Sunday, May 2, from 2 until 5 p.m. The church, pastored by the Rev. Virgil Day, is now meeting in a rented building; but the building is so croweded for Sunday school that they will need a bigger place before summer.

The church extends a cordial invitation to the shower as follows:

As cement blocks are such a heavy load
To come a-lugging down the road
You are invited to bring the "do-ra-me"
For many or few as the case may be—and
We'll put it all together, go see the block man,
And start building a church as fast as we can.

Barrow, Evangelist for Revival Services at LaGrange Church

The Rev. Joe Barrow, pastor of Walnut Creek and Fremont Free Will Baptist Churches, will begin revival services at the LaGrange, North Carolina, Free Will Baptist Church on Monday night, May 3, and continue through Saturday night, May 7. Services will begin each evening at 8 p.m., and each service will feature special singing. The public is cordially invited to attend.

Piney Grove Church Announces Spring Revival

Piney Grove Free Will Baptist Church in Beaufort County, North Carolina, announces its spring revival to begin on Sunday night, May 2, and continuing through Sunday night, May 9, with the Rev. Clyde W. Cox of Pine Level, North Carolina, as the guest speaker. The pastor, the Rev. P. C. Wiggs, will assist in the services which will begin each evening at 7:45.

The pastor and the church extend to everyone a cordial invitation to attend these service. Especially are all singers invited to attend and render special music.

Walter Carter to Conduct High Point Revival

The Rev. Walter Carter of East Rockingham, North Carolina, will be the evangelist for revival services at the High Point Free Will Baptist Church, High Point, North Carolina, beginning Monday evening, May 10. The pastor, the Rev. Eddie Jordan, will assist in the services which will begin each evening at 7:30. The pastor and the church cordially invite everyone to attend.

Bethany Revival In Progress

Revival services are in progress at Bethany Free Will Baptist Church, Wadesboro, North Carolina, with the Rev. Eddie Edwards as the guest evangelist. Services began on Sunday, April 25, and will continue through May 1. The pastor, the Rev. C. C. Burris, is assisting in the services which begin each evening at 7:30. Everyone is extended a cordial invitation to attend the remainder of these services.

Rock Springs Church At Work

The Rock Springs Free Will Baptist Church is located in Nash County, one mile west of Bailey, North Carolina, on Highway 264. The church is nicely located for a rural church.

Recently water, rest rooms, and a baptistry have been installed in the church.

On the second Sunday evening in April a joint baptismal service was held with Mount Zion Free Will Baptist Church using the new baptistry. Fourteen candidates had united with the two churches in recent revival meetings, and great blessings were experienced at both churches. Prior to the baptismal rights, a brief but impressive dedication service was held, dedicating, the above named additions to the church. A large group from both churches attended.

The members of the Rock Springs church are proud of their accomplishments and are planning other improvements so as to make the house of the Lord a more desirable place for worship.

NOTES AND QUOTES

By J. C. Griffin

ETERNAL SECURITY

There is a doctrine believed by some people which says, "If you are ever saved, you cannot be lost." This is a fine doctrine, if true. Now I believe in "eternal security" as long as you meet God's condition. But I was told that a certain minister said in his pulpit, "If you are saved, you might get drunk and get under the wheel of your car and go down the road at wreckless speed, have a wreck, and get killed; but you would go right straight to heaven." I cannot find that doctrine in the Bible. My Bible teaches me differently. No drunkard can enter the kingdom of God. We find in Galatians 5:21 a list of the sins of the flesh which will keep man from inheriting the kingdom of God, and among these is "drunkenness."

Now that kind of eternal security I cannot go along with. I see no way for a drunkard to go to heaven if he dies drunk. That preacher might have been sincere, but his sincerity will not change God's Word. God says, "I am the Lord; I change not"; and God has said that a drunkard cannot enter the kingdom of God. That preacher said, notwithstanding, that if the man died drunk that he would go straight to heaven. I don't believe it. Jesus said, ". . . take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). Although that preacher said it, I cannot go along with his doctrine.

I heard a preacher say, "I was converted when I was young later I went back into the world. I wallowed in the gutter, committed adultery, and committed about every other sin in the world; but I was never lost. If I had died while I was living for the devil, I would have gone to heaven." This preacher might have been sincere, but I say again that sincerity is not salvation. A man can be sincerely wrong! I do not believe in his doctrine.

A favorite Scripture with some of those who believe in unconditional eternal security is John 10:28, ". . . neither shall any man pluck them out of my hand." To this I agree. No one can take us away from God, but we can choose to walk off and leave God. No power on earth can take my wife away from me. We are married according to the laws of North Carolina and according to the laws of God. This work is fixed, and is sure. If my wife were to get tired of our married life and fall in love with another man and walk off with him, I could not help it. Thus, a Christian can choose to turn his back upon God.

God Says

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, taken heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Romans 11:18-22). Note that they had to "continue." There must be no quitting and lazing around. If we fail to meet God's commandments, will He keep us safely in the fold and feed us, when we are deliberately walking after the devil's plan and refusing to obey Him? I think not. I cannot find anywhere in the Bible that God will keep us saved against our will. We must be as willing to be kept safe in the family of God as He is willing to keep us (Hebrews 6:4-6).

Notice This

"But exhort one another daily, while it is called To day lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Hebrews 3:13, 14). How long must we hold our confidence? To the end.

Read 2 Peter 1:1-7. Following these verses, we read, "For if these things be in you, and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:8-10). Believe it or not, Peter says that one can fall. I accept Peter's word, which is inspired by God, rather than any other man's. Yes, it seems very plain that a man can fall from grace and be lost.

The Apostle Paul Writes

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:1-4).

The Writer of Revelation Says

When Christ appeared to the writer of Revelation, He said, after complimenting the Ephesian church for its faithfulness: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:4, 5). Sinning Christians must repent or be lost.

God Give Us a Chance

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). A sinning Christian must confess his sins and believe that God forgives. Notice 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Why let your sins pile up on you until you are ashamed to confess before God and man that you are out of fellowship with both God and man? Sometimes the devil says to those who have fallen away, "You have made a mess. You just have your 'fling' now." And in this way they meet God. He leads thousands and thousands to a demon's hell. Why not say, "Get thee behind me, Satan. I am going back to my Father and say, 'I have sinned. Forgive me, Father' "? He will do it without hesitation.

Listen to This

"For if we sin wilfully after that we have received the knowledge of the truth,

(continued on page fifteen)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What kind of a feast was the feast of jubilee? —**J.B.S.**

Answer: It was that which was held every fifieth year beginning with the day of atonement. "And thou shalt number seven sabbaths of years unto thee, seven times seven years and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubliee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty thoughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family" (Leviticus 25:8-10).

It, as you see from these verses, was also the year of liberty, year of the redeemed, "acceptable year." "But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them" (Ezekiel 46:17). "For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isaiah 63:4). "To proclaim the acceptable year of the LORD, and the day of vengeance of our God: to comfort all that mourn" (Isaiah 61:2). It was specially holy. Respecting it, there were these enactments: cessation of all field labor, none tilled the soil or attended vineyards or flocks, the fruits of the ground were to be common property, redemption of sold property, restoration of all inheritance and release of all Hebrew servants. "For it is the jubliee; it shall be holy unto you: ye shall eat the increase thereof out of the field" (Leviticus 25:12). (See Leviticus 11:23-28; 25:40, 41, 54.) There was a sacrifice to be made of the rich who had acquired slaves of the Hebrews that became so poor and involved in debt that they had to sell themselves into slavery to liquidate their debt, but there was rejoicing among all classes and especially of those that were once more free.

Notice that the Bible nowhere teaches that one, under any circumstance, should have slaves, but rather that Christian slaves should serve well and that Christian slave owners should apply Christian principles in the treatment of slaves. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ" (Ephesians 6:5). (See Colossians 3:22; Titus 2:9; 1 Peter 2:18.) The conscience against the ownership of slaves has grown out of Christian practices which always bring about a Christian conscience that opposes doing anything to anyone that the person doing it would not want the person to whom he does it to do it to him if the circumstances should be reversed.

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Question: Was Israel ever a monarchy? Were any of her kings crowned? —**L.J.C.**

Answer: Yes is the answer to both questions. God gave Israel the happy privilege of being a theocracy; but due to the wrong conduct of Eli's sons, God gave Samuel the place as prophet and priest, for He never allowed either of Eli's sons to be high priest; and because of the wickedness of Samuel's sons, Israel, being further disgusted and deeper in sin as a result of their evil deeds, asked for a king which Samuel hesitated to grant until Jehovah intervened and required that Samuel anoint Saul to fill the place as first king of Israel. Saul was a big, strong, stalwart man, perhaps the nearest to that of physical perfection to be found in Israel in his day and the nearest symbolic of what the people desired while in their backslidden state. It was not until he had failed that God directed Samuel to anoint David, the man after God's own heart and the youngest in an obscure family that symbolized nothing new from the natural point of view but power and strength from God's viewpoint. The history of the two men as viewed from their many activities, each after he was anointed king, speaks clearly of that which they each symbolized, the first having been chosen by a backslidden people and the second the omnipotent and omniscient God.

There are frequent references in the Old Testament to both crowns and diadems, the latter sometimes being used for both. The high priest wore a plate of gold in front of the mitre. It was tied behind by a ribbon. "And thou shalt put the mitre upon his hand, and put the holy crown upon the mitre" (Exdous 29:6). "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses" (Exodus 39:30, 31). We are told by several commentators that the same word to describe this in the original is used to designate the diadem which Saul wore in battle and which was brought to David. "So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm and have brought them hither unto my lord" (2 Samuel 1:10). It was used at the coronation of Joash. "And he brought forth the king's sons, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king" (2 Kings 11:12).

David took a crown from King Ammon at Rabbah that became the state crown of Judah. "And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance" (2 Samuel 12:30).

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The Lighted Pathway

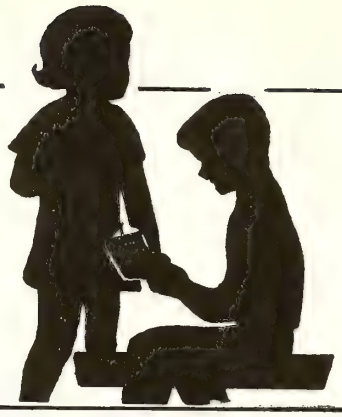
(continued from page four)

sion on Christ's part. He died for all, and says, "Come unto me."

The water which flowed from the rock was obtained by the will of God. The water was supplied only for the thirst of the body. The water of life is for the vast and boundless desires of the soul. The water from the rock was for Israel, while the water of life is for the whole world.

"He only is my rock and my salvation; he is my defence; I shall not be greatly moved" (Psalm 62:2).

STORIES —for our— YOUTH



NOBODY'S GRANNY

Margaret K. Zieman

MARNIE was in a rush to get home from school. This was Mother's baking day and Marnie could almost smell the delicious spice cookies she knew would be coming out of the oven. Also she wanted to ask her mother about the special task Miss Wilson, her teacher, had given to her class.

"All your homes in this new district are brand new," Miss Wilson had explained to them, "but I want each one of you to try to find out something about the history of this place before all these houses were built. Once there were only farms and wide open country around here, and I'd like you to find out anything you can about those earlier days. You might call it 'local history.' "

She was still puzzling over this when she turned the corner into her own street and almost bumped into old Mrs. Holt, who was plodding along, head down, her thin arms sagging under two heavily-loaded shoppings bags. Mrs. Holt was the little old lady who lived all alone in the small frame house at the end of Marnie's street. It was an old house, one of the very few old houses in the neighborhood. Even to Marnie the house seemed as much out-of-place on the street of trim bungalows, as did Mrs. Holt herself—in the midst of all the young families who lived in those trim bungalows.

"It's really too bad," she had heard her mother saying once—but Marnie hadn't waited to hear what was "too bad" about Mrs. Holt and her shabby little house. Mrs. Holt wasn't a very friendly person. She didn't look a bit like Marnie's grandmother who was small and cheerful —with her white hair always prettily waved. Sometimes Mrs. Holt actually looked cross, so Marnie and the other children kept away from that end of the block.

But now suddenly Marnie felt sorry for the tired little old lady. Maybe she was nobody's granny. "How awful!" Marnie thought.

Before she knew it, Marnie found herself asking, "Could I carry one of your shopping bags, Mrs. Holt?"

"Why yes, my dear." She was peering at Marnie through dim nearsighted eyes.

"My name's Marnie — Marnie Hewitt. I live on this street, too," Marnie found herself explaining hastily. "We're — we're neighbors," she added as she took charge of one of the shopping bags.

"It's pretty heavy," the old lady said doubtfully. "Trouble is, it's a long way to the shop, and I don't go any oftener than I have to, so I leave it, then I have far too much to carry."

When they reached Mrs. Holt's front door, Marnie was about to turn over the bag, when the old lady surprised her by saying timidly: "I've bought a few cookies. Would you like to come in? I'll make myself a cup of tea—and you could have a glass of milk."

Marnie almost said, "Oh, Mother'll have nice warm spice cookies waiting at home for me," but then she didn't, for old Mrs. Holt was looking so eager—almost anxious.

Mrs. Holt's tiny living room was dim and somewhat different from Marnie's cheerful house, but when Mrs. Holt pulled up the shades, Marnie couldn't help notice the pictures—mostly photographs—on the walls.

Mrs. Holt pointed out one of these. "That's a photograph of this house, just after it was built. There were no houses around here then. People told us we were building right out in the country at that time."

Marnie pricked up her ears. Was this local history—the kind Miss Wilson had asked for?

"Would you believe it—down by Three-Mile Creek, which isn't much more than a trickle nowadays—there was a grist mill, and all the farmers brought their grain there to be ground into flour."

Marnie was interested and asked so many questions that Mrs. Holt, who seemed as if she just wanted to talk and talk, told her more and more. It was almost half-an-hour later that Marnie noticed the time and said she must go.

"You will come back and see me again, won't you?" Mrs. Holt asked. "I'm always here—I don't go out very much, you know."

Marnie's mother and some of her neighbors were sampling the freshly baked spice cookies over a cup of tea, when Marnie arrived home.

"What kept you so late, Marnie?" Mother asked, and when Marnie explained about Mrs. Holt and her invitation, her mother said: "I do believe she is lonely. It was nice of you to go in when she asked you to. It must be lonely for her on this street where there are only young families. Perhaps there's some way we could help her—all of us, I mean."

"Old people shouldn't be living alone," young Mrs. Martin, their nearest neighbor, said indignantly. "Mrs. Holt should be in a home for the aged, where there's someone to look after them."

"Why?" Marnie asked. "Is it because Mrs. Holt is nobody's granny? I wouldn't want my granny to go away from us."

"Some old people aren't happy in insitutions," Marine's mother said hastily. "They want to be independent as long as they can. I think if we were really good neighbors we would make friends with Mrs. Holt. Once a week, or so, some one of us could ask her for dinner. She probably doesn't eat enough—living alone like that."

"I know how I can help," Marnie spoke up. "I'll ask her if I can do some of her shopping. She looked so tired today. If I do just a bit each day, it shouldn't be too much to carry either."

"I'll start the ball rolling right now." Marnie's mother said, "I'll invite Mrs. Holt to have dinner with us tomorrow night."

"You may not get thanked for your pains," Mrs. Martin warned her. "She's not a very friendly person, you know."

"Perhaps we haven't been very friendly either," Marnie's mother answered. "I'll write a note and invite her. Marnie can deliver it tomorow on her way to school."

That was how Marnie came to deliver the invitation next day—the invitation which was one of many to old Mrs.

(continued on page fifteen)

Christian Education

COLLEGE RECEIVES $15,000 STOCK DIVIDEND

The first endowment for Mount Olive College, Mount Olive, North Carolina, came from a gift of fifty shares of stock in the Mount Olive Pickle Company given by the late Dr. C. C. Henderson. Shortly

thereafter, the Pickle Company, of which Dr. Henderson was president, gave an additional 100 shares of stock in memory of the late I. F. Witherington, longtime manager of the company.

At the time of these gifts, each share of stock was valued at $100 which meant that the entire 150 shares were worth $15,000.

Recently, the Mount Olive Pickle Company declared a 100 percent stock dividend. This dividend increased the number of shares held by the college from 150 to 300 and today the market value of this stock exceeds $30,000.

In the above picture Mr. John Walker, manager of the Pickle Company, is shown presenting to President W. Burkette Raper a certificate representing the 150 shares made possible by the stock dividend. Mr. Walker is also president of the Mount Olive College Area Foundation.

In commenting upon the stock dividend, President Raper declared, "The $30,000 endowment which our college holds in the Mount Olive Pickle Company helps explain why Mount Olive pickles are preferred by Free Will Baptists!

"This endowment also illustrates the growing value of the support of the late Dr. C. C. Henderson whom we will memorialize on May 11 at the Henderson Memorial Dinner."

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REMEMBER THE HENDERSON DINNER

Plans are complete for the Henderson Memorial Dinner on May 11, 7:30 p.m., in the Mount Olive Elementary School Cafeteria, Mount Olive, North Carolina. This dinner will memorialize the late Dr. C. C. Henderson and will afford Free Will Baptists an opportunity to express their appreciation for the most generous support ever given by an individual to an institution sponsored by Free Will Baptists. His contributions and bequests totaled $300,000.

Gifts in any amount may be made to the Henderson Memorial Fund, but for each gift in the amount of $10 or more the college will issue an invitation to the dinner. All receipts will be used to purchase furniture and equipment for the Henderson Academic Building now under construction on the new campus of the college.

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COLLEGE CHORUS CONCLUDES SPRING TOUR

The thiry-five voice chorus of Mount Olive College will conclude its spring tour Sunday, May 2, with programs in two Free Will Baptist churches.

At 3:30 p.m. the chorus will sing at Rose Hill church near Winterville, and at 7:30 p.m. it will give its final program at the First church in Kinston.

Friends of the college in the areas of these two churches are cordially invited to hear the chorus. President W. Burkette Raper will appear on each program to give a brief progress report on the college.

Attend Business Management Conference

Four representatives from Mount Olive College plan to attend a special conference on College and University Business Management to be held in Durham, North Carolina, May 2-4.

The conference is one of a series being sponsored by the Southern Association of Colleges and Schools to acquaint administrative officers and board members with modern principles and practices of sound college business management. Special attention will be given to the new financial standards for regional accreditation.

Representing Mount Olive College will be Ralph A. Morris of New Bern, chairman of the college board of directors; Charles H. Harrell, business manager and treasurer; Dean Daniel W. Fagg; and President W. Burkette Raper.

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Youth Day at Bethel

Bethel church near Four Oaks, North Carolina, will observe "Youth Day" Sunday, May 2, with President W. Burkette Raper of Mount Olive College as guest speaker.

The Rev. Boyd L. Shook, pastor, announced that high school seniors in the area have been invited as special guests.

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A great physician has analyzed the human body and has said that it contains enough lime to whitewash a chicken coop, enough fat to make a few bars of soap, enough potassium to set off a toy cannon, enough sulphur to rid a dog of fleas, enough phosphorus to tip a box of matches, enough iron to make a twelve-penny nail, enough gases to fill a few jars, and the rest is water, which can be drawn from any hydrant for almost nothing. The total worth of the human body in the marketplace is ninety-eight cents, and how often do we sell our souls for less than a dollar.—Louis H. Evans in **Youth Seeks a Master** (Fleming H. Revell Company).

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Indeed there is lots that is wrong with the world, but that doesn't defeat you, and won't, as long as you are right with God.—Walter E. Isenhour.

St. Claire Bible Class

The Sunday School Lesson

FOR MAY 9

THE COST OF SELF-WILL

Lesson Text: 1 Samuel 18:5-16

Memory Verse: Proverbs 16:5, 6

I. INTRODUCTION

Preconceived attitudes are sure to prove dangerous and even self-destructive. In our lesson today we will be privileged to observe how Saul, a man who possessed many traits of leadership, allowed envy and jealousy to blind him to the true character of David and thus to the development of fears which led to his ultimate collapse. One of our statesmen under circumstances that surely were trying in nature wisely warned his people that they had nothing to fear save fear itself.

One of the difficulties of leadership is the development of the ability to utilize the efforts and talents of others without allowing ourselves to become envious or jealous of their successes. Saul was never quite able to develop this ability. Though the successes of David should have strengthened the kingdom and thus made Saul's position more secure, we find that they only served to make Saul envious, and that finally he reached the place where he considered every success of David as a failure of his own.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. David served well in whatever position Saul placed him, and he was readily accepted by all the people (v. 5).

2. In the observance of the victory over Goliath and the Philistines, the people praised David much more highly than they did Saul (vv. 6, 7).

3. The excellent praise for David made Saul envious of him (v. 8).

4. From that time on, Saul watched David closely (v. 9).

5. The evil spirit came upon Saul, and he pretended to prophesy and pray in an effort to take advantage of David (v. 10).

6. In keeping with his deliberate planning, Saul tried to kill David by throwing the javelin at him (v. 11).

7. Saul feared David because of the upon him (v. 12).

8. In pretense of doing him honor, Saul made David captain over a thousand manifestations of the power of the Lord men (v. 13).

9. Under the guiding hand of the Lord, David acted wisely before all the people (v. 14).

10. Because of his gracious leadership, all the people of Judah and Israel loved David dearly (v. 16). — Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. David (hath slain) his ten thousands,

God had used David to bring deliverance to His children from their enemies, the Philistines. The women were quick to express encouraging words of praise.

A mother was out walking with her little crippled son. Steel braces were on his frail limbs up to his hips. As he hobbled along, his mother spoke encouragingly to him: "That's good! That's fine! Why, you are doing splendidly!" His mother's words of praise caused the boy to try to do better. Emboldened, he said, "Mommy, watch me. I'm going to run!" "Very, well, my boy. Let me see you run." As he took some rapid steps, his right foot tangled with the brace on his left leg. He would have fallen headlong had not his mother quickly caught him. As she did, she affectionately kissed him and said, "That was fine, my boy! You made a spendid effort! You will do better next time!"

Let us be expressively encouraging: "Every one said to his brother, Be of good courage" (Isaiah 41:6).

2. Saul was very worth . . . the saying displeased him.

How miserable are those who succumb to the soul-shriveling sin of envy: "A sound heart is the life of the flesh: but envy the rottenness of the bones" (Proverbs 14:30).

In a group of ministers, a young theological student spoke enviously and disparagingly of a popular pastor whom God is greatly using to win souls. After his unkind remarks, an aged minister stood and said, "Our young friend would profit greatly by reflecting upon the sayings of a good old Book: 'Love envieth not' (1 Corinthians 13:4 A.S.V.); 'The spirit that dwelleth in us lusteth to envy' (James 4:5)."

Theagones was a champion wrestler in ancient Greece. A statue was erected in his honor. On it were inscribed the records of his victories over opponents. An envious antagonist, under cover of darkness, regularly went out to wrestle with the statue. One night, as he wrestled with the statue, it toppled over and crushed him to death!

3. And Saul cast the Javelin . . . I will smite David.

Though Saul failed in his effort to kill David, he was, in God's sight, a murderer: "Whosoever hateth his brother is a murderer" (1 John 3:15).

There was a man whose health was excellent. When his father died, he became involved in a prolonged legal dispute with his sister about the father's will. The case went to court. The sister won. Thereafter the man could think of nothing but the lawsuit. His hatred of his sister deepened. He became depressed and succumbed to illness brought on by the deadly virus—hatred. He ultimately died a self-imposed death, killed by hatred and ill will!—Bible Expositor.

4. The fact that Saul was insanely jealous of David's popularity is not the only thing that impresses us in this lesson. The thing that stands out is the way that David conducted himself and kept his head, even while Saul was losing his. The real contrast here is between Saul and David: one was drunk with power and the perils of power, while the other was a model of humility. This lesson does present a very vivid contrast between jealousy and humility. The teacher should point out the dangers of envy and jealousy and the need for humility. Humility was the secret of David's success, while jealousy was the cause of Saul's downfall.

"Peace of Mind: If Saul were among us today, he would probably go to a psychiatrist—or to one of those peace-of-mind cults which guarantee peace of mind and soul in ten easy lessons. Could they have helped him? Who or what could have helped him?

"Dr. J. A. Hadfield writes: 'I am convinced that the Christian religion is one of the most potent and valuable influences we possess for producing that

harmony and peace of mind and that confidence of soul which are needed to bring health and power to a large proportion of patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success—until I have linked those suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope.'

"The specific point I wish to make, however, is that religion, when it is true, operates powerfully, not as a curative force only, but as a most effective preventive medicine or prophylactic. The most impressive fact about religion is not its power to rescue and reclaim but its power to prevent moral and mental disaster. The sudden conversion of a notable sinner is always an arresting event, but true religion, as has often been said is not simply an ambulance at the foot of a precipice to pick up those who have fallen over; it is a fence at the top to prevent them falling over at all." —Selected.

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NOTES and QUOTES

(continue from page ten)

there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:26-31).

Read Carefully

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Hebrews 6:4-8).

More Warning

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Peter 3:17).

Jude Talks

"I will therfore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 5, 6).

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What I as a Young Christian Can do For My Church

(continued from page three)

is printed in more than a thousand languages and dialects, an says six hundred times in each language, "Come."

I will invite the unsaved, especially, to come to church and try to win them to Christ. I can get Christian young people who have no church, or who may have just moved into my community, to come to church. I can help start a Sunday school crusade to gain new members and win many of them to Christ. I know that there is always someone I can win, and I know of no better way to help my church.

In conclusion, let me point up the importance of the things I, as a Christian young person, should do to help my church, by using these words:

"We all know the four Gospels, Matthew, Mark, Luke, and John. An anonymous poet suggests there is a fifth:

You are writing a gospel, a chapter each day.
By deeds that you do, and by words that you say;
Men read what you write, whether faithless or true—
Say, what is the Gospel according to you?"

Boys' and Girls' Stories

(continued from page twelve)

Holt from the various neighbors as the weeks passed. She accepted them, doubtfully at first, but later, as if she really enjoyed making friends.

"This is what I call a good idea," young Mrs. Martin admitted later on. "It's much nicer to see and know the people you're trying to help—than just to give money. That's so impersonal."

Nor was it wholly one-sided. Mrs. Holt was grateful. She simply hadn't known how to make friends with all these young families on the street. She had felt old and unwanted. But now as her share of neighborliness, she was glad to help with many a family's mending—sewing on buttons, darning socks, occasionally baby-sitting. Soon she was so well-known on Marine's street, most of the children were calling her "Granny Holt." And it was Granny Holt who supplied most of the local history for Marnie's class at school.

And all this came about because Marnie Hewitt had stopped that one Monday afternoon to help carry home a heavy shopping bag.—The Explorer.

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MISSIONS

(continued from page seven)

many lost souls with the message of salvation. Nothing should touch and pull the heartstrings of a Christian more than people who are living in the world without a Christian witness among them. God is calling Free Will Baptists to take the gospel to the people of Mexico.

(To be continued.)

(In my next article I shall discuss the relationship of the Arizona-Mexico Missions to the North Carolina State Convention, why and how we came to make an investment in this mission endeavor, and the possibilities of future plans for development of the missions project in Mexico. We suggest that you keep the "Baptist" papers with these articles in them so that you will be able to understand and explain our operations there.)

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Don't expect too much from the human side of life, but expect much from the divine side.——Walter E. Isenhour.

———

The church needs tithers and not misers. God blesses tithers and not misers. —Walter E. Isenhour.

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Fayetteville, N. C. 5
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Morgan, Ga. 5
Woman's Aux., Pleasant Grove Church
Pikeville, N. C. 5
Mrs. Ardell Roberson
Greenville, N. C. 5
Mrs. A. L. Summerlin
Tarboro, N. C. 5

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No doubt many downhearted, despondent people have one great need; namely, salvation.—Walter E. Isenhour.

SUPERANNUATED MINISTERS' WIDOWS

In order that they might be remembered on Mother's Day, May 9, the names and addresses of the North Carolina superannuated ministers' widows are given below for the convenience of our readers.

Name	Address	Birthday	Conference
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh, N. C.	May 25, 1869	Cape Fear
Mrs. W. R. Glover	Box 408, Coats, N. C.	September 28, 1884	Cape Fear
Mrs. M. A. Woodard	Winterville, N. C.	June 5, 1891	Central
Mrs. W. A. Dail	Winterville, N. C.	May 22, 1885	Central
Mrs. L. C. Garner	Newport, N. C.	October 22, 1880	Central
	1128 Evans St., Greenville, N. C.	April 9, 1894	Central
Mrs. D. A. Windham	c/o Thomas Cannon,		
Mrs. Winifred Williams	Route 2, Box 340, Ayden, N. C.	May 23, 1892	Eastern
Mrs. L. H. Wetherington	101 Curtis Ave.,	March 22, 1880	Eastern
	Deep Creek, Chesapeake, Va.		
Mrs. J. R. Bennett	Bridgeton, N. C.	May 23, 1908	Eastern
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	February 8, 1884	Eastern
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	January 9, 1904	Pee Dee
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	March 7, 1893	Pee Dee
Mrs. Julia W. Synder	Box 162, Erlanger, N. C.	August 25, 1896	Piedmont
Mrs. Alice Bennett	Box 291, Hope Mills, N. C.	August 8, 1880	Rockfish
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	September 23, 1903	Western
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	February 24, 1891	Western
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	March 25, 1899	Western
Mrs. J. W. Alford	Route 4, Box 116, Goldsboro, N. C.	October 11, 1881	Western

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 5, 1965

Remember Mother on Her Day---May 9

In the Editor's Mail

"This is to state that I am available for pastoral work or evangelistic work." —The Rev. Chester O'Donnell, Route 1, Ashville, Alabama 35953.

* * *

"Please note that my addsess is now 190 Hill Prince Road, Virginia Beach, Virginia."—The Rev. Bobby Bazen.

* * * * *

Sports Fans vs. Church Members

Sometime ago we noted an interesting article in the "Biblical Recorder" relative to the enthusiasm of sports fans as compared to church members, which reads as follows:

"Donald K. Berg, pastor at 16th Street Church, Greensboro, hit on an everpresent paradox recently when he compared the attitude of die-hard sports fans with the lackadaisical, take-life-easy attitude of too many church members, especially with regard to their staying at home on a rainy day. The Greensboro pastor mentioned the 50,000 people who jammed D. C. Stadium on a recent Sunday afternoon to witness a professional football game in a downpour of rain. He told of their intense loyalty, their physical bravery, their emotional intensity and their sacrificial equity to invest $5 to $15 for the 'privilege' of witnessing the game while gritting their teeth adainst the cold dampness. 'The real shocker comes when one begins to compare church attendance on the same Sunday morning,' he said. 'Seems like a good many church folks were unwilling to leave their cozy houses, to ride in their cozy cars, to attend their cozy churches. . . . No wonder the world about us claims that something is missing in present-day, professed Christianity.' "

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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Editorial—

A GREAT ADMINISTRATOR

The great administrator that we wish to write about is not one of those stiff-collar executives who formally plan the business moves and transactions of a large corporation. We are not concerned with some great business tycoon who now lives, or anyone of the past.

Our subject is Mother. Several months ago, someone remarked that the position of a Mother is like that of an administrator. Let us examine the position of a truly dedicated Mother, and surely we will find that her position ranks the highest of any in the world.

To administer means: (1) to superintend the execution, use, or conduct of; (2) to mete out, to dispense, to give ritually, to give remedially. Taking either one of these definitions and applying it to the position that Mother holds, the immediate conclusion is that she is truly a great administrator.

Unlike other administrators, however, her work and worth is accomplished in the home. If her work fails, then the home will fail. If the home fails, then society will fail; therefore, she must perform the work of a good administrator.

It is next to impossible to list even a small part of the noble accomplishments of Mothers. They are responsible for the superintendance of the home. The father is the provider, but it is the place of the Mother to see that the home functions as it should. This means that everyone in the family is properly cared for. It is usually Mother who spends wakeless hours with little Johnny who has the measles. It is Mother who applies the soothing touch to Mary's bee sting. It is the concern of Mother to provide a place of rest—a haven—for her husband, and all other members of the family. All others in the home must fill their place with equal responsibility.

Someone has suggested that it would be impossible to pay Mother what she would actually be worth in dollars and cents. For instance, she fills the place of an economist, secretary, chef, laundrywoman, seamstress, interior decorator, nurse, counselor, gardener, etc. In reality, she can be given any of the titles that our modern society has invented and still her position would not be adequately defined. The man of the house should be grateful that a salary is not required.

The greatest and most familiar passage of Scripture describing a godly woman is found in the writings of Solomon, that man of great wisdom. Regarding her worth, he says that her price is far above rubies. "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. . . . She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; . . . She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (Proverbs 31:15-28).

Time has changed since the days of Solomon, but the work and position of a godly Mother has not changed. Again this year, on May 9, we honor the Mothers of our great nation. We pay homage to those who have departed from this earthly life. We bow in thanksgiving for those who even at this hour are filling the place of a great administrator.

With Empty Hands

Irma Hegel

THE battered car had been knocking for the last ten miles. By the time Otis Hibbard reached the country store, the car wheezed a last wheeze and was still.

The gray-haired storekeeper shuffed out, the screen door banging behind him. "I heard you comin'," he said, chuckling. He raised the hood, peered into the smoking motor and shook his head. "Bearing's shot." He glanced up, squinting. "Not aimin' to have this wreck repaired, be you?"

Otis clambered out, a tall young man with the profile of a falcon hewn from rock. He smiled now and his features softened luminously. "Hardly. Do you know where I might sell this car for junk?"

"The nearest junkyard is Oley Jensen's over at Copley Jensen closes at noon on Saturdays. You won't get him over here till Monday. Here, give a hand. We'll push this here wreck out o' way o' the pumps. You kin leave it." He laughed drily. "No one kin run off with it."

They pushed the car to a cinder drive cluttered with the empty cans and discarded oil bottles of a country service station.

"Thank you," said Otis.

"Where you bound for, young feller? Goin' home to see your Ma f'r Mother's Day?"

"I haven't seen my mother in two years," Otis said softly. "This year the Lord has richly blessed me. I'll visit my mother and speak to the coungregation of Titusville Church."

"Be you a preacher?" The old eyes squinted the more. "Titusville is a good 22 miles. You're not aimin' to walk?"

"I've got a pair of good strong legs." Otis reached into his car and took out a briefcase—all he had left. What clothes he had had been given to the victims of the flood in that disaster area once known as Black Forks. Church gone, homes gone, the folks being moved out by the busloads. After two years, he was going to Ma with empty hands. "I'll phone Mr. Jensen on Monday. Thank you again for your help."

He swung off along the narrow dirt road. On either side of him the fields had been plowed and planted. The Lord's world was a wondrous world in this springtime of the year, he thought.

Chris, his older brother, was probably playing golf these days. Big club man, Chris, big hardware man, big everything. Chris would be at Ma's tomorrow, his businesslike wife, Pauline, along with him. They'd bring something expensive from their store and roses from a florist's in a long green box. He could almost hear Chris saying, "And just what did you bring Mother, Otis?"

Mark, his middle brother, had enlarged **The Country Kitchen,** Ma had started when they were all children. A whole string of **Country Kitchens** were now in this southwest portion of Ohio. Mark would bring his expensively-dressed wife, Marilyn and daughter Deidre with her bored young face. They'd shower Ma with gifts. They always had. Mark would turn to him with that taut smile that was so much a part of him these days and ask, "Still playing God's fool, Otis?"

God's fool — Otis decided they had never understood, not his conversion, not his working his way through Bible College, not anything of the power of Jesus in human lives. Pa had been a diabetic, bitter at an illness that had forced him into early invalidism, lack of income and an early death. Ma had been the breadwinner, proud of Chris in his hardware store, equally proud of Mark who had taken over her small restuarant, enlarged it, created others and forced her into the leisure she had earned. He remembered the curious expression on Ma's face when he had told her he was going to be a minister.

"Otis—why? We've never been a praying family, we're never even attended church. Why are you different from all the rest of us?"

Otis had told her of the revival that had changed his life, his new happiness, his peace, to go now where the Lord directed him. The Lord was bringing him back to Titusville this May Saturday in 1964. Ma's letters had been so brief of late. To be sure she thanked him but said nothing ever of the church literature, the Bible or the small pamphlets from Revival headquarters.

Perhaps Ma had thrown all the church literature out, his thoughts ran on. Even in that disaster at Black Forks, Ma might see God's judgment rather than His will being done in everyone who had worked to save lives, bind up wounds and find homes for the homeless. Tragedy crushed and tragedy ennobled, depending on whether you surrendered yourself to a living Lord or whether you shut Him out of your sorrow. The Lord had taken the greatest of tragedies and turn them into the greatest of triumphs.

The farm truck drew up beside him on the road. "You look like you've been walking quite a spell, young feller. Hop in." A farmer's sunbrowned face smiled down in his."

"Thank you." Otis clambered eagerly into the cab. "I'm on my way to Titusville. Otis Hibbard is the name."

"Glory be," the farmer exclaimed. "You're the preacher, Ed Hibbard's boy. How long has it been since you've seen Titusville?"

"Two years—Mr.—"

"Sorenson, Lonnie Sorenson. I own Mapleshade Farms, the other side of the town. You're going to see changes in Titusville, let me tell you. They've got a race track out on the old fair grounds. Brought in a string of taverns along with it, gambling places, the whole dirty mess. Folks who only looked for the money a racing crowd would bring are talking out of the other sides of their mouths now. Juvenile delinquency on the increase, crime, too. Haven't had a regular pastor in our Titusville Church since Brother Stoeffer went to his heavenly reward. You get the picture?"

Otis nodded. Where no active church was the center of a community, decay set in surely and steadily. No wonder Mr. Sorenson was alarmed. He looked at the familiar town they were entering. The farmer had not exaggerated the pic-

(continued on page fifteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

As we again approach Mother's Day, we take the liberty of selecting the article below, condensed from an address given by Dr. Courts Redford in Atlanta, Georgia, in 1961. We hope as you read this it will be a blessing to you.

The Christian Home Is Our Hope

Some years ago Donald Frohner was sent to the electric chair for the murder of an Ohio salesman. Just before he went to his death he said, "It is God's will that I go to the chair. Guys like me go wrong because of the way we are brought up. I was guided in life by movies, comics, and crime books. I always figured that the best way out was to outsmart the other guy. If I had been brought up by the right kind of parents and had gone to church and had known God I would not have gone wrong."

Frohner was in reality speaking for the more than one million youths who run afoul of the law each year.

The home is the primary institution in our social order. It is the first institution with which the child comes in contact. It is usually the most abiding. It is an epitome of all socal life — a school to train, an altar for worship, a court of justice, a center for recreation, a clinic for counseling, and a house of refuge. It is there that the first patterns of behavior are fixed for all social relationships.

It is, therefore, alarming that nearly one third of our homes are broken by divorce and that many others are held together by unstable threads of expediency instead of bonds of love and Christian comradeship. There is a little wonder that sex crimes are increasing throughout our land and that there is a steady rise in juvenile delinquency. America's greatest danger today is the disintegration of her homes.

The Perils We Face

Parents now face many perils and dificulties in building and maintaining a Christian home. Among these perils are the following:

1. **Undue emphasis on sex.** From earliest childhood the individual is beset by sex appeal. Modern habits of dress, television and movies, licentious and salacious literature, and the everyday emphasis on sex combine to tear down any moral restraints that parents may try to build up. Youth whose hearts are filled with corruption cannot build happy homes.

2. **Rapid movements of population.** The average person in the United States moves every three years. Youthful friendships are thus torn asunder and a sense of instability and uncertainty is established. All of this contributes to short friendships and quick marriages.

3. **Women in industry.** During the last world war about 20,000,000 women entered industry. Home life has never been the same since this transfer of child care from parents to nurseries or employed baby-sitters. There is no substitute for mother in home building.

4. **Complexity of modern life.** Every phase of life is now so organized as to demand much of a person's time and energy. The church, the school, the lodge, the club, business, and recreation all clamor for one's time and attention. Hence there is no time for family fellowship and companionship.

5. **Little opportunity for wholesome courtship.** Commercialized amusement centers and the automobile have taken the place of the home during the period of courtship. Many families reside in apartments or small houses where there is no suitable place for the "courting" couple. In many cases the parents do not want to forgo other activities to chaperone the young people so the youth are forced to do their courting in less desirable places.

6. **Wrong attitudes toward marriage.** Divorce has become common. In many cases the divorcee is glamorized. Young people often enter the marriage relationship on a sort of trial basis. If it does not work out well, the divorce court can provide an escape without much stigma of faliure. "What God hath joined together" and "until death do us part" have become phrases which in many cases are stripped of moral and spiritual significance. Love as the basis for wedlock has largely given way to physical attraction and social expediency.

7. **Alcohol, tobacco, and narcotics.** The harmful effects of this trio to the American home are too well known to require comment. The physical, moral, social, economic, and spiritual effects often prove disastrous to the home and to the family.

8. **No useful creative activities in the home.** Nothing has been found that quite takes the place of the chores and household duties that were required of children reared on the farm. By careful planning and management some parents have hobby centers, wood-working shops, or other creative activities for children, but such are rare. The stored up energy of children too often finds expression in undesirable gang activities.

9. **Lack of Christian influence in the home.** Nothing contributes more to the disintegration of real home life than the neglect of the "family altar." "The family that prays together and plays together stays together" is more than a good slogan. It is a good pattern of home life. No parent is adequate in his own wisdom and resources to provide all that the growing child needs. The assurance of the divine presence in the home provides the confidence and stability that will overcome misunderstandings and motivate the best responses and activities of which each member is capable.

THE CHRISTIAN HOME

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayers,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear,
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise,
Were parents love the sacred Word,
And live but for the skies.

Lord, let us in our homes agree,
The blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.

—Old Hymn.

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

A part of the emphasis during May as "Children's Home Month" is to challenge our people to help reach some of the goals of our Golden Anniversary Development Program.

Our Golden Anniversary Development Program is a five-year plan designed to bring the ministry of this Home up to a desired standard between now—the 50th anniversary of the election of our first board of trustess in 1915— and the 50th anniversary of the admission of the first children on May 23, 1920. The general goal of this program is "A Home properly equipped and adequately staffed to serve 100 children." It is hoped that all parts of this general goal can be reached by May 23, 1970.

It has been determined that in order to provide a Home adequate to care for 100 children, we will need to add the following buildings to our plant: staff building, boys' cottage, girls' cottage, farm house, and shop building.

It is thought best to try to spread this building program over the five year period, and to build on a "pay as you go" basis, rather than to attempt a crash building program and go into debt.

It is felt that in order to complete this program by May, 1970, it is imperative that we begin the building program this year. Therefore, our board of trustees and superintendent have studied our needs and our resources and have determined that we should undertake the building of the staff building and boys' cottage during the year, 1965. These buildings are our most urgent needs at this time and will provide the most effective start on our program of expansion and improvement.

STAFF BUILDING

The general plans for the staff building have been approved and the detailed working plans are about completed. This building is designed to house seven workers, including an apartment for a couple, who need to live on campus but do not need to live in with the children. It is thought that this building will provide adequate housing for staff workers to serve 100 children.

The addition of the building will give immediate relief in our most crowded area, our boys' dormitory. We now have workers living in our boys' dormitory simply because we have no other place for them to live. The addition of the staff building will make it possible for us to add more workers to our staff and to improve living conditions for both our workers and our boys.

It is estimated that this building will cost approximately $20,000. We now have funds on hand to pay for this building and it is hoped that actual construction can begin soon.

BOYS' COTTAGE

It is felt that our second most urgent need is a cottage for older boys. This is being designed for fifteen boys and their cottage parents.

The addition of this cottage will enable us to further relieve the present crowded conditions in our boys' building and to care for some additional boys whom we cannot serve because of the lack of room.

Actual plans for this building are not near enough complete to announce the approximate cost at this time. However, our building committee and superintendent are now working on plans and hope to be able to offer something definite not later than the quarterly meeting of our board of trustees scheduled for June 3.

It is felt that we now have enough funds availalbe for our building program to build the staff building and provide about one half the cost of the boys' cottage. We appeal to our people to provide the additional one half of the cost of the boys' cottage through their gifts during May and the balance of this fiscal year.

We feel that in order to provide the funds needed for this building program, and to continue our general operation, we must appeal for individual gifts in addition to general offerings and contributions from our churches and other organizations.

Individual donations can be credited to the donor and also applied on the suggested quota of the local church of which the donor is a member. We do have a capital account fund for building purposes. Gifts may be specified for this fund and may be given in memory or in honor of individuals if desired by the donor.

ATTENTION

CHURCHES, SUNDAY SCHOOLS, AUXILIARIES, LEAGUES, AND OTHERS

Join the **"Mother's Day Honor Roll'**

Send at least $1 per member to the Free Will Baptist Children's Home during the month of May.

The Past

First board of trustees elected fifty years ago, September, 1915.

Land for present campus donated, January 1, 1916 (by Elder B. B. Deans).

First building begun, latter part of 1916.

First applications for admission of children approved, February 11, 1920.

Number children cared for to date, 527.

The Present

Present plant and assets valued in excess of $500,000.

Campus and farm contains 392 acres of land.

Farming program provides chickens, eggs, pork, beef, and vegetables.

Operating cost is $3.24 daily per child.

Campus has nine buildings: church, girls' dormitory, boys' dormitory, dining hall and kitchen building, laundry building, office building, superintendent's home, and two farm houses.

Present facilities for 78 children.

Children now in care, 77.

Approved for admission, one.

Applications for admission now pending, more than a dozen.

The Future (General Goals: Golden Anniversary Develooment Program)

"A Home properly equipped and adequately staffed **to serve 100 children"** (by May 23, 1970—50th anniversary admission of first children).

To reach this goal we need at least the following:

Staff Building: to house stall members who need to live on campus, but do not need to live in with children.

(continued on page fifteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

DEDICATION OF DALY'S CHAPEL CHURCH

Sunday April 4, 1965, was truly a day of thanksgiving and rejoicing for the membership of Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina; for it was on this day that dedication services were held for the new church, completed in 1961.

Bryce Rouse read a short history of the church. The pastor, the Rev. Lemmie Taylor, gave the dedicatory message. The congregation then witnessed a note burning to signify that the church was debt free.

On December 31, 1955, a building committee was elected and given the authority to get building plans and begin making preparations for a new church. On May 21, 1958, the work was started on the new building, which was completed, and the first service held on June 4, 1961. A loan of $8,000 was secured from the Church Finance Association to complete the church. God has blessed in a marvelous way and the loan has been repaid, with interest, in less than one half the time allotted for payment.

This new edifice—valued at $70,000, built for a cash outlay from the church of approximately $30,000, dedicated to the glory of God—stands as a symbol of the faith, hope, and courage of the congregation and the blessings of the heavenly Father.

To each and everyone who had a part in helping make this dream come true, the church membership wishes to say, "Thank you."

Joneses Honored At Open House

Sunday afternoon, April 25, an open house, sponsored by the Willing Workers Sunday School Class, was held at the Winterville, North Carolina, Free Will Baptist Church pasonage honoring their new pastor, the Rev. Harold Jones, and his wife.

Guests from several churches in the community were greeted and introduced to Mr. and Mrs. Jones by Mr. and Mrs. Randolph Harris and Mr. and Mrs. Wilbur Cayton.

After registering in the guest book presided over by Mrs. Henry Hardee, the guests were invited to the dining room by Leo Tripp, where they served themselves nuts and mints. Miss Leah McGolohon and Mrs. Pittman Hines poured pink fruit punch served in a silver bowl. Mrs. Alton Tripp and Mrs. Lelon C. Forlines served the guests cake squares.

Overlaying the dining table was a white linen cloth. The centerpiece was a lovely arrangement of pink snapdragons in a silver container, which was flanked by two silver candelabrum holding white burning tapers.

Good-byes were said by Mr. and Mrs. William Nobles and Mr. and Mrs. Durward Lawrence.

Mr. and Mrs. Jones are natives of Clayton, North Carolina; but before coming to Winterville, they were living in Wilson. Mr. Jones is presently attending Atlantic Christian College. Mrs. Jones, the former Sandra Bridges, is employed at the Bank of Winterville.

Northern Church Announces Revival Services

The Rev. Wilbert Everton of Clayton, North Carolina, will be the guest evangelist for revival services at Northern Free Will Baptist Church, Route 1, Bahama, North Carolina, beginning on Monday evening, May 10, and continuing through Saturday evening, May 15. The pastor, the Rev. Billy R. Jordan, will assist in the services which will begin each evening at 7:30.

The pastor and the church extend to everyone a cordial invitation to attend these services.

Revival in Progress at Faith Church

Revival services are in progress this week at Faith Free Will Baptist Church, Morehead City, North Carolina, with a different evangelist speaking each eve-

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Coming Events

May 6—North Carolina State Woman's Auxiliary Convention, Black Jack Church, Route 3, Greenville, North Carolina

May 9—Mother's Day

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 5, 6—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

ning at 7:30, and each service is featuring special music. On Wednesday evening the evangelist will be the Rev. A. J. Lyczkowski, pastor of Macedonia church near Vanceboro, North Carolina; Thursday evening, the Rev. Harry Jones, pastor of Oak Grove church near Washington, North Carolina; Friday evening, the Rev. Jerry Rowe, pastor of Holly Springs church, Newport, North Carolina; and closing the service on Saturday evening, May 8, will be the Rev. Roy Cauley, pastor of Pilgrim Home church near Kinston, North Carolina.

The pastor, the Rev. John Owens, and the church extend to everyone a cordial invitation to attend the remainder of these services. You are asked to pray for the success of the meeting.

N. C. Superannuation Report for April, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Caroiina State Convention of Free Will Baptists, for April, 1965:

Receipts

Balance on Hand April 1, 1965		$2,523.21
Regular Receipts for April		141.45
Returned Check		15.50
Ministerial Retirement System		256.35
Life and Hospital Insurance		561.58
Total to Account For		$3,498.09

Disbursements

Minister's Monthly Checks	$155.00	
Hospital Insurance Premiums	418.69	
Operating Expenses	103.14	
Total Disbursements		676.83
Balance on Hand May 1, 1965		$2,821.26

Receipts by Conferences

Albemarle	$ 86.19
Cape Fear	$ 77.83
Central	$285.41
Eastern	$150.38
Piedmont	$215.64
Western	$143.93

N. C. Sunday School Anniversary Honor Roll

Listed below are the names of Sunday schools contributing $25 or more to the Silver Anniversary offering at the recent session of the North Carolina Free Will Baptist Sunday School Convention held at Little Rock Free Will Baptist Church, Lucama, North Carolina. Since a number of representatives indicated that their schools would send in an offering to this fund, it has been decided to hold the honor roll open through the month of May. Any school sending in an offering of $25 or more to commemorate the Twenty-fifth Anniversary of the convention before June 1 will be included on the attractive honor roll to be printed and sent to all schools in the state for display on their bulletin board. Offerings should be sent to Mr. W. Milton Wiggs, 102 E. Davis Street, Smithfield, North Carolina, and earmarked for "The Silver Anniversary Offering" The money will be used to enlarge the field work and Cragmont program of the convention.

Sunday schools on the honor roll as of this date are: Bethel (Johnston County), Black Jack, Cabin, Daniel's Chapel, Dawson's Grove, Davis, Edgewood, Friendship (Jones County), Greenville (First), Grimsley, Goldsboro (First), Hopewell, Hickory Grove, Holly Springs, Little Rock, Peace, People's Chapel, Piney Grove (Pitt), Reedy Branch, Rocky Mount (First), Robert's Grove, Sandy Plain, Saratoga, St. Mary's (Craven), St. Mary's (Wilson), Sarecta, Sherron Acres, Smithfield (First), Tarboro (First), Tee's Chapel, Union Grove, Wilson (First), Winterville, and the First Western District Convention.

Some reports mailed late did not reach the secretary in time to be included in this list. Another list will be made and carefully audited when all reports are in and corrections made if necessary.

Arnold Woodlief Speaks At Former Pastorate

On Easter Sunday, April 18, the Rev. Arnold Woodlief was the guest speaker at both the morning and evening services at Suwannee Springs Free Will Baptist Church, Live Oak, Florida. This is a church of which Mr. Woodlief is a former pastor. For the morning service his subject was "The Cross of Calvary and the Empty Tomb," and for the evening service his subject was "Christ, Our Great High Priest."

The church served a picinc lunch on the grounds at the noon hour, and the children enjoyed an egg hunt. During the afternoon a song service was held in the church. An old acquaintance was renewed between Mr. Woodlief and the members of the experiences they had had in the services of the Lord in former years.

While scientists have been working to split the atom, some men have been busy splitting the church.—N. B. Barrow.

REMEMBER WHEN?

by Winnifred A. Webster
Greenville, North Carolina

DO you remember the days when meals were cooked on a wood stove and the mule and wagon was the only means of transportation? Some of us remember those days, while others have only heard or read about them.

Yes, there were days when women got up early to prepare breakfast on a wood stove and then rode miles in a wagon to get to Sunday school and church. These God-fearing people often stopped their mules and plows on Saturday to attend union meetings. Even with their meager means of living they attended church whenever the doors were open to them.

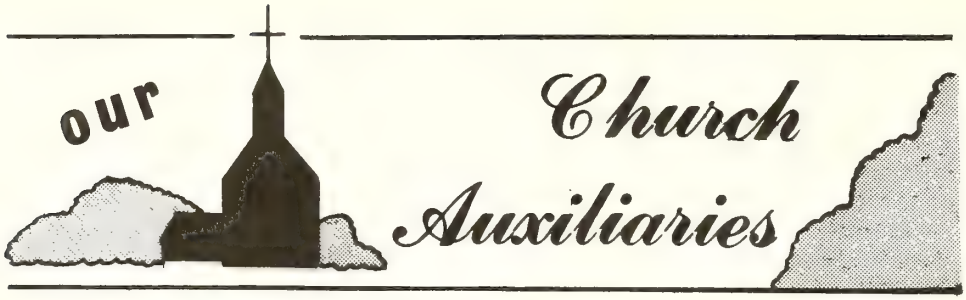
Today, with our modern conveniences, we tend to neglect our church and its work. When Sunday morning comes around we have quick cooking electric or gas stoves to cook breakfast on. To get to Sunday school and church all we have to do is go out to our automobiles and turn on the switch and in a matter of minutes we are on the church yard.

So many times we fail God with the excuse, "I am so tired, and Sunday is my only day of rest." Yet, the other six days of the week we have to get up much earlier than we do on Sunday. Today farmers do not have to walk behind the hand plow, they have only to climb up on their tractors and turn on a switch. Not much corn and cotton are picked by hand anymore; we have machines that do if for us much quicker.

How many of us women have to bake bread and make butter? I am sure our automatic washing machines are much faster than the old wash pot and scrub board. We could name many more devices we have that save us time and leave us not nearly so tired. Yet, with all these time-saving and work-saving devices we cannot work for the Lord and His church. Oh, how it must break God's heart as He looks down on us! He has provided for us these many helpful things, yet we forget Him. Yes, we can use all of our spare time to do the things we want to do, but we cannot find time to work and help carry on the Lord's business.

Do you remember when your last quarterly meeting was? Were you there? Have you been to hear the Mount Olive College Chorus sing? We would be surprised at the people who have had

(continued on page nine)



Kinston, N. C. — The Woman's Auxiliary of the First Free Will Baptist Church met on Monday night, April 5, in the church sanctuary. The meeting was called to order by the president, Mrs. James C. Lucas. The opening hymn was "Jesus Calls Us," followed with prayer by Mrs. J. E. Harris. The Scripture, John 12:23-26, was read by Mrs. Charles Lancaster. Mrs. Lancaster, Mrs. Joe Etheridge, and Mrs. William E. Tyndall presented the program entitled, "The Life He Died for Them to Win."

The secretary, Mrs. William E. Tydnall, called the roll with eighteen members and one new member present. There were eleven daily Bible readers answering to the roll. She also read the minutes of the last meeting which were approved. Reports were heard from Circles Nos. 1, 2, and 4. The following committee chairmen also reported: orphanage, missions, study course, benevolence, program, and youth. The president reminded each member of the revival beginning on April 11 which would take the place of the pre-Easter services. She also announced that the Mount Olive College Chorus would be at the church on May 2 to give a program. Other items of necessary business were taken care of, and the meeting closed with the auxiliary motto.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church held its regular monthly meeting Thursday night, March 15, in the home of Mrs. Essie Edwards. The meeting opened with the group's singing "The Way of the Cross Leads Home." The president, Mrs. Victoria Cooper, used for her Scripture, John 14:1-4. Prayer was offered by Mrs. Bernice Maitland. Mrs. Cooper introduced the program, "That Man Might Live Above," written by Mrs. M. E. Godwin. Those assisting with the program were Mrs. Margaret Lassiter, Mrs. Bernice Maitland, and Mrs. Essie Edwards.

During the business session, in the absence of the secretary, the treasurer, Mrs. Betty Sawyer, called the roll and received the dues. The regular monthly offering for missions was taken. The group then sang "If Jesus Goes with Me," followed with praying the league benediction.

During the social hour, Jello, pound cake, and soft drinks were served by the hostess and enjoyed by the eight members and two visitors present. The April meeting will be in the home of Mrs. Neva Brickhouse.

Greenville, N. C.—Auxiliary Circle No. 1 of the Piney Grove Free Will Baptist Church met in the educational building of the church for its monthly meeting on March 19 with nineteen members present. The president, Mrs. Sally Little, presided over the meeting, and the group joined together in singing "We've a Story to Tell." This was followed with prayer by Mrs. Myrtie Ruth Tyson. Mrs. Tyson presented the program, "Committed to Loyal Witnessing," using for her Scripture, Galatians 6:1-9. She stated that it might not be our responsibility to bring every individual to Christ, but it is our responsibility to see that Christ is brought to every individual. She said, "No man can be a successful co-worker with God without the love for souls and a desire to see men saved." This was followed with sentence prayers in behalf of the sick.

The secretary, Mrs. Elizabeth Hart, called the roll and collected the dues. She also read the minutes of the last meeting which were approved as read. The treasurer's report was read and approved. The meeting closed with the circle benediction.

Delicious refreshments were served by the hostess, Mrs. Rebecca Worthington.

Blounts Creek, N. C.—On March 19, the Woman's Auxiliary of Smyrna Free Will Baptist Church met in the home of Mrs. Mary Smith with Mrs. Smith, the auxiliary president, presiding. The meeting opened with group singing, followed with the Scripture reading and prayer. The roll was called and the minutes read by the secretary. Twelve of the seventeen members on roll were present for this meeting. Committee reports were given as follows: sick visits, 35; cards mailed, 50; Bible chapters read, 219; plates of food delivered, 11; gifts given during the month of February, 1. The auxiliary has an auction sale of different items donated by the members at each meeting. This month's sale amounted to $10. The money from these sales is used for different church projects. The last project just completed was the church bathrooms. The auxiliary gave $591.08 on this project.

Following the business session, a very informative program was presented and the meeting closed with prayer. The hostess then served delicious refreshments.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met in the home of the pastor, the Rev. Robert Fader, on March 22, for its regular monthly meeting. The meeting opened with the singing of "Saved by Grace," followed with the Scripture read by the president, taken from John 14:1-4. Mr. Fader offered the opening prayer. The roll was called with ten members and three visitors present. An offering was received in the amount of $7.65.

During the program Mr. Fader sang a solo, "When They Ring the Golden Bells." The program, "That Man Might Live Above," was given by the program chairman, Mrs. Annie Ruth Parrish. The program was very inspiring. The meeting closed with the singing of "O Zion, Haste," followed with the benediction by the secretary. Refreshments were served by Mrs. Robert Fader.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church held its monthly meeting March 25 in the home of Mrs. Stella Worthington. The meeting opened with the group's singing "Saved, Saved." The Scripture, taken from John 14:1-4, was read by Mrs. Worthington. Prayer was offered by Mrs. Rosalie Murphy.

During the business session the roll was called with fifteen members and one visitor present. The minutes were read and approved and the treasurer's report given. The various committee chairmen gave reports of their progress. A motion was carried to send $15 to foreign missions. Plans were made to have a covered-dish supper April 19 for all the ladies of the church and the auxiliary members.

The program, "That Man Might Live

Above," was given by Mrs. Eva Worthington. The choruses, "I Am the Resurrection and the Life" and "Thank You, Lord," were sung by the group. The closing prayer was by Mrs. Velma McLawhorn.

A social hour was enjoyed by all with delicious refreshments served by the hostess.

Four Oaks, N. C.—The YFA of Bethel Free Will Baptist Church met on Sunday, March 28, at the church with fourteen members and four visitors present. The president, Cathy Evans, presided over the meeting. As projects for the month, the group decided to make posters for the spring revival and to visit a sick schoolmate.

The program, "Knowing the Truth in Your Personal Life," was presented by Gayle Hill, Ann and Gail Gilbert, Dwight Gay, and Becky Nowell.

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Remember When?

(continued from page seven)

the chorus at their church and did not go to hear them. Remember when there was no Mount Olive College Chorus? Our grandparents would have been thrilled if they could have experienced such a blessing.

Have you ever noticed the older members of your church? Most of the time they are in church whenever the doors are opened, regardless of the weather. Look around you. Where are the younger couples? They are home in front of the television set; it was just too cold to go; or they were just too tired. If our preacher failed to be in the pulpit when he should be, would we not talk about it? It would be a terrible thing if we went to church to find our pastor not there because he was too tired to preach.

We should all take time to count our blessings. God has provided us with many blessings since the days of the wood stove and the mule and wagon. We must remember that one day, we know not when, we will meet God face to face to give an account of our lives. Do you suspose God is going to point His finger at us and say, "Remember when . . .?" Remember, He knows all things!

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All hell can't defeat you as long as you pray sincerely and hold to God's unchanging hand.—Walter E. Isenhour.

Missions

ATTENTION CENTRAL CONFERENCE CHURCHES

by Raymond T. Sasser,
Treasurer
Central Conference
Mission Board

The following is a letter I received recently that I wish to pass on to you:

Dear Brother Sasser:

Find enclosed a P. O. money order for $10 to be used in the Weldon and Roanoke Rapids work. I believe in mission work, both home and foreign. I am a shut-in and have been for almost twelve years, but I want to do my part even though it is small. My prayers are that God will prosper your every effort in His service. Pray for me.

Yours in Him,
Mrs. Ada Wilson
Route 1, Box 512
Bladenboro, North Carolina

In answer to the request to be allowed to print her letter, Mrs. Wilson replied:

"If you feel that it will be any help to anyone else, you may use my name in any way you see fit, but I assure you it makes me feel unworthy. . . . I feel so unworthy of the publicity . . ."

Thirteen churches were represented at the Central Conference Rally held on April 4, at Weldon and Roanoke Rapids, with representatives from the Edgemont church of the Western Conference also being present. It would have been thrilling to you to see the progress that is being made and the opportunity that is ours.

Last year 40 of the 48 churches of the Central Conference supported our mission program. This year, to date, 30 churches have given offerings, two of whom were among the eight that did not support last year.

The purpose of this article is to call you attention to the fact that it is almost time to issue another complete treasurer's report to be distributed at the union meetings and Sunday school conventions that meet on the fifth Saturday and Sunday of this month. The goal is 100% participation in offerings by every church!

May God bless you to have a vision of missions, your opportunity, and your responsibility. Jesus didn't say, "Go if you can or have an opportunity"; He commanded us to go. The money is needed now; the fields are white; we need "an Original Free Will Baptist Church in every town in our conference."

By all means support both your conference and your state mission programs this month. Our work in Arizona and Mexico, as well as statewide work, needs your support. For the state mission program, send your offerings to the Rev. A. B. Bryan, P. O. Box 308, Ayden, North Carolina. For the Central Conference mission program, send your offerings to me, 108 Hope Lodge Street, Tarboro, North Carolina.

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The highest bidder for the crown of glory is the lowliest bearer of the cross of self-denial.—A. J. Gordon.

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He who measures everybody else by his own measure has a false measure.—Walter E. Isenhour.

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It's not the display of one's talent that makes him great; it is the way he uses it.—Walter E. Isenhour.

Is It Time to Renew Your Subscription?

NOTES AND QUOTES

By J. C. Griffin

CONTINUING IN THE FAITH

After Paul had enumerated the various gifts of the Spirit in the fourteenth chapter of 1 Corinthians, he began the fifteenth chapter by saying: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (vv. 1, 2).

May we notice these words, "ye are saved, if ye keep in memory." How about keeping saved if we forget? Can we forget that we have been saved? Let us review a bit. In 2 Peter 1:9 Peter says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Forgotten what things? See Verses 1-7 of the chapter. Then Peter says that we can forget God and salvation.

Paul says that you can believe in vain if you fail to keep in memory what he preached unto you. Really what Paul is saying is that we must keep in memory what he preached. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4).

Peter also tells us that there is a possiblility of making shipwreck of our faith by forgetting and failing to keep in memory.

Again Notice

"For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Romans 11:21, 22). We see from the Scripture that the Gentiles that are grafted into Christ must continue or else be cut off.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:5-7). This looks as if we can be separated from Christ. "Abide" means where we stay. If we stay in Christ, we shall abide in Christ. We must get into Christ before we can be cast out. Christ says that we must stay in Him to be fruitful. I want to be sure of staying, or living, in Christ.

"From that time (see vv. 64, 65) many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:66-68). If we turn away from Christ, we have no source of life. I do not say that these disciples were saved persons, but that they turned their backs on discipleship and walked with Jesus no more. I remind you, my reader, that there is danger before you when you refuse to be taught by Jesus Christ.

Listen

". . . the LORD is with you, while ye be with him; . . . but if ye forsake him, he will forsake you" (2 Chronicles 15:2).

". . . The righteousness of the righteous shall not deliver him in the day of his transgression: . . . neither shall the righteous be able to live for his righteousness in the day that he sinneth" (Ezekiel 33:12).

The Fall of Judas

"And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, . . ." (Acts 1:24, 25).

There is much discussion as to the death of Judas as to whether he was a real apostle, but the writer of Acts said that Judas "fell." He was numbered with the twelve, but the Bible says that he fell.

DON'T WAIT TILL MOTHER'S GONE

Walter E. Isenhour

It may be nice for folks to hear
The praise you have for Mother dear;
When she has passed across the bar
To dwell, perhaps, where angels are;
But do not wait till Mother's gone
To heap good words and praises on
The life she's lived, the good she's done,
And glory in the race she's run.

Perhaps today she needs to hear
A bit of praise to give her cheer;
A hand to help her bear her load
She carries on life's rugged road;
A lovely rose her eyes can see,
Or some kind look to make her free
To tell you of her inner cares,
For which she needs your earnest prayers.

Go sweep the rooms and make the beds,
Or comb the little children's heads;
And sometimes ask her how she feels,
And would she have you cook some meals;
Or help her in some other way
To brighten up a cloudy day;
That in your heart you have true love
That God has sent you from above.

Don't let your mother be a slave,
Then lay her nicely in the grave
And think you've done your noble best
That God in heaven ought to bless,
If out across the bygone years
You've caused her eyes to fill with tears,
And brought the wrinkles to her face
That helped too soon to end her race.

Oh, do not wait till Mother's gone
And gather flowers from the lawn
To show a tribute of respect
And think you'll pay for your neglect;
But plant a kiss upon her cheek
Through love that makes God's children meek,
And say, "Dear Mother, I'll be true
And help you make your journey through!"

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Did it ever occur to you—that every time you give someone a piece of your mind, you're increasing your own vacuum —that if you beef too much you'll get into a stew . . . it is all right to keep your head high just so your nose is on the friendly level . . . that it is all right to leave foot prints on the sands of time, just so they aren't the mark of a heel. —The United Evangelical.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question—Please explain "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Corinthians 15:29). What is meant by being baptized for the dead?—Rolf Previse, Illinois.

Answer—The annotated Bible has the following to say: "Some find here an allusion to a practice, which was neither extensive or lasting, or baptizing persons in place of candidates who died before baptism," i.e., baptizing them as substitutes. If such a view as this be taken, however, we should never think that Paul sanctioned the view, but instead simply used it as an argument **ad hominem,** an argument against those who participated in it and yet denied the resurrection of the dead as some of them in the Corinthian church were doing. He is simply asking how, in the view of such a belief as this kind of baptizing they practice suggests, can they deny to some who have died before the second coming of Christ a resurrection such as Christ had taught there would be, that which would be granted to all Christians. He wants to know how they think they shall be able to explain their act in baptizing for the dead if the dead are not to rise again; or at least this is what many devout Christian scholars think and what I believe.

There are other explanations, however. Bengel, for example, translated the passage differently, suggesting that it applies to those who were baptized immediately before death. Quite many in the Early Church put off baptism until near the time they died or thought they were soon to die; why then should they take the trouble of being baptized at that time if they would not rise again? Other scholars have regarded the phrase as elliptical, meaning baptized for the resurrection of the dead, this being one great object of their faith and hope. Finally, the word "baptized" has been taken figuratively referring to the overwhelming trials which many suffer for the sake of their hope. The following Scripture is one example of how Paul used something with which he was not fully agreed to call attention to the inconsistency of doubts and unbelief. "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23:6). Paul believed in the resurrection of the dead as taught by the Pharisees; but he did not, when he had become a Christian, believe in most that they taught and did in a misapplication of the law to their daily habits. He made known publicly, and the Holy Spirit caused it to be recorded, that he believed in the resurrection. He did quite similarly in the incident of the words of the text in this question.

All fanatics, off-color sects, and heresies have sprung from a misinterpretation of the Bible. I am told that the Mormons of our day baptize relatives or other sympathetic friends as a substitute for people they have known who have died without being baptized. The Roman Catholics pay money to have loved ones prayed for that have died and that are, according to their thinking, in pergatory. The prayers are supposed to bring relief after sufficient suffering has been experienced to atone for their sins. The Bible teaches that as a man departs this life his eternal destiny is fixed and that no change can be gained by him or his friends. "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Ecclesiastes 11:3). "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:24-26). This being true, it behooves us to beseech men in Christ's stead to be reconciled to the Lord; for no one is sure of being here to repent tomorrow. ". . . behold now is the accepted time; behold now is the day of salvation" (2 Corinthians 6:2). "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

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An Act of Love

Being the mother of twins and another child—all under the age of two—the matter of public worship has become a real source of frustration to me, particularly the evening services.

Our church does not have an adequate nursery department. The question arises, "Is it really worth it to take three babies to church and run the risk of disturbing others, when, if they were home in bed, I might at least be able to have a few moments of quiet meditation?" . . . And yet I hate to give up the informality of the evening services.

Recently I have been made aware of a real area of "practical service." At different times I have been approached via phone or in person by a kind couple or individual of the church offering to come to my home and baby-sit in order that my husband and I might attend prayer meeting or Sunday evening service together.

It is like an oasis in the desert to take in a whole sermon or service without distracton. My motive for attending now can be to really worship and not merely to make an appearance or to avoid guilt feelings for not "assembling together" with other Christians.

The gesture seems so thoughtful! Since that first offer I have done some serious thinking about this "area of service." Never before have I thought of doing this for others, but now in the situation, I see it as more than a gesture of thoughtfulness. It is really a practical way of serving Christ.

Are there any young mothers — or others—in your church for whom you might perform this act of love?—Mrs. Thomas Morgan, in the Free Methodist.

STORIES —for our— YOUTH

GIFT FOR MOTHER

Marion Smith

GEORGIE was all excited as he tried to eat his breakfast. But it was a secret, and he had to act as if nothing out of the ordinary was going to happen. If only Mother would have to go to the kitchen for something, so he could remind Daddy. Just then Mother did decide to go to the kitchen to reheat the coffee.

"Daddy, do you know what tomorrow is?" he whispered hurriedly. "Mother's Day!"

"Yes, son; I was just waiting for a chance to say something. You want to get that scarf that Mother saw in the shop window and liked so well. I'm afraid I can't go wth you today, but don't you think you're big enough to go my yourself? Will you be very careful when you cross the streets?"

"Oh, yes, Daddy! And will you give me the money? It'll cost three dollars. Do you think that's too much?"

"No, indeed; not when you know it's something Mother wants. You really were a bright boy to find that out. Here's the money, and I'll tell Mother you have a little errand down town so she won't ask any questions."

Georgie barely had time to whisper, "Thank you,'" before Mother came back to the dining room.

After breakfast there were the little chores to do that always had to be done on Saturday morning. He hurried through them; then he was ready to go to town.

"Be careful," called Mother as she waved to him from the doorway.

Georgie waved back. "I hope she doesn't 'spicion what I'm going for," he told himself importantly.

He had gone about halfway when he saw Granny Anderson coming with a load of groceries. She walked slowly, as if she were very tired, and some of the bundles seemed just about to slip out of her hands.

"Here, Granny, let me help you," shouted Georgie. "I can carry that little bag in one hand. And I'll take the carton of eggs in the other."

"God bless you, my boy! You are a friend in need. But where are you going, all by yourself, this fine morning?"

"To town, to buy Mother a present," answered Georgie proudly. "Tomorrow's Mother's Day, you know."

"Well, isn't that nice! And what are you going to get for her?"

"We were going by Lydia's Linen Shop the other day, and Mother saw a scraf in the window that she liked real well. She said it was important or something like that."

"Imported?" smiled Granny. "That means it came from some other country."

"Yes, that's the word. Daddy said I could get the scarf for her. You see, she hardly ever lets us know if there's anything she'd specially like."

"That will make your mother very happy indeed!" exclaimed Granny. "I just came from Lydia's Shop, and a lady was buying a scraf. I heard the clerk tell her that the scarfs were going fast because so many were buying them for Mother's Day gifts. I hope, if it was the kind your mother liked, there will be one left when you get there."

Georgie began to feel worried. He hadn't thought of such a thing as that all the scarfs might be sold out.

They were at Granny's house and glad to be rid of their bundles.

"Thank you, Georgie—and here's a quarter for yourself. Better hurry along, now. I wouldn't want you to miss out on that Mother's Day gift, for anything."

He thanked Granny for the quarter and turned to go. When he reached the sidewalk, he stopped. Across the street, behind some factory buildings, there was a railroad, and across the railroad was Lydia's Linen Shop.

If he only dared climb the fence and cross the tracks so he could get there quickly! He'd seen bigger boys do it, but Daddy and Mother had told him not to. There were electric wires; besides, you never could be sure when a train might be coming behind those buildings.

He'd better go the long way round. Oh, if only there'd still be one of those scarfs left for Mother!

When he arrived at Lydia's Linen Shop, he looked in the show window, and his heart skipped a beat. The scarf was gone! He hurried inside and told the clerk what he wanted.

"Why, I'm very sorry, son," said the clerk, "but I just sold the last one to the lady who was going out as you came in. Is there anything else I can show you?"

"I guess not, thank you," replied Georgie, choking down a sob.

He rushed outside and started to run toward home—his eyes so blinded with tears that he could hardly see where he went.

Mother met him at the door. It was a long while before she could understand what made him cry so hard, but finally she got the whole story.

"Mother," sobbed Georgie as he finished telling her, "if I hadn't gone with Granny Anderson, or if I could have crossed those railroad tracks like boys do, I could have gotten the scarf before it was sold."

Mother hugged Georgie.

"Son," she said, "do you know that you have given me a better gift than the scarf you wanted to get and couldn't?"

"What do you mean, Mother?"

"I'm so glad to have a son who will help an old lady with her bundles, because I know he'll do the same for me some day when I am old like Granny. And also, I'm glad I have a son I can trust not to climb fences and cross railroad tracks when he is told not to. That's far more important to me than the finest gift in the world."

"I'm so glad you feel that way, Mother," said Georgie, wiping his eyes. "Maybe Daddy will help me find something for you at the drugstore tonight. But I'll always remember the kind of gift that you like best."—Burning Bush.

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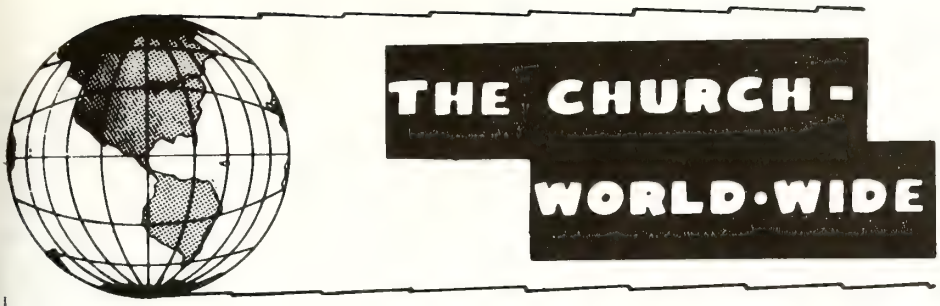
No man is poor who has had a godly mother. — Abraham Lincoln, quoted in **With Love to Mother** (Fleming H. Revell Company).



Dr. Ramsey's 'School Aid' Stand Hit in Australia

SYDNEY (EP) — Statements by the Archbishop of Canterbury, praising the British experience with state aid to church-operated schools, have added fuel to the smoldering controversy over an Australian issue.

On two separate occasions during his tour here Dr. Arthur Michael Ramsey told congregations how well the state aid plan worked in Britain. Speaking at Brisband, capital of Queensland, he said that in England, Roman Catholic and Anglican Churches were regarded as "partners" in the state's system of education, and that Church schools there relied partly on state grants for support.

He made a similar statement in Bathurst, near Sydney, adding that he considered the arrangement in Britain "a good idea."

Australian churchmen were quick to point out that although the two countries are bound by ties of the Commonwealth, their situations are not comparable. The Rev. MacNeil Saunders, a Presbyterian who is president of the New South Wales Council of Churches, said the main problem in Australia is that since the state school system started about 1880, most non-state schools have been those operated by Catholics.

With a state-wide election coming up in May in New South Wales, the Rev. Bernard Judd, secretary of the NSW Council of Churches pointed to the danger of the archbishop's comments being used out of context.

"He would be applaled if his general statement was used for political purposes," Mr. Judd said. He charged that in New South Wales, state aid to private schools "has been turned into an auction by the two major political parties trying to outbid each other to attract the Catholic vote."

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Carl McIntire Transcation: FCC Approves, Many Oppose

WASHINGTON, D. C. (EP) — Permission has been granted by the Federal Communications Commission for Dr. Carl McIntire, controversial ultra-fundamentalist churchman, to purchase control of a Pennsylvania AM and FM radio station.

The tranaction—opposed by more than 40 Protestant, Roman Catholic and Jewish groups, civil rights organizations and individuals—was approved by five of the six FCC commissioners in view of Dr. McIntire's promise that he would adhere to the FCC's "fairness" doctrine on controversial issues.

The majority group said it was necessary to allow purchase of this station—WXUR-AM and FM, of Media, Pa.—from Brandywine-Main Line Radio, Inc., in the interest of demonstrating "good faith."

The sixth commissioner, Kenneth A. Cox, objected to the sale because a hearing was not held to determine in what manner Dr. McIntire would operate the station.

The FCC ruled on a requested transfer of the station—for $191,650—to Faith Theological Seminary of Elkins Park, Pa., which is controlled by Dr. McIntire and his groups, the American and International Councils of Christian Churches, over which he presides.

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Dr. Gordan Seagrave, Burma Surgeon, Dies

NAMHKAM, BURMA (EP)—The famed Burma surgeon who for 44 years ran a hospital here for Burmese tribesmen just 20 miles from Communist China died March 28, 1965 of a heart ailment at 68.

Dr. Gordon Seagrave was scheduled to be buried here March 31 in a grave next to that of his sister, Grace, who died here in 1951.

At his bedside during the last hours were his two sons, Sterling, 27—foreign news editor of the Washington Post, and John, 32—an engineer, along with about 100 nurses who were being trained by Dr. Seagrave.

Namhkam is a tribal village 734 miles north of Rangoon. Twenty-eight members of the Seagrave family have served as missionaries in this jungle area for more than 130 years.

Dr. Seagrave was hospitalized with heart congestion Feb. 24 after almost a half century spent working in this remote area of Kachin State.

He observed his 68th birthday March 18 as the hospital staff gathered around his bedside.

"I will keep working as long as I can help sick people get well, assist doctors to learn surgery, or teach nurses to care for the sick," Dr. Seagrave said in an interview several years ago.

After 40-odd years fighting sickness and diseace in the jungles he said he could not retire.

Assistance for the Burma surgeon's hospital has been provided by the American Medical Center for Burma, Inc., in Philadelphia and New York.

Namhkam is the only hospital with modern facilities available to the tribesmen in this area. It has an annual budget of about $100,000.

Seagrave's last estimate was that the hospital served 8,000 inpatients and 12,000 outpatients.

Seagrave's book, **Burma Surgeon,** was a best-seller during World War II.

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Men are what their mothers made them.—Emerson, quoted in **With Love to Mother** (Fleming H. Revell Company).

NOTE PRICE CHANGES

The following changes have been made in the price of Sunday school pins and bars:

Gold plate—pin, from 80c to 85c; wreath, from 80c to 85c; bars, from 45c to 50c.

Gold filled (or Karatclad)—pin, from $1 to $1.25; wreath, from $1 to $1.25; bars, from 65c to 75c.

LEAGUE PINS AVAILABLE

Free Will Baptist League pins are now available at the Free Will Baptist Press. The pin type for girls and women and the screw-back type for boys and men may be purchased for $1 each. Leaguers get your orders in early. Send them to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

St. Claire Bible Class

The Sunday School Lesson

FOR MAY 16

A LEADER COMMITTED LIFE TO GOD

Lesson Text: 2 Samuel 5:1-7, 9-12

Memory Verse: Proverbs 16:8

I. INTRODUCTION

Our printed text for today comes from 2 Samuel. Thus, many events took place between the time of our last lesson until the events of this lesson. During this time, Saul constantly sought to destroy David. The friendship between Jonathan and David, however, became stronger. In fact, a covenant of friendship was made between them. "So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies" (1 Samuel 20:16). Jonathan was instrumental in preserving David's life. He always spoke well of David before the king.

Because of Saul's conspiracy to kill David, he was forced to flee from the king's house. For about four or five years he had to hide from Saul. On two different occasions, David could have killed Saul. By this time David had gathered 400 men about him and had formed an army. David and his men were hiding in a cave at En-gedi. While in pursuit, Saul came to rest in the same cave. While he was asleep, David cut off the skirt of Saul's robe. On another occasion, David took Saul's sword and cruse while he slept. David's men felt that the king should have been killed. "Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the death at once, . . . And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless? David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish" (1 Samuel 26:8-11).

In Chapter 31 Saul, realizing that the Philistines would soon overtake and kill him, fell on his own sword and died, just as David had said. When David heard of his death, he rent his clothes and mourned for Saul and also for Jonathan, who was slain by the Philistines.

It was after Saul's death that David was anointed king over the house of Judah at Hebron. Ish-bosheth, Saul's son, reigned over the northern tribes, those formerly held by his father. "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (2 Samuel 3:1).—**Bible Student (F.W.B.).**

II. HINTS THAT HELP

1. The leaders of Israel claimed kin with David (v. 1).

2. The representatives of the Israelite tribes gave three reasons why they thought that David should be king over Israel (vv. 1, 2).

3. The elders of Israel anointed David king over Israel (v. 3).

4. David had a long and prosperous reign (vv. 4, 5).

5. The Jebusites ridiculed David as he approached Jerusalem to take it (v. 6).

6. With the help of the Lord, David took the city of Jerusalem (v. 7).

7. David dwelt in the fort and built houses around it for his attendants and guards (v. 9).

8. With the blessings of God upon him, David became great and strong (v. 10).

9. Hiram, king of Tyre, befriended David by building him a house (v. 11).

10. David perceived that the Lord had established him king over Israel, not for his sake, but for the sake of His people Israel (v. 12).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Thou shall feed my people.

To His ministering servants—teachers, evangelists, and preachers — God says: "Feed the flock of God which is among you" (1 Peter 5:2). What a privilege! What a responsibility!

Said Evangelist Leonard Ravenhill: "A sermon born in the head reaches the head. An emotional sermon reaches the emotions. A sermon full of imagination reaches the imagination. But a sermon born of the Spirit of God reaches and convicts the heart of listening ones. What good do teachers and preachers do in throwing the cookbook at hungry men and women, or throwing wordy elaborations of texts at spiritually dead congregations? A hungry man needs a meal, not a commentary on cooking. He wants to see God manifested and not merely to hear a well-decorated discourse on doctrine."

Milton said, "The hungry sheep look up and are not fed!" How tragic!

2. And David went on, and grew great.

We can't stand still in the Christian life. We must progress or we will regress: "Let us go on unto perfection" (Hebrews 6:1). What do you say? Salvation is instantaneous, but growth into Christlikeness is a lifetime process.

Everybody loves a baby. There is one variety of babies, however, which right-minded people dislike — spiritual babies! Some of them have been members of churches for decades. What a problem they are! Paul said something about them two thousand years ago: "I . . . speak . . . unto you as unto . . . babes in Christ" (1 Corinthians 3:1). Spiritual babies cry for attention. They keep the pastor awake at night. Like babies, they are fussy. They like to be petted and pampered. They would like to be rolled into glory in a perambulator!

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

3. And David perceived that the Lord had established him king.

All that we have comes from God: "Every good gift . . . is from above" (James 1:17). All that we are is because of God's grace and goodness: "But by the grace of God I am what I am" (1 Corinthians 15:10). Give Him the glory.

God gave to a young woman a splendid voice. Her singing brought spiritual blessings. Her daily life was as beautiful as her voice. At the close of a service, a visitor spoke glowingly and appreciatively of the soulful solo she rendered. She said, "It is very kind of you to speak so encouragingly, but please do not praise me. Praise Christ whom I want to glorify. Since He saved me, I want others to think of Him and see only Him!"—Bible Expositor.

4. "The covention, called to frame the Constitution of the United States, met for weeks without accomplishing anything. Day after day the air was filled with bitter wrangling. Finally, Benjamin Franklin stood up and addressed the chair occupied by George Washington, with these words:

" 'We have been here, Mr. Speaker, for many weeks trying to act upon this important subject and have accomplished nothing. Only dark clouds of difficulty and embarrassment seem to be gathering before us. Therefore, Mr. Speaker, it is high time to call in the direction of a wisdom above our own. Because we have not, may be the reason why we have been so long in the dark. I, therefore, move, Mr. Speaker, that it be made a rule to open the business of this house every morning with prayer.'

"It is imperative that we seek the guidance of a wisdom higher than our own if we wish to build a new world order. Those who wait upon the Lord, as did David, are given power to build constructively for the future."—**Selected,** Teen-Age Teacher (F.W.B.).

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WITH EMPTY HANDS

(continued from page three)

ture. He saw the new taverns, the gaming places, the bowling alley with its flashing liquor sign.

"Your ma still live at the old home?" Mr. Sorenson asked.

"You can let me out by the church," Otis replied. "It's only a short walk from there."

"Your folks lived so close to the church and yet they never were a part of it," Mr. Sorenson mused. "All that's changed, too."

"Changed?" Otis started at the farmer.

"You'll see. If jest one in a family gives his heart to Jesus, the rest of the family has got to know. If there's jest one shepherd, a scattered flock can be rounded up again. I'll be seeing you in church come Sunday, Brother Hibbard, me and the missus and all my kin."

Otis dismounted and walked across the elm-shaded street. The church stood foursquare and white, freshly painted, the lawn mowed close, the shrubbery carefully trimmed. Otis thought of the revival here that had changed his entire life. Another revival now, the Lord willing. He swung on, eager to see Ma.

She was waiting on the porch of their gray shingle house. Ma, like he remembered her, tall and straight, the gray hair rippling on either side of her thoughtful face. Only the eyes were different, so wonderfully alive. Her voice when she spoke had a vibrant tone, a confidence. "I'm so thankful you're here, Otis, so grateful to the Lord."

"Ma—" Tenderly he kissed his mother.

"You're surprised that I speak of the Lord?" She drew his hand in hers. "I've learned, so has Chris, so has Mark. Chris is recovering from a thrombosis at General Hospital. Pauline's carrying on the business. Mark and Marilyn were on the verge of a divorce—"

"You never wrote anything of this, Ma."

"We had to find our way like children groping in the dark, Otis. Your letters, the church literature, the Bible, I've never stopped reading. I answered the altar call first, then Chris gave his heart to Jesus there in an oxygen tent, Pauline, too. Mark and Marilyn and Deidre. It will be quite a Mother's Day tomorrow. Mark and Marilyn united again, Chris on the road to recovery. Deidre is going to enter Bible College like her Uncle Otis. Imagine a seven-year-old that convinced so young."

"Ma, I've come with empty hands this time. No gift for tomorrow."

She smiled. "Material gifts I have, still in their original wrappings. The gift I've wanted most you've given me. Not empty hands, Otis. When you're rich toward God, you can't live without enrichening the lives of others. I'm only sorry Pa never knew the joy of Christ in his heart. We'll all, except Chris, be at services tomorrow to hear you. And Chris is waiting eagerly to see you. You know that. God be praised — you're home."

Otis pressed his mother to him. Together they entered the house.—Gospel Herald.

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From the Wilson Bulletin

"We broke two attendance records last Sunday. The 449 in Sunday school beats the 441 on March 29, 1964. The 333 on Wednesday night beats the 278 on April 1, 1964. Next year we will beat these new records. We did not reach our $2,000, but our offerings were good, for which we praise the Lord."—First Church, C. F. Bowen, Pastor.

MOTHER'S DAY

MOTHER'S Day was not always similar to the way we know it. Hundreds of years ago, it was a heathen custom celebrated by the Greeks. These people worshiped their mothers as if they were gods. And other ancient people worshiped the mother of the gods on a special day.

The Mother's Day we now observe began on May 8, 1914. The second Sunday in May was set aside for us to honor our mothers. Christians can especially enjoy taking part in this day. We can be thankful if our mothers (and fathers, too) have taught us about Christ and encouraged our church attendance. The Bible reminds us in Ephesians 6:2 to honor our fathers and mothers. What better way can you think of than to have special days for them? Mother's Day is set aside so we can show our love and appreciation to our mothers for all they do for us. There is a special flower adopted as the emblem of this day. It is the pure white carnation which stands for sweetness, purity and endurance.

How are you going to honor your mother today? A gift is really not enough. You must show her your love by your attitude and deeds. If you answer her in an unkind way or refuse to help her, then you are not honoring her.

It is nice to think of special jobs to do for your mother. I have heard of some boys and girls who wrote a letter to their mother. In it they promised to help with such jobs as washing the floors, drying dishes and washing windows, and other jobs.

I believe the Lord would be very pleased if you determined to honor your mother. But don't make it a one-day affair. Think of ways to honor her the entire year.—Norma M. Cournow.

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Attention

(continued from page five)

Boys' Cottage: for older boys.

Girls' Cottage: for older girls.

Farm House: to replace present frame building.

Shop Building: for maintenance—and possible training program.

To build these we need your faithful support.

Help your church reach its suggested quotas, Individual gifts count too.

If our churches reach their suggested quotas, we can reach our goals.

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GOOD FRIDAY . . . IN VIET NAM

by Bob Pierce
President, World Vision Inc.

Here over 200 miles North of Saigon, at a remote military camp in one of the "hot" Viet Cong-infested areas of this war-torn country, a tiny group of American servicemen sit together in an open area.

The little complex of huts around them is ringed with barbed wire and sandbags. Armed Vietnamese soldiers maintain a constant guard.

But the nine men sitting here, listening intently, have not met for any war-related "briefing" session or discussion of military tactics.

The man who stands before them is a chaplain: Warren H. Withrow, Major, U. S. Army.

This is Friday, April 16: Good Friday . . . in Viet Nam.

(The exact location of the "special forces camp" with its tiny group of Americans is withheld for security reasons. Recently the Viet Cong attacked this camp three nights in succession.)

Chaplain Withrow is typical of the dedicated men of the chaplaincy—Army, Air Force, Navy, Marines—serving God and country in Viet Nam in this, one of the strangest of man's wars with man.

As you pray for the work of our chaplians in Viet Nam, thirty-some in all, you should remember one unusual characteristic of their work which is illustrated by Chaplain Withrow's presence here today.

Our American servicemen in Viet Nam are scattered all throughout the country as advisors to the Vietnamese forces. Sometimes, as here in this remote camp, there are just a handful of Americans.

So, not only on Sundays and special days such as this Good Friday, but day after day our chaplains are traveling constantly to all parts of the country.

They fly as we did today via "chopper" (helicopter) and little six-place "Beaver" airplanes, or in lumbering cargo aircraft.

Sometimes, as is true here, the camps or bases are completely surrounded by the V. C. (Viet Cong guerillas).

And Chaplain Withrow's congregation of nine is not unusually small. He has spoken to groups of three or four on several occasions.

At other times, he recalls with a chuckle, larger congregations have suddenly dwindled in size when some alert has been sounded. ("At least," says Chaplain Withrow, "when numbers suddenly leave I like to think it is some military necessity—not the preaching!")

A member of the Baptist General Conference and a graduate of Bethel College and Seminary in St. Paul, Minn., Chaplain Withrow faithfully presents the truths of the Bible with relevance and application to the needs of men.

Short but sturdily built (5'5"; 160 pounds), he is a man's man—and a tireless bundle of energy. Chaplain Withrow himself is a combat veteran of World War II, a tank commander who saw action in North Africa and Italy.

Following his graduation from Bethel Seminary, he entered the chaplaincy in 1954 and is a "career" chaplain—dedicating his life to ministry among our servicemen as the Lord (and military orders!) may direct. He came to Viet Nam last September, and anticipates return to the United States . . . and to his wife and two children in Hazel Park, Minnesota . . . in July of this year.

Through the past two weeks I have traveled with Chaplain Winthrow throughout all South Viet Nam.

I have listened to his simple, unvarnished and straight-from-the-shoulder preaching . . . have watched him in counseling situations . . . have noted the combination of respect and affectionate warmth by which he is greeted wherever he goes.

And traveling with him, I have met a number of the other chaplains here. I have talked with Chaplain (Col.) Gerald Dean (Methodist), whose complex task it is to coordinate this gargantuan country-wide and week-long ministry with too few chaplains.

And out of all this has come a deep and sincere appreciation for the ministry of our chaplains. They reflect, of course, differing theological views as well as all the variations of individual personality traits.

But here in Viet Nam, where the "cream of the crop" of American military "know-how" and experience is concentrated, it is heartwarming and encouraging to meet dedicated men of God in uniform who know why they're here . . . and what He has brought them here to do.—"World Vision News."

'THE GREAT BEGINNING'

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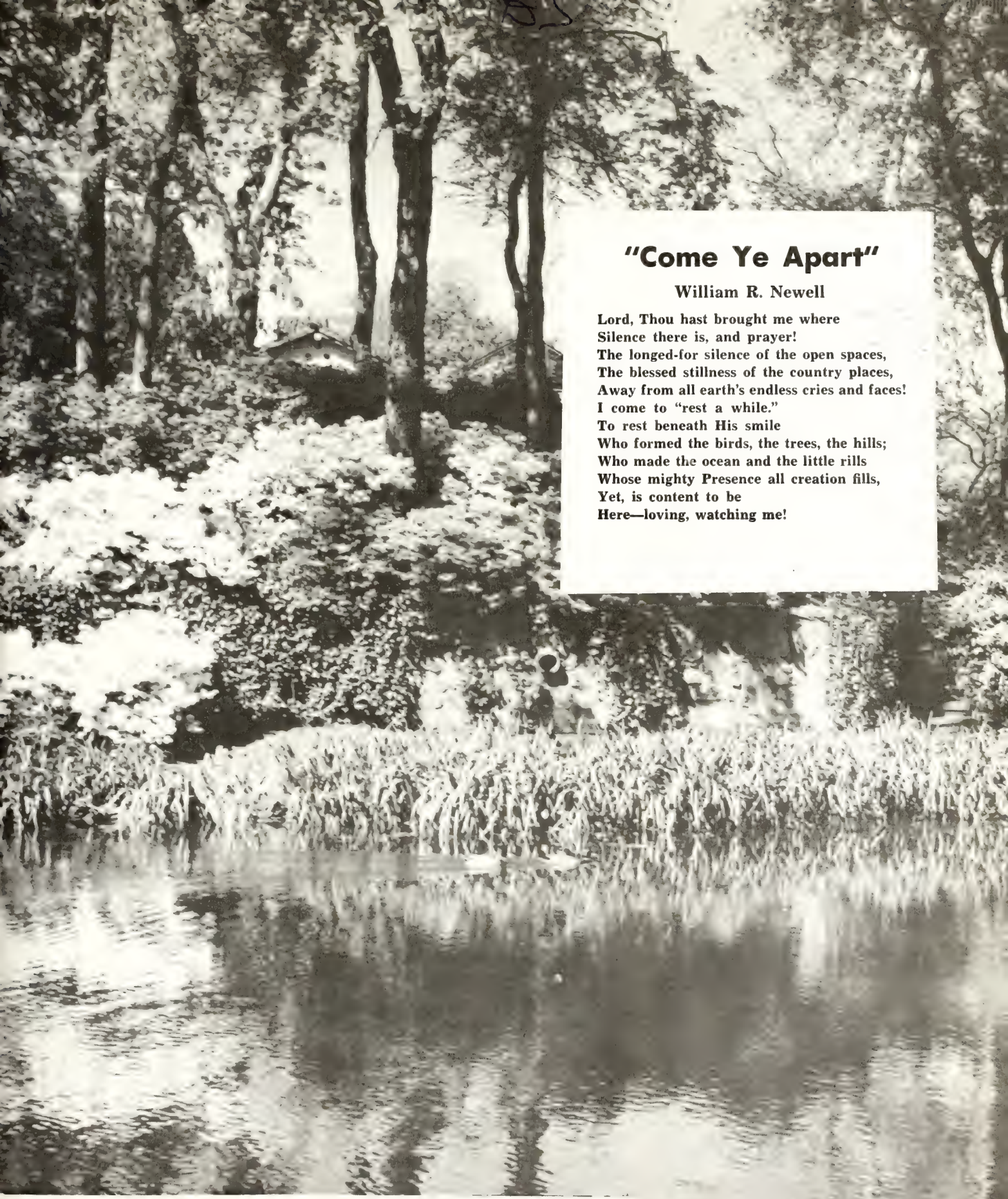
For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Beginning" order blank, or order your introductory kit today. Price of Kit, $4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.



"Come Ye Apart"

William R. Newell

Lord, Thou hast brought me where
Silence there is, and prayer!
The longed-for silence of the open spaces,
The blessed stillness of the country places,
Away from all earth's endless cries and faces!
I come to "rest a while."
To rest beneath His smile
Who formed the birds, the trees, the hills;
Who made the ocean and the little rills
Whose mighty Presence all creation fills,
Yet, is content to be
Here—loving, watching me!

the Free Will Baptist

yden, North Carolina, Wednesday, May 12, 1965

LUOMA PHOTOS

Cragmont Ministers' Conference

One of the highlights of the year for Free Will Baptist ministers is the annual ministers' conference which is held each year at Cragmont Assembly, Black Mountain, North Carolina. The date for the conference this year is June 21-25.

It is hoped that each minister will make plans to attend the conference this year. Churches would be performing a noble and kindly act by seeing that our ministers are free to attend, and also by helping them in a financial way.

The ministers' conference is the one time during the year when a minister can find relaxation, spiritual enlightenment, and Christian fellowship that is solely planned with the minister in mind.

Ministers, let us make this the greatest year for our conference at Cragmont!

* * * *

How Socialism Worked

From "The Free Methodist" we read how socialism worked out in a high school economics class. The report was originally printed in "Dateline."

"When the teacher in a high school economics class found his pupils were in favor of the theory of taking from those who had more than enough, and giving it to those in need, he announced he would put the system in operation in the class. The first month it worked pretty well. Then the situation changed. The top students saw no reason to put forth extra effort required to get good grades, with which they would not be credited. The medium students put forth less effort, for they were assured of passing grades. The dullards did not work at all, since they would pass with the aid of the grades from the others. So, while at first the system provided passing grades for all, within a very short time the entire class was failing. They realized that this theory was impractical."

THE FREE WILL BAPTIST

Volume 80 Number 19

May 12, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

ONCE THERE WAS . . .

Once there was a group of Christians who formed what their society called a denomination. Their number was not large when compared to some other denominations. They were a zealous group, believing in the doctrine of their church with firm convictions. They were of that dwindling number who believed the words of the Bible to mean what they say and teach. They were not inclined to interpret the Bible within the realm of human reasoning. Rather, they depended upon the illuminating power of the Holy Spirit to teach and lead them.

Their manner of Christian worship was simple, especially when compared to the high and lofty worship of others. Their preachers were men of constant faith who preached the truths of God's Word with conviction and power. They preached against the sins of the day, never fearing what man might say, but trusting the Holy Spirit to accomplish the purpose. The preachers main concern was the salvation of the lost. Theological idioms and dogmas were of little importance to them. Denominationalism was not their chief concern, although they were faithful to the denomination that so graciously received them and gave them the endorsement to preach the gospel.

These Christians did not fret or fume when others called them "different" or "peculiar." They were not more interested in being acceptable by the majority than they were in being acceptable by Christ in all circumstances. They knew that Christ was rejected by the so-called religionists of His day.

In the course of time, however, strange things began to happen. Some of these people became concerned about their identity. "Let us make some changes that will give us recognition," they said. To accomplish this, definite steps were taken. The doctrine of their church was modified and modernized. The truths of the Scriptures that had been undaunted before came under the skeptical minds of the scholars. Certain interpretations were "watered down," because the majority of Christians did not believe them as God had written them through the mind and pen of His servants. "We must be more liberal in our interpretations," they concluded.

Many became dissatisfied with their type of worship. Some of the hymns became offensive to the educated, enlightened mind. Thus, many of them ceased to be heard. Their services changed from godly worship to just a form. The preachers changed their method of preaching. "Our people need psychology and philosophy," they said. They soon lost the power to proclaim the message of salvation to lost sinners. The zeal that before had possessed them died.

In an effort to gain prestige and recognition in the religious world, they sold themselves out for a mess of pottage. They gained prestige in the eyes of the world, but they sacrificed their convictions—they sold their birthright. They organized and planned. They built and improved. Their organization and plans, their buildings and improvements, however, did not fill the spiritual void that had now been created.

But something else happened. "Things are not right," someone suddenly realized. "We have everything that a denomination could want, but we have lost the real purpose of our existence. Let us continue to educate, to build, to adapt to the changes of a modern society, to preach great truths, but let us do so with our eyes centered upon Christ. Let us regain the spiritual power that we have lost," others concluded. "Amen," came the cry of thousands, and the angels of heaven rejoiced as revival came to God's people.

* * * *

(This editorial is just supposition. Perhaps it has happened to some. It could happen to any group. It could happen to Free Will Baptists; therefore, we must guard against any encroachments of what could result in our losing the real purpose of our existence—to help in the winning of the world for Christ.)

Growing Spiritually

By KATHERINE BEVIS

SEVERAL YEARS AGO there was a song on the Hit Parade entitled "The Roving Kind," and there is one phrase in that song, which, if taken out of its context, might be used to explain how we "tell the world how old we are," as far as our maturity goes. This phrase is, "I histed out my signals."

We are constantly "histing out" signals which tell the world how old we are. The way we solve every problem in life gives us a chance to demonstrate our M.Q. (maturity quotient).

Every day or so we hear this comment, "Aw, why don't you grow up?" "Why don't you be your age?"

Webster tells us that maturity means, ". . . the fulness of growth. . . ." Physical maturity is attained at a certain period, being the natural process of human development. With different individuals the particular age varies, but it is in the same general group.

A tourist, stopping in a village, inquired condescendingly, "Any big men born around this town?"

"Nope," responded the native, "best we do around here is babies. Different in the city, I guess."

What a splendid river the Thames is! How broad and deep and strong! It carries thousands of ships on its bosom. When you see the Thames River, you would hardly believe that it has a very small beginning, but it has. You can jump over the place where it begins. There isn't half so much water flowing there as runs down your street when a water pipe bursts. How then does it become so great? By just going along and doing its best, and keeping on its way; for as it goes, other little rills of water join in, then others, then a stream, then another, until at last it swells and broadens and becomes the mighty river that it is.

This is the way we grow in our maturing of Christian character.

Many of us are like the little boy who was asked, "Why did you fall out of bed?"

The small lad, rubbing his bumped head replied: "I jus' guess it's 'cause I stayed too close to the gettin'-in-place."

In our Christian growth, we cannot stay close to the "starting place"; we must move forward, or we shall fall backward.

The very first thing we must learn in this M.Q. build-up is how to get along with ourselves. Then we shall be able to better get along with others.

In his book, "The Mature Mind," Dr. H. A. Overstreet says, "What we do, anywhere, is in some degree a report on our M.Q. Since you are the most important human being in your own life, it might be well to take a look at you.

Remember the wicked queen in the story of Snow White? You remember that she had a magic mirror that told her only what she wanted to hear. If we have a mirror like that, our M.Q. will never get any higher rating; instead, it shall even decrease.

Extreme make-believe belongs to childhood. In order to grow, we must not confuse make-believe with reality. In babyhood there is no interest beyond self. Physical security and satisfaction of the elementary needs of life take up the entire attention of the infant. As the months go by, this self-interest begins to modify, but at the age of six, "I" and "me" are still the most important words in the child's vocabulary. As he starts to school, however, the rough edges of his ego begin to get a forcible sanding down.

If one has been able to make a satisfactory adjustment, he has learned the give and the take; he has been able to look his failures squarely in the face; he has really worked to achieve this goal, but, he has given himself a high M.Q. rating.

In 2 Peter 3:18 we read these words: "Grow in grace, and in the knowledge of our Lord Jesus Christ."

Our life is made up of traditions we have inherited, our targets for today, and the tomorrow to which we aspire. Building up our M.Q. is like the building of ramparts. Ramparts are not jerry-built. It takes vision, careful planning, the "long haul" to produce ramparts that endure.

Do you have faith that "thou understandest my thoughts afar off"? and "art acquainted with all my ways"?

This business of growing up is a hard one, and often it seems there is no way to solve our problems. But remember, there is One, who is always a source of great help. Get into the habit of communicating with the One who is the beginning and the end of all knowledge.

We cannot live without this communication and still grow a soul! What is your Spiritual M.Q.?—**Evangel.**

✠

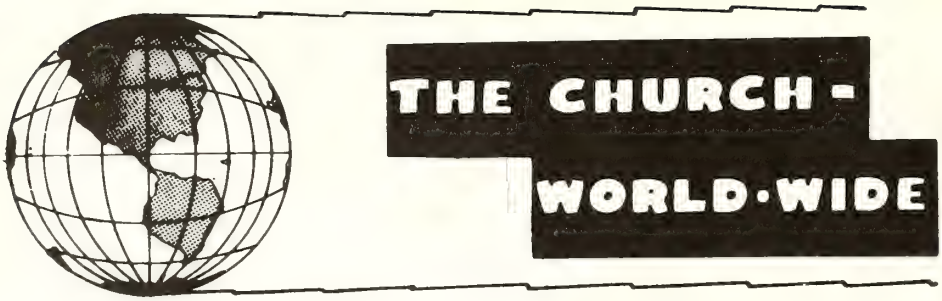
The Importance of Brotherly Love

In John 17, Jesus prayed that the disciples might be one, and have love for one another—that the world might know they were His disciples. He did not say —that there were better preachers, or better singers, or more books written for or against Christ.

We see the importance of brotherly love in the new commandment: "That ye love one another as I have loved you . . . by this shall all men know that ye are my dsiciples. . . ." Love never fails. When faith and hope are past, love will shine on eternally. Jesus says, "As I have loved you." Oh, such love! He remembers that we are dust; he knows our disposition and our weakness, but still loves us. And He says that we are to be like Him in love. We are the body of Christ and members one of another.

Christ washed the disciples' feet, taking the place of humility. He gave His life for them, and He says, "Love one another, as I have loved you." This love prompts to self-sacrifice, and leads to the ends of the earth.

"Follow peace with all men, and holiness, without which no man shall see the Lord." We must have peace with our fellow men. Love follows after this peace; and if this love is shed abroad in our hearts, we are willing to make confession and restitution, and do all we can to restore a brother overtaken in a fault. This is the way divine love works.—John P. Atkinson.



Human Rights Convention Would Protect Atheism

GENEVA (EP)—The United Nations Human Rights Commission voted unanimously here to include atheism in listing beliefs to be protected by a proposed international convention on the elimination of religious intolerance.

After a two-day debate, the commission's 21 members agreed to retain in the draft convention it is preparing a proposed first article which states that, for the purpose of the convention, "the expression 'religion or belief' shall include theistic, non-theistic and atheistic belief."

Police Close Spanish Adventist Church Primary School

ZARACOZA, Spain (EP)—Spanish police have closed the primary school operated by the Adventist Christian Church here, on the grounds that educational activities are forbidden by Protestant church groups.

Twenty-five parents of the children affected by the closure have protested the action to the Ministry of Education and asked recognition of their right to educate their children in accordance with their religious beliefs.

Israel Adopts Anti-Conversion Law

TEL-AVIV, Israel (EP)—A new law providing six months' imprisonment for direct attempts to convert Jewish minors has been adopted by the Parliament of Israel. Orthodox Jewish leaders have been seeking such a law for years without success.

Under the new law conversion of any minor either to or from Judaism is prohibited unless consent in writing is given by both parents, by a court, or by the surviving parent or guardian. If the child is over the age of ten, his own consent is required as well.

The law is reported to be considerably less than the Orthodox rabbis had hoped for. They had wanted a provision requiring permission of the rabbi as well as the consent of the parents.

Some observers feel that the basic provisions of the law have already been recognized in practice for some time. Since the days of British rule it has generally been the practice for children under 18 to secure the permission of their parents to change their religion.

Vatican Fair Pavilion to Exhibit Gutenberg Bible

NEW YORK (EP)—One of the 21 complete Gutenberg Bibles known to exist will be on display this year at the Vatican Pavilion of the New York World's Fair through an "ecumenical gesture" from a Protestant Episcopal seminary.

Next to it will be the jeweled triple tiara which Pope Paul VI donated to the poor during the third session of Vatican II last fall.

Asked why the rare volume would be displayed at the Catholic Pavilion rather than at the Protestant and Orthodox center, Dr. Sonne replied: "Because the Catholics showed an interest in it." He said the request had been relayed by the Catholic Biblical Association.

Six Denominations Plan Church Merger

LEXINGTON, Ky. (EP)—In "a more determined move" to take definite steps toward forming a united church, representatives of six Christian denominations met here April 5 to plan the merger.

At the opening session of the fourth annual "Consultation on Church Union" the presiding chairman, Episcopal Bishop Robert F. Gibson Jr. of Richmond, Va., predicted "a real move forward."

Achievement of the proposed six-way merger—under consideration for three years—would be the largest, most widely inclusive rejoining of churches in American history.

The denominations involved have about 23 million members. Their general aim is a united church "truly Catholic, truly reformed and truly evangelical."

The churches involved are the United Presbyterian Church in the United States, United Church of Christ, The Methodist Church, The Protestant Episcopal Church, The Evangelical United Brethren Church and The Christian Churches (Disciples of Christ).

Representatives of 16 additional denominations, including most major Protestant and Eastern Orthodox bodies in this country as well as the Roman Catholic Church, are sitting in as observers.

Gain in Church Membership in U. S. Exceeds Population Rate Rise

NEW YORK, N. Y. (EP)—In 1963, for the first time in three years church and synagogue membership in the United States grew faster than the population increase—by 1.1 percent—and increased membership by some 3 million. Total membership is now 120,965,238.

Released by the National Council of Churches, the statistics are based on its **1965 Yearbook of American Churches.** They were compiled by the NCC's Bureau of Research and Survey from reports submitted by 253 religious bodies in the 50 states and the District of Columbia. Membership statistics show that Protestants make up 35:5 percent of the population and Roman Catholics 23.8 percent.

Christian Homes: Half Have Bibles

NEW YORK (EP)—Despite the fact that the Bible enjoys the reputation as the all-time best seller, a recent worldwide survey discloses that there are no Bibles in half of all Christian homes.

The United Bible Societies survey further showed that only one Christian in eight possesses a New Testament.

In North America, it is estimated that one person out of five has a Bible.

The survey, released here by the American Bible Society, estimates that there are 150,000,000 Scriptures currently in circulation in the world.

Average life of a Bible is estimated at 15 years, although the study indicates that this varies with climate, quality of paper used, binding, printing and care given by the reader.

According to the survey, religious forces have a reasonable chance of providing every person in North and South America with a Bible or at least a portion of the Scriptures within the next 20 years.

Chances of making the same achievement in Australia are rated as "fair," but the outlook for the rest of the world is less optimistic.

The American Bible Society is planning

(continued on page sixteen)

Missions

Report of Free Will Baptist Work in Mexico

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from previous issue.)

Our article last week was interrupted due to the death of my father. He passed away on April 27 at the age of 88. He had always enjoyed good health until a few weeks before his death. He left behind my mother, 10 children, 70 grandchildren, 99 great-grandchildren, and 17 great-great-grandchildren. Up until a few weeks before his death he had needed a doctor only one time during his entire life. We wish to thank those of you who have expressed your sympathy in his passing.

In our last article we promised to discuss the relationship of Arizona-Mexico Missions, Inc., to the North Carolina State Convention, how this relationship came about, and possible future developments of the missions projects in Mexico.

HISTORY

Arizona-Mexico Missions, Inc., is a Spanish-American missions endeavor that was begun prior to 1959 by a group of Protestant ministers and laymen in the area of Nogales, Arizona. It functioned for awhile but became a larger undertaking than the few who were supporting it could carry. At that time the Rev. John B. Elliston was pastor of the Free Will Baptist church in Tucson, Arizona. Upon hearing of the work and becoming interested in it, he took it over and operated it as it was for awhile.

The plan of the work was to educate Mexican young people and at the same time give them a working knowledge of Protestant Christianity and to do a good job of evangelizing them in the Christian faith. Under Mr. Elliston's leadership, with his wife, Gladys Campbell Elliston, who died after a short illness in 1962, the work began to grow. People over several states rallied to the support of the work. Several missions were established in the area in Mexico and Arizona, and two groups became strong enough to organize them into churches.

The National Association of Free Will Baptists under its Home Missions Department sent missionaries there in the early years of the operation of the work under the Ellistons; however, it was not too long before the National Association's missionaries were transferred to other fields. Arizona-Mexico Missions was not getting enough support to carry on its work. Other workers who went there were not able to get financial support to remain in the work. During that time North Carolina Original Free Will Baptists were solidly supporting the National Association's missions program.

About the time the State Convention of North Carolina and the National Association of Free Will Baptists severed relationship and ceased to be joined in cooperative support of the whole cause, the Arizona-Mexico Missions work was in need of a substantial friend to help support the cause there.

The State Convention, without a missions program outside of North Carolina and having no program that could come under a foreign missions endeavor, through its missions board began to set in order and open missions work in Mexico. At the time of receiving an invitation to join in support of the Arizona-Mexico work, plans were already set in order to open Spanish missions work in northwest Mexico.

Upon correspondence, suggestions, and partial commitments a delegation was sent to Nogales, Arizona, for an investigation. A two-day investigation revealed the work to be worthy of our investment. The convention's missions board felt this was an opportunity to join in a mission endeavor that had been supported mostly by Free Will Baptists and at the same time advance the cause of Christ in Mexico.

Due to the unpleasant situation that had developed by the knowledge that Original Free Will Baptists of North Carolina had put several hundred thousand dollars in the National Association's missions program, and suddenly receiving information that the whole missions endeavor solely belonged to the National Association, and that if we wished to support missions we would have to establish our own missions program separate and apart from the National Association, we were not willing to rush into a new relationship without first effecting the legal changes necessary to protect our interest, along with others who were helping in this endeavor. In this area several ministers and a few laymen in the State Convention work have remained skeptical and for awhile did not support this work; however, those of us who have been responsible have been cautious not to move without knowing that our investments were as secure as they could be made. To be truthful and honest with one's fellowman and with God, dishonesty in religious matters and handling of the Lord's money is just as much a sin as stealing that which belongs solely to another.

The Arizona-Mexico Missions, at the request of the board of directors and after necessary advertisement, became a subsidiary of the State Convention. We formed an agreement with the Rev. John B. Elliston and the board of directors of Arizona-Mexico Missions that in time to come the whole corporation would belong to the State Convention. At the time this was done we felt that was the will of the Lord in the matter, and all others who had anything to do with the agreement were of the same opinion.

Since the time of the above agreements all the employees of the Arizona-Mexico Missions, Inc., have been under workable contract or have been approved employees of the missions board of the State Convention. With the relationship as it has continued and the support which has been received for the work, the work has made considerable advancements. The buildings are in better condition, and much of the debt has been paid off of the property. We believe that we have made advancement in the spiritual status also. The properties are worth approximately $60,000

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Ayden Pastor and Wife Honored

On Easter Sunday morning, the Young Adult Sunday School Class of the Ayden Free Will Baptist Church, Ayden, North Carolina, presented the church with a wall-mounted guest register, complete, in honor of the Rev. and Mrs. C. B. Hansley. Mrs. Hansley is teacher of the young adult class, but the dedication plaque was a complete surprise to both. They are pictured above with the register in the vestibule of the church.

Singspiration Not To Be Held

The singspiration scheduled to be held on fifth Sunday night in May at the Winterville, North Carolina, Free Will Baptist Church will not be held. Since the schools have scheduled their baccalaureate services for May 30, it was thought best to not have the service. Instead, all of the area churches who have been participating in the singspiration are invited to the Winterville church on the fifth Sunday night in August to participate in a service of singing and inspiration.

Friendship Pastor Tenders Resignation

The Rev. Edward Miles, pastor of the Original Friendship Free Will Baptist Church in Johnston County, North Carolina, has tendered his resignation to become effective as of September 1, 1965.

During Mr. Miles' pastorate of the church it has grown very much spiritually and financially. He has made a great imprint in the church and community which will stand for many years to come. The church regrets very much to see him go, but it feels that his choice is the workings of the Master. The church bids him God's speed in his work elsewhere and shall remember him for all the up-building works he has done for the church and the community.

Mr. Miles will be open for pastoral work as of September 1.

N. C. Children's Home Report for April, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of April, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

Albemarle Conference	$ 173.17
Cape Fear Conference	254.88
Central Conference	727.40
Eastern Conference	1,227.93
French Broad Association	40.00
Jack's Creek Association	50.00
Pee Dee Association	71.50
Western Conference	556.03
Total Gifts from Conferences	$3,100.91
Parents and Relatives	451.45
Friends and Others	65.00
Miscellaneous	452.79
Total Receipts for the Month	$4,070.15

Special recognition is hereby given to the following who made gifts of $100 or more.

Honor Roll

Kinston Church	$100.00
Eastern Auxiliary Convention	$140.35
Gum Swamp, by Elizabeth Harris	$150.00
Friendship, Greene County	$100.00

Coming Events

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 5, 6—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

LEAGUE ENCAMPMENT

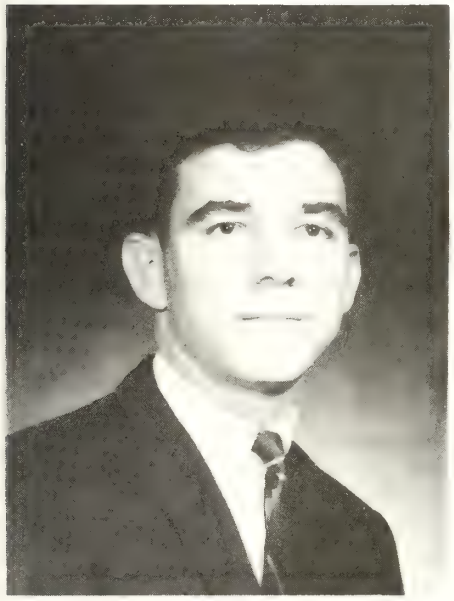
It is time to get your registration in for the Free Will Baptist League Encampment at Cragmont Assembly, Black Mountain, North Carolina, the week of June 28—July 3, 1965. Send your registration, along with $5, to the Rev. Norman W. Ard, Route 1, Box 149, Ayden, North Carolina. Use the form below for registering.

Name_____, **Address**_____

Age_____, **Sex**_____, **Name of Church**_____

Terry Garner Selected As Morehead Scholar

Terry Randolph Garner, son of Mr. and Mrs. Randolph Garner of Route 1, Newport, North Carolina, has been selected as a Morehead scholar to attend the University of North Carolina, Chapel Hill.



Terry, a senior at West Carteret High School, is one of 67 young men to receive the awards this year. The scholarship is for $5,800 for four years of study.

The Morehead Awards are presented on the basis of outstanding merit reflected in academic ability and attainment, character, leadership, ambition, unselfish service and physical vigor, without consideration of need.

At West Carteret, Terry's activities have included being associate editor of the yearbook, president of the student council, on the honor committee, treasurer of the freshman class, a marshal, a member of the Beta and Forensic clubs, and president of the East Carolina Explorer Scout Council. He plans to study law.

The son of a deacon at Soundview Free Will Baptist Church near Newport, he is also quite active in his church. He is teacher of the senior Sunday school class, president of league, and is active in the Carteret County Youth Fellowship.

His pastor, the Rev. Raymond T. Hardison, says that he is a very fine Christian.

Minister Available on First and Third Sundays

The Rev. Albert T. Coates of Smithfield, North Carolina, announces that he is available for pastoral services on first and third Sundays, beginning September 1, 1965. He is presently serving Pleasant Grove and Union Grove churches in Wayne County. He is also available for evangelistic work.

Mr. Coates states that he will be happy to communicate with any church desiring his services and may be contacted by writing to him at the following address: Route 1, Smithfield, North Carolina, phone, WE 4-4626.

Bethany Church to Host Second Union Meeting

The Bethany Free Will Baptist Church, Route 1, Winterville, North Carolina, will be host to the Second Union Meeting of the Central Conference on Saturday, May 29. The moderator, the Rev. L. B. Manning, will preside over the session. The song leader will be the Rev. Willis Wilson, with Mr. Tommy Manning as organist and the Rev. Wayne West as pianist. The scheduled program is as follows:

Morning Session

10:00—Devotions, the Rev. Eugene Sumner
10:15—Welcome, the Rev. Wayne West
—Response, the Rev. Norman Ard
10:20—Reading of Minutes, Mr. Leo Tripp
—Welcome to Visiting Ministers
10:40—Roll Call of Churches
—Seating of Delegates
10:50—Business Session
—Report of Denominational Enterprises:
Children's Home
Mount Olive College
Central Conference Missions
Free Will Baptist Press
Superannuation
Cragmont
11:25—Morning Worship Service
Hymn
Special Music, the Rev. and Mrs. Wayne West
Message, the Rev. Robert Rollins
12:00—Lunch by Host Church

Afternoon Session

1:00—Praise in Song
1:10—Devotions, the Rev. Harold Jones
1:25—Final Business Session
2:00—Adjournment

Community Church Has Spiritual Revival

The Rev. Truitt Dick, pastor of Community Free Will Baptist Church, Norwood, North Carolina, reports the church experienced a spiritual revival the week of April 18-24, with the Rev. Paul Warren Jr., pastor of Mount Olive Free Will Baptist Church, Kannapolis, North Carolina, as the guest evangelist. During this meeting fourteen souls were saved and the membership was greatly revived.

Mr. Dick states that in the past ten months the church membership has grown from twelve members to thirty-three members. The Sunday school has an average attendance of 50 to 64 students.

Piedmont Quarterly Meeting To Be Held at Grace Church

The quarterly meeting of the churches of the Piedmont Conference of Original Free Will Baptists of North Carolina will be held on Saturday, May 29, 1965, at Grace Free Will Baptist Mission on Highway U. S. 1 South in East Rockingham, North Carolina. The Rev. L. L. Sweatt is the host pastor. Everyone of Original Free Will Baptist faith is invited and is welcome to this meeting.

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It is recounted that Dwight L. Moody once said, "I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good, but you might as well tell a black man to be white without telling him how. You might tell a slave to be free, but that would not make him free. But He frees us. We are a bad lot the whole of us, by nature. It is astonishing how the devil blinds us, and makes us think we are so naturally good. . . . It is regeneration by the power of the Holy Ghost we need."—Charles L. Feinberg in **Focus on Prophecy** (Fleming H. Revell Company).

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Those who reject God's will need not count on having peace, joy, and happiness through their own will. It doesn't come that way.—Walter E. Isenhour.

VISIT CRAGMONT

Cragmont Assembly, Black Mountain, North Carolina, will open to receive guests on May 15 until June 14. The period is designated as "open time." Anyone traveling in the Asheville area, on vacation or otherwise, is invited to pay a visit to Cragmont Assembly in "the land of the sky." The Rev. and Mrs. L. E. Ballard will be there to welcome and receive any guests.

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our Church Auxiliaries

Report of North Carolina Auxiliary Convention

The Thirty-Eighth Annual Session of the North Carolina State Woman's Auxiliary Convention was held at Black Jack Free Will Baptist Church, Greenville, May 6. The songs chosen for the day, the devotionals given, and also the messages, centered around the verse, "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth!" (Isaiah 52:7).

The winner of the state YFA declamation contest, Brenda Jenkins, could not be present. The winner of the state AFC declamation contest, Sharon Long, gave her declamation. Debbie Hines, the state winner of the YFA essay contest, and Peggy Kittrell, the AFC essay contest winner, read their essays. Each of these was very good.

After greetings from Mrs. German Rodriguez, the Rev. James E. Timmons, the Texas-Mexico missionary, spoke. He reminded all that "all power is given unto believers by Christ." He said, as the moon reflects the light of the sun, so the light of Christ should shine through the church. There are times when God's power is particularly felt." He told of the experience of a missionary couple traveling through the Mau Mau district of Africa. Their car broke down and they had to spend the night alone in their car. They trusted themselves to God's keeping and were unharmed throughout the night. He spoke of the power of prayer, calling attention to the promise found in God's Word, "Thou wilt keep him in perfect peace whose mind is stayed on thee." This is a promise which may be claimed by each one. All need to feel the power of the joy of salvation and must find this joy. He stated that if we have lost it, we must begin working for God in every way we can. There is much work to be done at home and abroad. Christ is the answer to all of people's problems. They are hungry to be told of Christ even though they may seem to be indifferent to Him. Truly it can be said, "O Zion, Haste" and fulfill the mission of telling to all the world that God is love.

Black Jack church is due much praise and thanks for the fine way the convention was entertained. The attendance was excellent, and the church did a fine job of seeing that everyone was properly taken care of.

Four Oaks, N. C.—The YFA of Bethel Free Will Baptist Church held its monthly meeting Sunday, April 25, at the church, with sixteen members and four visitors present. The president, Cathy Evans, presided over the meeting. During the meeting plans were made to prepare a personal friendship box for Miss Barbara Becton, our missionary in Mexico. Plans were also made for the group to work on the church grounds to help beautify them. Arrangements were made for the YFA to see a religious film with the youth of another local church.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met in the home of Mrs. Pheddie Worthington and Miss Mildred Worthington on Thursday, April 22, for its monthly meeting. Mrs. Thelma Reaves, the vice-president, called the meeting to order and the group joined together in singing "The Old Rugged Cross." The Scripture, taken from John 12:23-26, was read by Mrs. Reaves; and Mrs. Kara Wingate led the group in prayer.

During the business session the roll was called with thirteen members present. The minutes were read and the treasurer's report given. The various committees of the auxiliary gave their progress reports. A motion was made and carried to send $1 per member to the Children's Home as a Mother's Day gift. The auxiliary voted to give $200 toward the building of the educational building at the church.

Mrs. Velma McLawhorn presented a very inspiring program entitled, "The Life He Died for Them to Win." She also gave to the group sixteen scrambled words for them to unscramble about the resurrection story. Mrs. Margaret Ard closed the program with prayer. The closing hymn was "Christ Arose," followed with prayer by Mrs. Thelma Reaves.

The hostesses served refreshments during the social hour.

Saratoga, N. C.—The Woman's Auxiliary of the Saratoga Free Will Baptist Church held its monthly meeting Tuesday, April 20, at the church. Mrs. Ruth Rose, president, called the meeting to order and welcomed each member. She then turned the program over to the program chairman, Mrs. Madeline Amerson. The group joined together in singing "O Zion, Haste"; followed with the Scripture reading from John 12:23-26 by Mrs. Louise Cobb. A chain of prayers was offered at this time by several of the members.

The lesson topic, "The Life He Died for Them to Win," was most ably presented

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N. C. Woman's Auxiliary Convention Treasurer's Report

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina State Woman's Auxiliary Convention, for the fourth quarter of the year, February—April, 1965:

Balance in Bank January 31, 1965		$1,066.79
Receipts		
Convention General Fund	$ 137.93	
Per Capita Dues	651.33	
Interest on Savings	23.36	
Denominational Enterprises	3,275.86	
Total Receipts		4,088.48
Total for Which to Account		$5,155.27

Disbursements

Convention Expenses	$ 81.21	
Denominational Enterprises	3,277.86	
Total Disbursed		3,359.07
Balance in Bank End of Fourth Quarter, April 30, 1965		$1,796.20

Summary—Bank Account Balances

State Auxiliary Home Missions	$ 239.47
Per Capita Dues	1,387.66
General Fund	69.72
Interest	99.35
Total	$1,796.20

Banks

Edgecombe Bank and Trust Company	$1,196.85
Tarboro Savings and Loan Company (4 percent)	599.35
Total	$1,796.20

Denominational Enterprises Report

		Received	Disbursed
Home Missions, General		$ 288.02	$ 288.02
Home Missions, Special			
Arizona-Mexico	$168.70		
Fabian	48.00		
Palmer Memorial	6.00		
Central Conference Missions	99.85	322.55	322.55
Foreign Missions, General		240.34	240.34
Mount Olive College			
General Fund	189.84		
Piano	13.01		
Organ	10.50		
Bus	245.00		
Alice Lupton Fund	78.50		
J. C. Griffin Scholarship	10.00		
Albemarle $1,000 Club	63.50		
Western $1,000 Club	2.00		
Cape Fear $1,000 Club	10.00		
Henderson Memorial Fund	25.00		
Furniture	50.00		
Books	5.00	702.35	702.35
Free Will Baptist Children's Home			
General Fund	42.27		
Convention Offerings	157.60		
Clothing	420.00		
Beds	20.00		
Living Room Furniture	40.00	679.87	679.87
Superannuation			
General Fund	91.00		
Widows and Ministers	15.00	106.00	106.00
Cragmont Assembly			
General Fund	63.00		
Water System	36.21		
Floyd House	20.00	119.21	119.21
Christian Service Fund			
Mount Olive College	144.75		
Missions	144.75		
Free Will Baptist Children's Home	115.80		
Cragmont Assembly	115.80		
Superannuation	57.92	579.02	579.02
Life Membership		20.00	20.00
Anna Phillips Loan Fund		17.00	17.00
Guzman's Salary		193.50	193.50
Miscellaneous (Brought Forward $2.00)			
Evelyn Herring	3.00		
Johnston County Red Cross	5.00	8.00	10.00
Total		$3,275.86	$3,277.86

Woman's Auxiliary

(continued from page eight)

by Mrs. Rose Proctor. A short business session followed with the various committees making their reports. The meeting closed with prayer by Mrs. Pattie White.

The hostess, Mrs. Louise Cobb, served refreshments to the sixteen members present.

Deep Run, N. C.—The Woman's Auxiliary of Deep Run Free Will Baptist Church met on April 21 with fourteen members present. The meeting opened with the singing of "Blest Be the Tie that Binds," followed with prayer by Mrs. Nannie Mae Hill.

During the business session it was reported that the Sunday school would pay for the Bible school materials. The treasurer's report of $183.11 was accepted. The group voted to have a study course on May 9. Mrs. Melvin Everington reported on the recent auxiliary convention. She stated that each auxiliary is asked to give $10 toward the covering of furniture at the Children's Home, $5 to missions, $10 to the Mount Olive College bus fund, and $1 per month to Arizona-Mexico missions. The auxiliary was asked to begin its year along with the church year which begins September 1, and urged to use the achievement chart. The auxiliary was asked to purchase one piece of furniture for the new dormitories at Mount Olive College. This was taken as a project to buy a piece of furniture for around $50, the money to be raised by feeding the Ruritan Club or the Masons. A motion was carried for the auxiliary to buy literature and sponsor another youth group to be called the Cherub. The auxiliary voted to respond to the request of the auxiliary convention and to send $12 to Miss Barbara Becton for the year 1965. No delegates were appointed to attend the State Woman's Auxiliary Convention. If no one can go, the auxiliary will report by letter. Mr. Thomas Harper volunteered to make a long, heavy extension cord for the new vacuum cleaner.

The program chairman was in charge of the program which was very inspiring. The program closed with the group's singing together the Lord's Prayer.

Is It Time to Renew Your Subscription?

NOTES AND QUOTES

By J. C. Griffin

INTOXICATING BEVERAGES

Dr. Joseph A. Capps, professor of medicine at the University of Chicago, said, "The effect of drinking on our young people is the breakdown of both moral and morale." This was said about thirty-five years ago. Dr. Capps also said, as reported, "It is also making our highways more dangerous. There is nothing that I know of that defends the use of liquor by young people."

I wonder what Dr. Capps would say today? We know that conditions are much worse today than they were thirty-five years ago. My observation is that there are more drinking today than there were ten years ago. It is social fellowship with many of the young people to go to public beer and wine bars and get a few drinks and then go out on a sight-seeing trip; no one knows more than they know about the sight-seeing.

Many people are talking about how to curb wrecks and save lives and property. I can answer the question by saying, "Stop drunkards from sitting under the wheel of automobiles." How can it be done? It can be done by outlawing the manufacture and sale and make it harder to get liquor, and this includes beer and wine. In most places where wine and beer are sold, those who know their way around can pick up whiskey. Two or three beers and a sip of whiskey will make a drunk. But the liquor crowd seek to make drinking more popular and the getting of liquor more convenient.

We hear that there are some lawmakers who want to allow a person to have in his possession five gallons of intoxicating beverages, and one fellow is urging that we have manufacturing plants. I am old enough to know that no good thing ever came from distilleries. They are of the Satanic province and in general are operated by people who care but little for God and His Word. People who distill liquor are in a business that damns the souls of men and women. He may make it in the woods or be in business with the Government. My Bible teaches me that such people are not soul winners for Christ. The people, in general, who sell intoxicating beverages are not interested in the salvation of humanity. They want your money. And many times after they get what little money that you have, they are willing and ready to kick you out of their place of business and let you go home to a brokenhearted wife and a family of hungry children. Why do our lawmaking bodies want to help the work of Satan in the destruction of life both physical and spiritual, I cannot understand.

When We Start Downwards Without Brakes

I voted for the Eighteenth Amendment. I voted for it because I was opposed to drunkenness and the damnation of lost souls. When the law was repealed, we started downgrade according to my observation. No man can truthfully say that we have less drinking of hard liquor, less drunken drivers, less fatalities caused by drunken driving. Honesty makes us confess that we have more drunkards, more drunken drivers, more hypocrites who attend and sing in the churches on Sunday morning but live like the devil wants them to live on Monday.

I read the following years ago, and I am quoting it (the poem was said to be a dream):

The widow was there with the orphans,
God heard and remembered their cries;
No sorrow in heaven forever,
God wiped all the tears from their eyes;
The gambler was there and the drunkard,
And the man that had sold them the drink,
With the people who gave him the license,
Together in hell they did sink.

The place mentioned was the Great Judgment. The poem continues with the chorus:

And O, what a weeping and wailing,
As the lost were told of their fate;
They cried for the rocks and the mountains,
They prayed, but their prayer was too late.

—Bert Shadduck.

The Bible says, "All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits" (Proverbs 16:2). Again it says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16:25). The Apostle Paul says, "For the wages of sin is death; . . ." (Romans 6:23); and "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Let me say again that God says that a drunkard cannot enter the kingdom of God (Galatians 5:21). Here God puts drunkards with the whole catalog of sinful mankind that cannot enter the kingdom of God: the liars, the adulterers, the murderers, etc. It is too bad to make and sell intoxicating beverages, because God says, "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, . . ." (Habakkuk 2:15). Remember, salesmen, that God has placed a "woe" on you and that woe cannot be annulled by man.

It is recorded in Malachi 3:6, "For I am the LORD, I change not; . . ." When God makes a law, He does not change that law to suit man. One set of lawmakers makes laws in the sitting of one assembly, and another assembly of lawmakers in the next legislature changes everything. They are politicians. God is not that way; when a thing is written, it is written; and God says that a drunkard cannot enter the kingdom of God.

How can a drunkard get from under the curse of being a drunkard? He can do it by repenting and accepting the Lord Jesus Christ as His Saviour. God can do more for a drunkard than all organizations of man. God is a sure cure for alcoholism.

Drunkenness is called a disease now, but it started by sinning against God's laws. Men and women drink because they want to. It starts with much physical joy and ends with a severe headache. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). Man should not listen to the devil and his associates, but should listen to God and be wise.

Let us seek to obey God and stay as far from liquor-drinking associates as possible. Pray for all people who oppose drunkenness and urge our young people to stay away from the liquor-drinking crowd. I have been called to conduct funerals of persons who drank, and there was nothing that I could say comforting.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Which of the apostles ordained after Judas hanged himself took his place as one of the twelve, Matthias or Paul?—**Mr. Joseph Hathway, Colorado.**

Answer: If either did, it must have been Matthias; or perhaps it is more correct to say that in a certain sense Matthias did. He is the one for whom the other eleven apostles cast lots, and thereby in the Jewish way determined which should be numbered among them and as one of the twelve. They followed the same method in determining whom should be chosen to fill this vacancy that Daniel followed in determining the fact that the seventy years Judea had been sentenced by God to serve in captivity was nearing its end. Daniel consulted the written prophecy on the subject. The apostles did the same thing. "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Daniel 9:2). "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jeremiah 25: 11, 12).

I would advise that for the above Scriptures and any others you need to use, that you read either Scofield or Thompson Chain Reference Bibles. I think that the reading of such Scriptures will prove that Daniel, himself a prophet, enhanced his understanding on the subject in prophecy that concerned him by reading and meditating upon written inspired prophecy. "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. . . . For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:15, 16, 20-26). "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). "Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow" (Psalm 109:8, 9).

Paul does not call himself one of the twelve but rather places himself over against them as being the apostle to the Gentiles and therefore none short of Peter in his position, being called to serve the circumcised. "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Timothy 1:11). "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (1 Timothy 2:7). "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Galatians 2:7-9). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Colossians 1:27). "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God is given me to you-ward: . . . Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3:1, 2, 8).

I feel that anyone who would contend, as I have heard Christians do, that Paul was ordained of God to take Judas' place, would be expressing a lack of understanding he has of the peculiar character of Paul's apostleship. He was as we have shown, the minister to the Gentiles in a most peculiar sense, in the same sense in which Peter and the other eleven were sent to the Jews. "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name" (Romans 1:5). "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office" (Romans 11:13). "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Romans 3:8).

The twelve apostles, on the other hand, had a peculiar relation to the twelve tribes of Israel and appear with or in conjunction with them in a future relation. Even though as those who contend that Paul was ordained to take the place of Judas call to our attention the fact that brings him before us, yet history gives him a place among the martyrs of the church who died as the result of the testimony they bore in behalf of their crucified Lord. The following appears on Page 29 in **Fox's Book of Martyrs:** ". . . St. Matthias. This apostle and martyr was called to the apostleship after the ascension of Christ, to supply the vacant place of Judas, who had betrayed his master. St. Matthias was martyred at Jerusalem, being first stoned and then beheaded."

History tells us that all the apostles except John were martyred for the sake

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STORIES —for our— YOUTH

MIKE? FOR PRESIDENT

PHIL heard the thinly veiled sarcasm in Greg Connell's voice: "So you think Mike Jeffries would make a good chairman of the youth group, do you?"

Phil nodded slowly. "Yes, I do. He needs the whole group behind him. He has leadership qualities and—"

"And sticky fingers!" Greg burst out.

"Had sticky fingers," Phil corrected. "Now he needs to be given the benefit of the doubt."

"I wish I had your optimism," Greg grumbled.

Deep down in his heart Phil was sure Greg was wrong about Mike. Mike had stolen part of the dues when Greg, the young people's treasurer, had asked him to make a deposit one Saturday; but after Mike became a Christian, he had gone to the youth leader and paid it all back.

"He used to pick up stuff at the five-and-ten a lot, and you can't say he doesn't come by it naturally," Greg brought it out triumphantly, "with his dad a jailbird and all."

"You're sure playing up the past," Phil said irritably. "You know Mr. Jeffries paid for his crime by serving his sentence, and now he is a Christian, too."

"Oh, sure he's supposed to be changed now and a regular fellow—"

"Don't you believe God could change both Mike's and his dad's hearts?" Phil asked curiously.

"I didn't say I didn't," Greg snapped. "All I say is that it's most convenient they're both Christians now. You can't blame me for wondering whether they're sincere, can you?"

"It's just that I feel so sure—" Phil said slowly.

"I'm sorry, Phil. Maybe I am a stubborn Irishman," Greg grinned. "It's just that our youth group work means so much to me and the wrong one heading it can do irreparable harm. I'd like to be shown that Mike is on the level. I hope he is," he stroked his chin thoughtfully. "I wish there were some way to prove for sure—"

Phil knew that Greg, being the crusader he was, might persuade some to doubt Mike, and Mike would not be elected. Being elected chairman was just the boost Mike needed to be accepted.

He had been nominated in last week's meeting and was to be voted on in the next meeting. If Mike doesn't get the job, Phil wondered, how will it affect him? Mike was a sensitive sort of teenager, easily hurt. If he thought the group didn't like him—worse, didn't trust him—he might quit coming, and he needed them so much right now.

"Tell you what," Greg said, "I just had an idea. I'll leave the collection plate on the table in the study room with three dollars in it. Mike is always the first one here. If he can leave it alone, I won't say a word against his being our next president, but if he steals it—" he snapped his fingers decisively, "I'll expose him!"

"That sounds like a pretty shabby way to treat a fellow Christian," Phil shook his head. "I don't like it—"

"I think it's fair, and I am the treasurer, and old 'moneybags' is going to leave the money out in a conspicuous place where Mike always sits. Come on, let's get into the anteroom and wait it out. He'll be along soon."

Phil felt like a sneak as they hurried over to the church, but he had to prove to Greg once for all that he was wrong about Mike. Mike wouldn't pay any particular attention to the money on the offering plate. He would sit down in the back room and read some of the youth books or papers. Greg would see!

"Ssh!" Greg warned. "Here he comes!"

Mike strode in, but instead of sinking down in one of the chairs, he looked straight at the collection plate. Phil thought, amazed, "Why he looks enormously pleased." He sucked his breath in and waited and felt Greg tense at his side.

Mike put his hand out, dug the change out of the plate, and crammed it into his pocket.

Greg gave Phil an eloquent poke in the ribs.

Mike pulled his hand out again, and they saw him pour change back into the plate.

"He didn't dare keep it all," Greg hissed as Mike sat down and started to read. "Look at him!—grinning like a Cheshire cat! Now, do you believe me?"

But Phil couldn't answer. He felt weak and sick as if he'd been hit in the stomach. He followed Greg silently out the back way.

Fellows and girls were coming in now. Phil heard someone question Greg. "Well, are you voting for Mike as next president?"

Greg said with surety: "I just don't think he's the one for the job."

"What about you, Phil? What do you think?"

Phil was spared an answer by the rapping of the outgoing chairman's gavel.

Unexplained questions lingered in Phil's mind. He couldn't dismiss from his mind Mike's look of radiance when he testified. A fellow couldn't just sweep on a look like that as he would a mask, could he? And his prayers—well, they were simple and childlike maybe—but just the way his little brother Tommy talked to God, that's the way Mike prayed, with absolute surety that he was making contact. Mike had been so helpful and kind. He worked like a beaver on any committee, and attended meetings without fail. He had brought his parents to church and didn't rest until they, too, found Christ. Things surely didn't add up. But how could he dispute the evidence of his eyes? Phil sighed. He'd have to vote for someone else, too.

"We had only one nomination for president last time," the outgoing chairman reminded. "Would you like to put up another nomination before we vote?"

Mike hopped to his feet, his face eager. "I nominate Greg Connell," he said. "I think he'd make a dandy president. Got a lot of executive ability."

Phil noticed the slow red creep along the collar line of Greg's shirt and suf-

fuse his face. He noticed Mike was still on his feet.

"I'm not going to wait until testimony time to tell you this," he said slowly. "I just can't wait. Something wonderful happened to me today."

"Here we go again!" Greg muttered under his breath, "another glowing testimony and stolen money in his pocket!"

Phil felt sick. How could Mike put it on so thick? Why did he have to be so hypocritical? He sat up straight as Mike's words flowed forth.

"I surely was glad to see that collection plate with money in it today. I was glad, too, the room was empty, because I took a test, and," he grinned twisting his head around at the fellows and girls looking at him so intently, "I passed!"

Greg threw Phil a brief glance before his eyes flicked back to Mike.

"As you know," Mike said, ashamed, "I've had a problem with stealing. I haven't lately though, since I gave my heart to the Lord. I haven't been tempted even once. I've prayed, really prayed, that the Lord would show me He has delivered me from that sin for good. I guess I didn't trust Him enough. I had to know for sure, especially if I should happen to be elected president. But I'll tell you right now, whether I am elected or not—you couldn't keep me away from these meetings. I think you're all smart if you vote for Greg. He's the better man." Still grinning broadly, he paused as if gathering strength to say it all.

The room was so still Phil wondered whether everyone was holding his breath.

"I scooped all the money out of that dish and put it in my pocket to see if it would feel at home there." He answered the gasps of his audience with a serious: "It didn't. I couldn't wait to get it back in the offering plate. It's all there now and twenty-five cents more. All I had," he said simply. "Does anyone want to count it?"

"Me and my big mouth!" Greg groaned to Phil, but he stood before Mike sat down. His voice husky, he said: "I make a motion we elect Mike Jeffries our next president by unanimous vote. Make it a standing vote, will you, for a great fellow Christian?"

There was a concentrated swish as the audience rose, beaming at the embarrassed Mike.

Phil's eyes felt a little damp, but a warm glow gladdened him as he shot Greg a look of satisfaction. Greg might be prejudiced and might stick to an idea stubbornly with the single-mindedness of a seeing eye dog, but when he made a mistake he admitted it wholeheartedly, like a gentleman and a Christian.

As soon as the meeting was over, he came out of the seat like a ski jumper in the direction of the new president. He still wore the hangdog look of shame that meant he was going to make full confession and ask Mike's forgiveness. Phil saw their heads bend earnestly, then their hands met in a firm handclasp.

Greg's shoulders straightened. He came back to Phil wearing his usual assured, confident smile.

What a Christian! Phil thought proudly.—Gospel Herald.

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Support Your League

MRS. W. F. WHORTON
President of Eastern District
League Convention

Most of our Free Will Baptist churches are in rural areas; therefore, we are somewhat handicapped in our summer youth work. Our girls and boys are needed on the farms and the other various activities their parents are engaged in.

This does not mean that we should become complacent and uninterested in our youth. There was never a time in our history when Christian training was more vital than it is now. There are so many worldly things calling our youth—and to their own destruction.

Then there is an answer to every problem we face if we will depend on God for direction and guidance. Yes, our denomination offers a wonderful training program for our young people in our league work. The league is a part of our Sunday worship and does not interfere with weekday activities. Let us look at the word **league** and see if we can find a worthwhile significance there.

L—Love: "For God so loved the world . . ." (John 3:16); "Greater love hath no man . . ." (John 15:13).

E—Eternal: ". . . thou hast the words of eternal life" (John 6:68); ". . . the gift of God is eternal life . . ." (Romans 6:23).

A—Able: ". . . am persuaded that he is able . . ." (2 Timothy 1:12); "Now unto him that is able . . ." (Ephesians 3:20).

G—Go: "Go ye therefore into the highways, . . . (Matthew 22:9); ". . . who will go for us? . . ." (Isaiah 6:8).

U—Unity: ". . . dwell together in unity!" (Psalm 133:1); ". . . unity of the Spirit . . ." (Ephesians 4:3).

E—Everlasting: ". . . shall inherit everlasting life" (Matthew 19:29); ". . . everlasting gospel . . ." (Revelation 14:6).

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He who scoffs and scorns at God's truth, and turns up his nose at those who preach it and stand for it, may count on the fact that he is but sending a dagger into his own life and soul.—Walter E. Isenhour.

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St. Claire Bible Class

The Sunday School Lesson

FOR MAY 23, 1965

A Nation Rallies To God

Lesson Text: 2 Samuel 6:12, 13, 17, 18; 7:1-3, 11-13

Memory Verse: Psalm 99:9

I. INTRODUCTION

Sometime ago a young man thinking about entering the ministry was asked to submit to a school a two page account of the turning points in his life that led to his call to the ministry. He relates that this bothered him at first and he thought he might have considerable trouble giving such an account; but once he began he discovered that there had been six or seven different happenings that had changed his direction, sometimes a lot, sometimes only a little.

No doubt all of us can think back over our life and see several "turning points," things that happened to us that caused us to alter our lives. Perhaps a chance meeting with an old friend who puts us on the trail of a new and better job; perhaps there was a social event that we chose to attend after wondering if we should or not and there met our future spouse. In addition to the hundreds that could be mentioned, we must place that most important one of all, our encounter with Jesus of Nazareth and our decision to let Him direct our lives from then on.

Before us in this lesson is a turning point in Jewish religious history. There had been several before. The day they left Egypt and started out to the promised land, the crossing of the Red Sea, receiving the Ten Commandments, the change of command to Joshua, entrance into their own land and the change from judges to kings are all definite turning points.

The one before us now also contains a great deal of drama. It has to do with the return of the ark to Jerusalem, the city of David, and its meaning to David's people. It is a great and beautiful account indeed.

—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. The blessings of the Lord upon Obed-edom inspired David to move the ark to the capital (v. 12).

2. David wanted the blessings of the Lord for all the people, and he praised the Lord for allowing him to move the ark to Jerusalem (vv. 12, 13).

3. When the ark was placed in the building that David had prepared for it, he offered a sacrifice to the Lord (v. 17).

4. When David had finished offering the sacrifice, he blessed the people and sent them on their way home (v. 18).

5. The Lord gave David rest after he had overcome his enemies (v. 1).

6. David intimated that he wanted to build God a permanent house, thus making himself that first one ever to suggest such a thing (v. 2).

7. Nathan put his approval upon David's suggestion that he build a house of God (v. 3).

8. Instead of David building God a house, God promised to build one for him (v. 11).

9. God promised to establish David's throne, thus making him the first to have such a covenant (v. 12).

10. God chose Solomon for the task of building Him a house and promised to establish the throne of his kingdom forever (v. 13).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A few years ago the **Christian Herald** carried the story of an old Persian legend. It is the story of a very wealthy man who needed a faithful servant. Two men were candidates for the job. He took both at a fixed wage. The first job he gave them to do was to draw water from a well and fill a basket. Soon one of them became disgusted and quit, saying that it was an impossibility and an unresaonable task. But the other continued to draw water out of the well and pour it into the basket even though it ran out again. Eventually the well was dry, and there in the bottom of the well was a diamond. He could now see the use of what he had been doing. If the diamond had been brought up in the bucket it would have been in the basket; and since it was not brought up, it was found in the bottom of the well when all of the water had been taken from the well. This is an illustration of our need to obey the Word of God whether we understand the reason for doing it a certain way or not. God always has His reasons.

—Advanced Quarterly (F.W.B.)

2. **The Lord sent Nathan unto David.**

In our morally and spiritually confused world, how urgently needed are heaven-sent, Spirit-endued men who know no fear other than the fear of displeasing God!

Bishop Whipple of Minnesota sat at the bedside of a prominent judge who was critically ill. The bishop talked to the dying judge in a scholarly way, and was seemingly hesitant to speak of the One whom the judge most needed, the Saviour. Faintly the judge said, "Bishop, I am facing the real thing—death! I want you to talk to me as you would talk to a little child or to some person who has little or no book learning." Quietly and earnestly the bishop said, "Judge you are a sinner like me. Jesus died for your sins. Trust Him as a little child and you will become instantly and eternally one of God's children!" A smile pervaded the face of the judge. He said, "Thank you, Bishop! I can get hold of that. That gives me peace!"

3. **Thou art the man.**

A faithful pastor said, "The longer I live, the more confidence I have in those sermons preached where one man is the congregation; where one man is the minister; where there is no question as to who is meant when the preacher says, 'Thou art the man!' "

A Christian served on a parliamentary commission with Prof. T. H. Huxley. One Sunday they stayed together in a little country inn. "I suppose you are going to church this morning," said Huxley. "I am. I always go to church on the Lord's Day." Said Huxley, "Suppose you sit down and talk with me about religion—simple, experimental religion." Sensing something of heart-hunger in the great scientist, the Christian replied, "If you mean it, I will." He spoke out of a rich, experimental knowledge of the

saving and satisfying power of Christ, and Huxley listened intently. With tears in his eyes, Huxley grasped the hand of the Christian and said, "If I could only believe what you have said about the cross of Christ and His forgiving love, I would be willing to give my right hand!"

How slow are many intellectually great ones to accept the fact that faith, like Godly sorrow, is a gift of God (cf. Ephesians 2:8; 2 Timothy 2:25).

4. Thou despised the commandment of the Lord.

What havoc and sorrow one act of disobedience can produce: "By one man's disobedience many were made sinners" (Romans 5:19).

The keeper of a drawbridge was under definite orders not to open the bridge until the fast express train had crossed it. A tugboat signaled for the keeper to open the bridge. Disobeying orders, he opened the bridge. Before he could close it, the express train approached! It plunged into the river. Hundreds perished. The keeper went insane. He mumbled incessantly: "If I only had! If I only had!" These were his self-accursing words until death silenced his tongue.

—Bible Expositor.

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Questions & Answers

(continued from page eleven)

of their testimony for Christ, and that he was bound and taken to Rome, where orders were given to cast him in a caldron of boiling oil from which he was miraculously delivered and that he went back to Ephesus where he died a natural death and was buried. The future Jerusalem is related to the twelve apostles and the twelve tribes of Israel in a similar way. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Revelation 21: 12-14).

When Paul writes of Jesus' experience between His resurrection and ascension, he mentions the twelve apostles at a time in which he does not include himself, which with other evidences furnished here seems to be final in proving that Paul was never regarded by himself, or by his Lord, as one of the twelve. "And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (1 Corinthians 15:5-8). It does not say "seen of the twelve including me" and last of all of me, but just simply deals with the twelve as a separate unit. In such a discourse as quoted, I can see no reason to suppose anyone other than Matthias to be thought of as one of the twelve, and Paul as another person called for a special ministry and ordained not only of God, but together with Barnabas and set apart by the disciples when the Holy Ghost so ordered. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13:1-4). Paul never failed to acknowledge and praise God for the office as apostle to the Gentiles that the Holy Ghost appointed him to through the instrumentality of the disciples at Antioch. He mentions this in 2 Timothy which is generally thought of as his last written Epistle. "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Timothy 1:11).

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NOTES and QUOTES

(continue from page ten)

tarry long at the wine; they that go to seek mixed wine" (Proverbs 23:29, 30). All these conditions go along with intoxicating beverages. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:31, 32).

i have no apology for writing some of the same Scriptures that I used a few weeks ago when writing against the liquor situation. Since our writing on the subject sometime back, the men whom we elected to make our laws, being in session at Raleigh, are talking strongly of changing our liquor laws. I heard that some want to make it legal to have as much as five gallons at a time, and another wants to make our state a manufacturing liquor concern. The very thought of disgracing our state with distilleries is shameful. We hear some cry, "Our people are going to have liquor anyway." That is right; some people are drinking to drunkenness. Some of our people are going to hell too, but God knows that I don't want to help them on to a demon's hell.

It has been reported lately that at one of our seashore resorts motorists had to stop their cars and drag young people off the highway so that they could pass. It is alarming to hear of our youth being so low that they will drink and lie on the highway as drunken vagabonds and have to be pulled off by decent people who are traveling legally. But is it not heartbreaking to know that our lawmakers want to make it more convenient to secure more liquor to send them on to hell? I have said for a long time that the only way to curb drunken driving is at the polls. For many years I have voted against every candidate who drank or favored the liquor industry. I plan to keep it up when I mark my ticket. Of course, I do not know all the liquor-drinking politicians in our state; but, old fellow, I have got you marked now, and it is a lasting mark.

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He who is down in life will never get up as long as he looks down. So many people need to change their way of looking—look up, up, up.—Walter E. Isenhour.

———

Much physical illness is caused by spiritual illness. If many people would seek God for the healing of the soul and spirit they could be made well in body. —Walter E. Isenhour.

———

If you would be useful you must stand against something and stand for something. Stand against all the devil stands for, and stand for all the devil stands against.—Walter E. Isenhour.

———

If Satan is back of you pushing you along, turn around and face him and say, "Satan, this is enough. The Lord rebuke thee."—Walter E. Isenhour.

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MISSIONS

(continued from page five)

and approximately $5,000 is owing against the assets.

From the condition as reported in February 1963, and from our recent visit to Nogales, Arizona, I am convinced that the work has been carried on in a Christian and businesslike way. The financial records are in good shape, and a creditable method of bookkeeping and records is employed. After going over the records, I am more pleased and have reasons to be proud of the work there.

WHO OWNS THE ARIZONA-MEXICO MISSIONS PROPERTY?

The property is under the corporate laws of the State of Arizona and is subject to the board of directors of that corporation; however, since five of the seven members of the board of directors are employees of the missions department of the State Convention, and since it is evident that Arizona-Mexico Missions cannot continue to take advantage of its missionary opportunities without the continued support of the convention, the assets and liabilities have been placed positively under the care and supervision of the North Carolina State Convention, through its missions board. The missions board has become the directing agency for this work. It was understood that as long as the Rev. John B. Elliston remained president of the corporation and director that it would be a cooperating agency, but his leaving has placed a different light on the work.

At the annual meeting of the Board of Directors of Arizona-Mexico Missions in July, 1965, necessary legal and moral plans will be negotiated to further strengthen this relationship and put this missions work on permanent solidity, with this property being put in trust with the State Convention of Original Free Will Baptists.

FUTURE SUPPORT

Those who have supported in the past and who continue to support the Mexican work have no need to feel that the investment will not be protected or is not worthy. A golden opportunity is waiting those who desire to join in support of a worthy cause. As it appears now, Original Free Will Baptists should in a few years establish themselves well in Mexico.

We need your continued prayers and support to reach the unreached in Mexico. At present we need a substantial building program. In Mexico people will go to church if they had a building to worship in. We need an educational program designed to train leaders and ministers in the work of the church and in how to make a livelihood for themselves. We covet your prayers as we endeavor to serve in this needy field.

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THE CHURCH WORLDWIDE

(continued from page four)

to celebrate its 150th anniversary in 1966 by increasing Scripture distribution from 40 million to 75 million.

Dr. S. P. Raju, who conducted the distribution study, warned that "Scripture circulation is not an end in itself." He added that the greatest need "is to bring God and Bible from the churches on Sundays into the world's business places on weekdays."

Notes Problems Facing Sunday School Teachers at Convention

MINNEAPOLIS, Minn. (EP) — How to communicate something that is eternal, "other worldly" and spiritual in a fast-changing world is becoming increasingly difficult for Sunday school teachers, the editor of the **Sunday School Times** said here.

The Rev. James Reapsome of Philadelphia told the Minnesota Sunday School Convention that much of the teaching will "fail to be on target" unless teachers understand the characteristics of the secular age.

Today, he said, is an age of anti-supernaturalism in which man rejects a religious view of life, an age of popular piety, an age of theological erosion and uncertainty in theological matters, and an age of affluence, relativism in ethics, and mass public education.

Sunday school teachers, he said, are "tempted to soft-pedal what seems like outmoded truth." But they should "know, expound and teach the Scriptures" and "take the offensive with dynamic, intelligent, relevant teaching that is based on firm convictions and disciplined preparation."

Mr. Reapsome also stressed the importance of a teacher's own spiritual outlook. "Personal spiritual vitality is contagious," he declared.

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If some of our theological ministers were better known as "kneeological" preachers they could feed their flocks better. What? Yes, praying their messages down from heaven rather than pumping them up from theological wells. It won't hurt to try, and might bring good results.—Walter E. Isenhour.

NOTE PRICE CHANGES

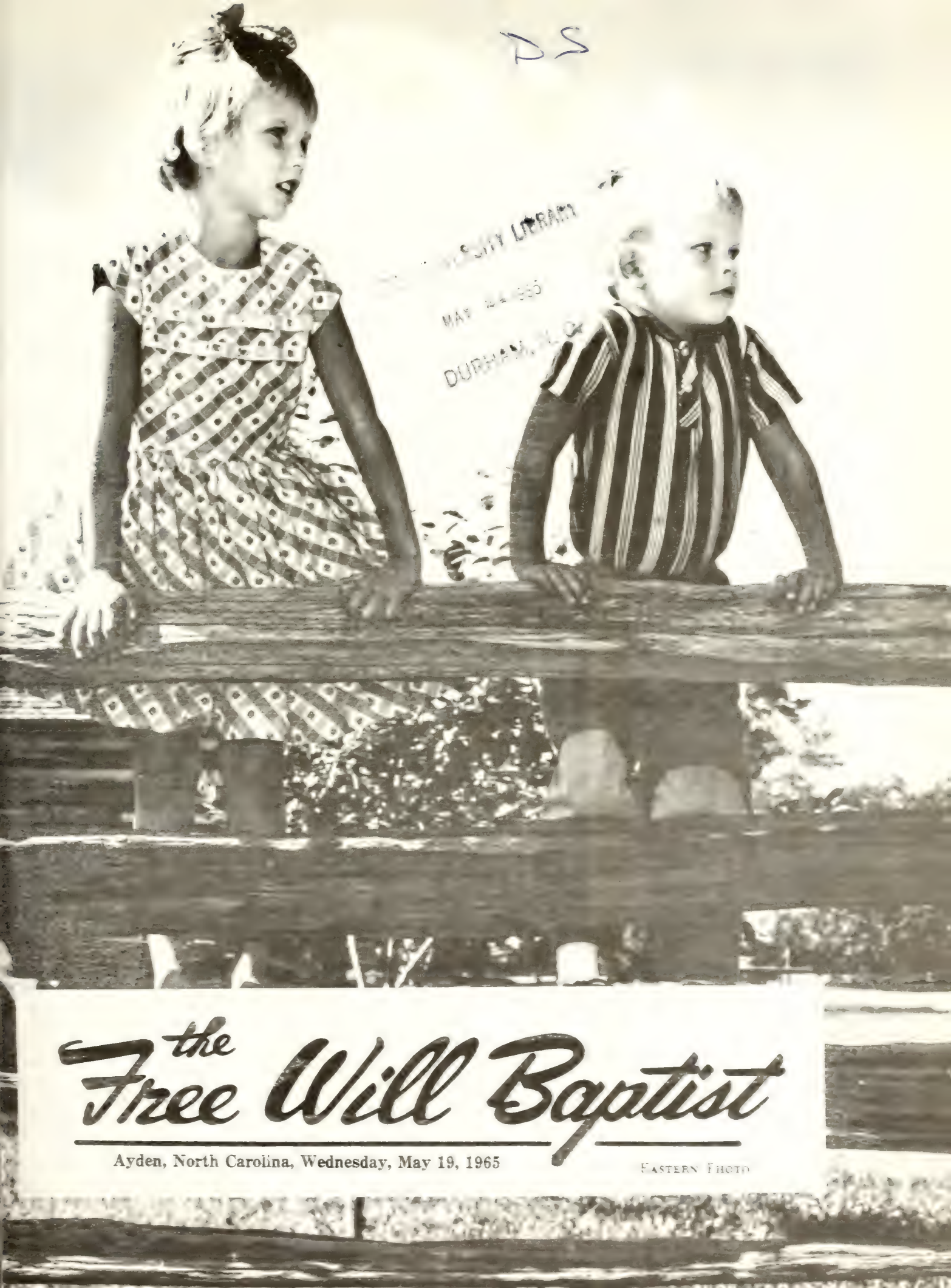
The following changes have been made in the price of Sunday school pins and bars:

Gold plate—pin, from 80c to 85c; wreath, from 80c to 85c; bars, from 45c to 50c.

Gold filled (or Karatclad)—pin, from $1 to $1.25; wreath, from $1 to $1.25; bars, from 65c to 75c.

LEAGUE PINS AVAILABLE

Free Will Baptist League pins are now available at the Free Will Baptist Press. The pin type for girls and women and the screw-back type for boys and men may be purchased for $1 each. Leaguers get your orders in early. Send them to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.



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EASTERN PHOTO

Ten Years Ago in the 'Baptist'

Sunday, May 1, 1955, was a red letter day for the Beaver Dam Free Will Baptist Church Sunday School at Candler, North Carolina. The attendance in Sunday school that Sunday broke all previous records with 148. The church has begun the construction of two new Sunday school classrooms to take care of the growing attendance.

* * *

The Twenty-Eighth Annual Session of the North Carolina Free Will Baptist Woman's Auxiliary Convention will convene with the Cramerton Free Will Baptist Church, Wednesday and Thursday, May 18, 19, 1955. The theme is "Declare His Glory."

* * * *

A Good Work in Fayetteville

As reported on the missions page of this issue, the First Free Will Baptist Mission of Fayetteville has been organized into a church. The pastor of the church is our good friend, Brother Taylor Hill, who has done a wonderful work there.

The first service was held on February 11, 1964. Through May 2, 1965, remarkable progress was made. Brother Hill reports as follows:

"Souls saved, 6; renewing vows, 18; total baptized members, 24; total Sunday school members on roll, 63; present Sunday school attendance, 56; present worship service attendance, 50."

Financially, the work has been blessed. During the period a total of $4,250.20 was received, with 84 percent of the support coming from the mission itself. On May 2 there was a balance in the treasury of $1,082.47.

We rejoice that the cause of Christ and the cause of Free Will Baptists are being blessed. May we endeavor to do even greater things for the glory of God.

THE FREE WILL BAPTIST

Volume 80 Number 20

May 19, 1965

C. H. Overman, *Editor*

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Editorial—

CORRECTION OF DATES FOR CONVENTION

On the editorial page of the April 28 issue of "The Free Will Baptist," we gave the dates of the 1965 session of the International Convention of Original Free Will Baptists, meeting at East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, to be July 5, 6, 1965. The correct dates are July 6, 7. Thus, the meeting of the ladies' auxiliaries will be on Tuesday night instead of Monday night.

Since the union meetings will be in session on May 29, and since many of our readers are not aware of the manner in which they can represent at this convention, we would like to quote from the Constitution and Bylaws of the convention concerning representation:

"The delegates shall be elected as follows: one delegate from each local church composed of one hundred members, or fraction thereof; five delegates from each local association, conference, or convention composed of fifteen churches, or a fraction thereof; and one additional delegate for each additional four churches or fraction thereof.

"All ordained ministers belonging to this convention are delegates."

Article IV of the Constitution is concerned with fees:

"Fees are $10 for an association, conference or convention with five (5) churches. Associations, conferences or conventions with more than five churches, fees are $20, and for churches $3 per delegate.

"All churches and associations, conferences or conventions represented in this body shall pay entrance fees annually. The amount of this fee shall be determined by the body while in session and may be changed by a two-thirds vote in any session."

At the 1964 session, which met at Marianna, Florida, it was decided that the present Constitution be studied by the administrative committee and that a report be given at the 1965 session. Thus it is likely that a good many changes and revisions will be made in the present Constitution and Bylaws.

It is hoped that each union meeting, conference, association, and church will be properly represented at this 1965 session. There is reason to believe that some churches and union meetings will be represented from other states.

THE N. C. DISTILLERY BILL

Several weeks ago, we commented on the movement within North Carolina for the establishment of a liquor distillery in this state. At the present the bill is in the General Assembly. Much opposition has been voiced against the bill. The Christian Action League has firmly joined in the fight to see that the bill is defeated. Even Governor Dan K. Moore stated earlier in the year that he "would not recommend any change in the state's liquor laws to permit sale of whiskey by the drink and operation of a distillery."

It seems, however, that the bill is receiving more preeminence than expected. The editor of the "Biblical Recorder," in an editorial in the May 15 issue states:

"If legislation was decided on the basis of sentiment expressed at public hearings, the legal distillery bill in the General Assembly would be so dead it could never be revived. Never have we seen a hearing as one sided as the one held recently in Raleigh."

It is reported that only three distillery supporters spoke, while the opposition spoke in convincing manners. The sponsor of the bill is Senator Ruffin Bailey of Raleigh.

The "Biblical Recorder" editorial concluded: "After the weak case presented by those wanting a legal distillery in this state and after listening to opponents' arguments, it is inconceivable that this bill will be approved, but stranger things have happened in the General Assembly. It will pay concerned people to keep in touch with their representatives in Raleigh until this proposal is killed in such a convincing manner that it will not be introduced again soon."

FAITH, THE BASIS OF CHRISTIANITY

by KENNETH GRUBBS

IN order to get a clear picture of the Christian religion, we must consider the first announcement ever made in the New Testament concerning the founding of this religion. The announcement was made by Jesus Christ himself. He had asked the disciples the question, "Whom say ye that I am?" and Simon Peter, answering for the disciples, said, "We believe and are sure that thou art the Christ, the Son of the living God." In response to this answer Jesus declared, "Upon this rock will I build my church."

Peter's answer to Christ's question is a positive statement of faith. There was doubt, confusion, and disbelief as to Jesus' being the promised Saviour. Some had said that He was John the Baptist; some, Elias; and some, Jeremias or one of the prophets. Let us also note the fact that many of the disciples had deserted Christ: "They went back and walked no more with Him." We must conclude, then, that it was not upon Peter or the other disciples, not upon a saying, but upon the faith that it took to give the positive answer that the Christian religion was to be built.

There are some eight hundred and forty million followers of Christianity today, in about three hundred denominations and the only way that they can be Christians is to believe that Jesus Christ is their Saviour. Otherwise, they are imposters. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Faith, then, is not just a creed; it is a positive state of belief, or a definite conviction concerning something—in this case, Jesus Christ.

Faith is believing. You can believe the truth and be saved, or you can believe a lie and be lost. "For by grace are ye saved through faith and that not of yourselves: it is the gift of God" (Ephesians 2:8). God not only gave His only begotten Son, but also gave us the faith to accept Him as our personal Saviour. He saves all who come to God by Him.

This faith comes to us by hearing the Word of God. The Word is truth. The Bible teaches us that ". . . faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11: 1). This great truth, reduced to its simplest terms, means to us a state of mind wherein we can (with the mind's eye) see and feel ourselves to be in possession of the things we desire that God has revealed to be holy and just.

Of the fact that Christ placed major importance on faith, there is no question. There are many passages of Scripture in the New Testament in which Jesus urges His followers to have faith. He rebukes them for their lack of faith and highly commends those who have it. In Luke 18:8 He asks the pathetic question, ". . . when the Son of man cometh, shall he find faith on the earth?" I wonder if Christ was not looking down the corridor of time to this present age when He asked that question.

In this modern age we have the largest church membership ever, and much activity and sincerity; but we see very little manifestation of the power of faith. We believe Jesus for salvation in the future; we believe Him for forgiveness of the sins of the past; but do we believe Him for daily victory over the enemy that assails us and causes us to fail to do the things we should?

Dear reader, you can have complete victory; for Jesus says in Matthew 21: 21, 22: ". . . Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive."

Contend then for that "faith once delivered unto the saints"; for without it, it is impossible to please God.

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Prayers That Never Die

One breathed a prayer that reached God's throne
And helped a troubled heart,
But claimed no honor of his own;
Though 'twas a blessed part
He had in such a work as this
Which God could never do
To bring sweet peace and holy bliss,
Had he not prayed clear through.

One breathed a prayer that saved a life
From darkness and despair,
That helped him look beyond the strife
For grace his cross to bear;
And thus along the pathway up
He, too, reached forth a hand
To share another's bitter cup
And for the right to stand.

One breathed a prayer that saved a soul
For heaven's crowning day,
When he should reach the final goal
Where saints forever stay;
And where there's rest and sweetest peace
Not found on earth below,
And where God's glories never cease
As ages come and go.

They breathed the prayers that never died
With fleeting things of time,
But reached beyond this earthly tide
To live fore'er sublime;
Because they helped to reach a throng
And win them to the Lord,
Who'll honor Him in praise and song
When heaven's their reward.

—Rev. Walter E. Isenhour.

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We are all involved in mankind and simply cannot take the kind of Olympian view of our country, our culture, our tradition, that habitually refers to "they" and never to "we."—John Cogley.

✠

I have never seen anyone gain ground by blaming somebody else for his failures.—Walter E. Isenhour.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE WILL OF GOD

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17).

I have been asked, from time to time, to give through this column groups of poems on various subjects. This I am happy to do. I am very glad to know that so many of you enjoy the messages to be learned from the great poems written by men and women of God. This week our subject is "The Will of God," and each poem has a special message on this subject. May they lead us to **seek** His will and strive to **do** it. If that can be the result of this effort it will be well worth the time.

The Will of God

I seek for thee, sweet will of God!
  And all thy ways adore;
And every day I live I seem
  To love thee more and more.

Thou wert the end, the blessed rule
  Of our Saviour's toils and tears;
Thou wert the passion of his heart
  Those three and thirty years.

And he hath breathed into my soul
  A special love of thee,
A love to lose my will in his,
  And by that loss be free.

I love to kiss each print where thou
  Hast set thine unseen feet;
I cannot fear thee, blessed will!
  Thine empire is so sweet.

When obstacles and trials seem
  Like prison walls to be,
I do the little I can do,
  And leave the rest to thee.

I know not what it is to doubt;
  My heart is ever gay;
I run no risk, for come what will
  Thou always hast thy way.

I have no cares, O blessed will!
  For all my cares are thine;
I live in triumph, Lord, for thou
  Hast made thy triumphs mine.

And when it seems no chance or change
  From grief can set me free,
Hope finds its strength in helplessness,
  And gayly waits on thee.

Man's weakness waiting upon God
  Its end can never miss,
For man on earth no work can do
  More angel-like than this.

Ride on, ride on triumphantly,
  Thou glorious Will! ride on;
Faith's pilgrim sons behind thee take
  The road that thou hast gone.

He always wins who sides with God,
  To him no chance is lost;
God's will is sweetest to him when
  It triumphs at his cost.

Ill that he blesses is our good,
  And unblest good is ill;
And all is right that seems most wrong
  If it is his sweet will."

—Selected.

The Will Divine

Thy will, O God, is joy to me,
  A gladsome thing;
For in it naught but love I see,
  Whate'er it bring.

No bed of pain, no rack of woe—
  Thy will is good;
A glory wheresoe'er I go,
  My daily food.

Within the circle of thy will
  All things abide;
So I, exulting, find no ill
  Where thou dost guide.

In that resplendent will of thine
  I calmly rest;
Triumphantly I make it mine,
  And count it best.

To doubt and gloom and care and fear
  I yield no jot;
Thy choice I choose, with soul sincere,
  Thrice happy lot!

In all the small events that fall
  From day to day
I mark thy hand, I hear thy call,
  And swift obey.

I walk by faith, not sense or sight;
  Calm faith in thee;
My peace endures, my way is bright,
  My heart is free.

Unfaltering trust, complete content,
  The days ensphere,
Each meal becomes a sacrament,
  And heaven is here.

—James Mudge.

Thou Sweet, Beloved Will of God

Thou sweet, beloved will of God,
  My anchor ground, my fortress hill,
My spirit's solent, fair abode,
  In thee I hide me and am still.

O will, that willest good alone,
  Lead thou the way, thou guidest best;
A little child, I follow on,
  And, trusting, lean upon thy breast.

Thy beautiful sweet will, my God,
  Holds fast in its sublime embrace
My captive will, a gladsome bird,
  Prisoned in such a realm of grace.

Within this place of certain good
  Love evermore expands her wings,
Or, nestling in thy perfect choice,
  Abides content with what it brings.

Oh lightest burden, sweetest yoke!
  It lifts, it bears my happy soul,
It giveth wings to this poor heart;
  My freedom is thy grand control.

Upon God's will I lay me down,
  As child upon its mother's breast;
No silken couch, nor softest bed,
  Could ever give me such deep rest.

Thy wonderful grand will, my God,
  With triumph now I make it mine;
And faith shall cry a joyous Yes!
  To every dear command of thine.

—Anon.

As Thou Wilt

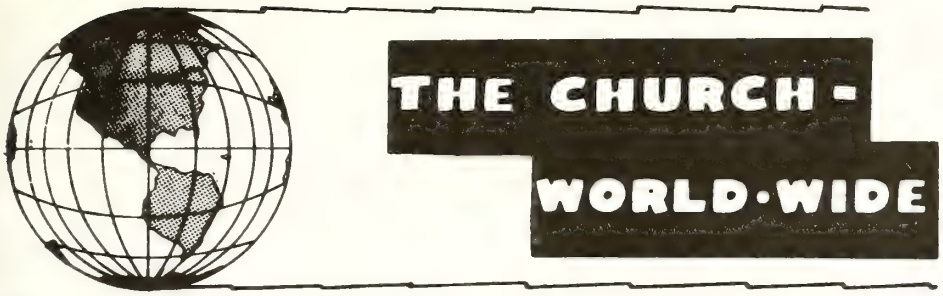
My Jesus, as thou wilt:
  O may thy will be mine;
Into thy hand of love
  I would my all resign.
Through sorrow and through joy
  Conduct me as thine own,
And help me still to say,
  "My Lord, thy will be done."

My Jesus, as thou wilt:
  If needy here, and poor,
Give me thy people's bread,
  Their portion rich and sure.
The manna of thy word
  Let my soul feed upon;
And if all else should fail—
  My Lord, thy will be done.

My Jesus, as thou wilt:
  If among the thorns I go,
Still sometimes here and there
  Let a few roses blow.
But thou on earth along
  The thorny path hast gone;
Then lead me after thee.
  My Lord, thy will be done!

My Jesus, as thou wilt:
  Though seen through many a tear,
Let not my star of hope
  Grow dim or disappear.
Since thou on earth hast wept
  And sorrowed oft alone,
If I must weep with thee,
  My Lord, thy will be done.

(continued on page fifteen)



Alabama Tour Described As 'Very Gratifying'

ATLANTA, Ga.—Following a four-day tour of Alabama in which he spoke five times, Billy Graham stopped by his Team office here and termed the meetings "very gratifying." The evangelist had canceled a number of private appearances in Great Britain in order to accept what he termed "urgent invitations" from a number of places in Alabama.

From April 24-27 he appeared at Dothan for two meetings, the University of Alabama, Auburn University, and Tuskegee Institute. All of the meetings were integrated and despite heavy rains which caused two of them to be abbreviated, large crowds attended. The five meetings drew over 50,000 people.

True to a statement made before he went to Alabama, Dr. Graham did not discuss Alabama's racial strife in the public meetings. He did meet privately with community leaders, however, where he discussed some of the South's social problems.

Yankee Star Tells About Pro Baseball

MINNEAPOLIS, Minn.—Bobby Richardson, star second baseman for the New York Yankees, says that professional baseball can be "lonely and disheartening" in an article in the June issue of **Decision.**

Richardson, long known for his Christian witness, tells some of his experiences that "keep the flame aglow in a young, struggling Christian baseball player."

He tells of a former coach who wrote him at a time of discouragement and said, "Don't let baseball or anything else stand between you and God." And the minor leaguer who didn't allow anything to interfere with his devotions during road trips and taught Richardson "that it was possible to be a pro athlete and an uncompromising Christian at the same time."

He recalls with philosophical candor his errors in the 1964 World Series which, he says, may have cost the Yankees the pennant. He writes: "The Lord doesn't need my successes to glorify his name. He can do it, perhaps even better, when I fail, as I come to know him better—his love, his comfort, his strength."

The article is a chapter in Richardson's new book, **The Bobby Richardson Story,** being published this spring by Fleming H. Revell Company.

Communist Youths Jeer Easter Sunday Worshipers

MOSCOW (EP)—Russian Orthodox Easter rites here on April 25 were marred when hundreds of Communist youths jeered and whistled as worshipers thronged to the Yelokhovsky Cathedral.

Some of the young people—members of the Komsomol Youth organization—crowded around the church to mock churchgoers. Some played guitars when priests and choir boys ringed the church at midnight in the symbolic search for the Risen Christ.

"God is a fraud! Go back to the Dark Ages!" one teen-ager shouted. Chanted another: "We are atheists and proud of it."

Apparently anticipating disturbances more than 100 policemen had been stationed around the cathedral long before the Easter service began. However, they were unable to prevent the crowd of hecklers from surging against the railings. Two youths vaulted over the railings but were quickly ejected by police.

The crowd of hecklers thinned out and finally disappeared shortly after Easter services began.

Volunteer militiamen were stationed outside at least one of the 40 other churches in the capital—the only one remaining of the 600 that existed before the 1917 Revolution. "We are here to protect the believers against hooligans," a militiaman remarked.

It was estimated that approximately 100,000 Moscow faithful turned out for Easter rites. Most of those who managed to squeeze inside the richly gilded Yelokhovsky Cathedral were elderly women.

Elsewhere within the Soviet orbit, Orthodox Easter services were conducted in relative quiet.

In Sofia, capital of Bulgaria, militia and civilian detachments were posted outside the Alexander Nevsky Cathedral where young rowdies had disturbed rites in recent years.

However, apart from a group of youngsters who whistled and booed at worshipers, there were no incidents. Only those holding passes were permitted to approach and enter the cathedral. The congregation included six U. S. embassy staff members and a large group of foreign diplomats.

Swiss Reports Cuban Missionaries Well

JACKSON, Tenn. (EP)—Swiss Ambassador Emil Stadlehoffer in Havana reported Southern Baptist missionaries Herbert Caudill and David Fite "in good health and excellent morale"

Cuban authorities arrested the two missionaries and 51 Baptist pastors and laymen April 8.

Stadlehoffer's report followed a personal visit to the Havana prison where the missionaries are held in separate cells. The Swiss embassy handles U. S. affairs in Cuba.

Wayne Dehoney of Jackson, president of the Southern Baptist Convention, released the information which he received from the White House in Washington.

Stadlehoffer said the prisoners responded spontaneously that they were being adequately cared for, that sleeping conditions were good, food sufficient, and they had no need for medicine.

Mrs. Caudill and Mrs. Fite also visited the men.

Stadlehoffer said he would continue to stay in touch with the missionaries and with the Cuban government.

Dehoney expressed gratitude to Southern Baptists for the widespread response to the "call to prayer" issued for April 25 by himself and Arthur B. Rutledge of Atlanta, executive secretary of the Home Mission Board, which employs Caudill and Fite.

The "call to prayer" had asked united petitions for the missionaries, the families concerned, the Baptists of Cuba, and for the Cuban authorities.

Dehoney said, "We must continue to pray, not only for the missionaries but for Cuban Baptists in this hour of trial."

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Powhatan Church Host to Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference will meet with the Powhatan Free Will Baptist Church near Clayton, North Carolina, on Saturday, May 29, with the moderator, the Rev. J. Garland Teasley, presiding. The song director will be the Rev. Kemery Ard with Miss Gayle Hill as pianist and Miss Ann Gilbert as organist. The program is as follows:

10:00—Hymn, Directed by Mr. Ard
—Devotions, the Rev. Henry Armstrong
—Welcome, the Rev. Kemery Ard
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Reports of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service
Hymn, Directed by Mr. Ard
Offering
Sermon, the Rev. E. C. Morris
12:00—Report of Treasurer
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

Woodington Church to Begin Sunday School

The Woodington Free Will Baptist Church in the Woodington Community near Kinston, North Carolina, will organize a Sunday school on Sunday, June 6. This organization is the results of a recent revival at the church by the Rev. Clifton Rice of Kinston. During the meeting, Mr. Rice urged the members of the church to organize a Sunday school.

The Rev. Robert Earl O'Quinn is pastor of the church which has services each second and fourth Sundays, morning and evening. The pastor and the church request your prayer support in this new undertaking.

Sound Side Church In Need of Pastor

The Rev. P. C. Wiggs, pastor of the Sound Side Original Free Will Baptist Church of Columbia, North Carolina, has resigned as pastor of the church to become effective August 31, 1965. The church has half-time services, but there is another Free Will Baptist church nearby that is interested in a pastor the other two Sundays. Mr. Joe W. Brickhouse states that he is sure things could be worked out between the two churches. They would like to have a minister to move into the community and serve both churches full time. Any minister interested may contact Mr. Brickhouse at Route 2, Columbia, North Carolina, or by telephone.

Lenoir County Singspiration Canceled

The Lenoir County singspiration scheduled to be held on the fifth Sunday night in May at Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, will not be held due to baccalaureate sermons at both North Lenoir and South Lenoir High Schools are scheduled for that night. All area churches who have been participating in this singspiration are invited to Smith's New Home church for the sing the fifth Sunday night in August.

Pastor of Faith Church Resigns

The Rev. John A. Owens, Route 1, Box 608-C, Morehead City, North Carolina, has announced his resignation as pastor of Faith Free Will Baptist Church, Morehead City, to become effective September 1, 1965. At the present Mr. Owens has made no plans for the coming year.

Ministers of Western Conference to Meet

The ministers of the Western Conference will meet with Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, on May 25, at 7:30 p.m.

James V. Joyner, secretary of the ministers' conference, states that a portion of the program will consist of a panel discussion on the problems that perplex the present-day minister. He urges all the ministers of the conference to be present and bring their problems with them.

White Hill Church Announces Revival

The Rev. Earl Glenn of New Bern, North Carolina, will be the guest evangelist for revival services at White Hill Free Will Baptist Church, Route 1, Aurora, North Carolina, the week of May 30—June 5. The pastor, the Rev. Clinton Lupton, will assist in the services which will begin each evening at 8:00.

The pastor and the church extend to everyone a cordial invitation to attend these services.

Piedmont Quarterly Meeting To Be Held at Grace Church

The quarterly meeting of the churches of the Piedmont Conference of Original Free Will Baptists of North Carolina will be held on Saturday, May 29, 1965, at Grace Free Will Baptist Mission on Highway U. S. 1 South in East Rockingham, North Carolina. The Rev. L. L. Sweatt is the host pastor. Everyone of Original Free Will Baptist faith is invited and is welcome to this meeting.

Church in Need Of Pastor

The Mount Pleasant Free Will Baptist Church of Route 2, Newport, North Carolina, is in need of a pastor for the coming year. Mount Pleasant is a small country church and cannot provide a parsonage for its pastor. Any minister interested in such a church please contact Mrs. Richard Whaley, Route 2, Newport, North Carolina.

As long as anyone makes others feel miserable he will be miserable himself.
—Walter E. Isenhour.

Coming Events

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

Missions

REPORT OF FREE WILL BAPTIST WORK

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from previous issue.)

Last week our article had to do with the relationship of Arizona-Mexico Missions, Inc., to the North Carolina State Convention. If you have not carefully read last weeks article, please do so. Then you can support the whole mission program with confidence and know that we are endeavoring to spend your mission dollars wisely.

I could tell you many more interesting things about the Mexico mission work and about my trip to Mexico, Texas and Arizona; however, time and space will not permit us to go into detail. I wish it were possible for all Free Will Baptists to make such a trip and see the needs and the opportunities as I saw them. I believe then we would not have any difficulty getting sufficient support for our work in Mexico. May I urge each Free Will Baptist to consider seriously our requests for sufficient funds to advance the work already begun.

Timmons Concludes Itinerary

Not for money nor a vacation will a minister leave his family for fifty-three days on an itinerary among strangers, but love for lost souls and an abiding conviction that they need to be reached will compel such activities. The Rev. J. E. Timmons and Mrs. German Rodriguez concluded an itinerary in North Carolina with a service Sunday night, May 9, at the First Free Will Baptist Church of Tarboro. In 46 days in the State, 45 mission services were held in different churches seven auxiliary conventions were attended; one youth convention was attended one Sunday school fellowship supper was attended; one church business conference was attended; one dinner meeting and information conference was held with Mount Olive College students and faculty members; and one mission board meeting was attended. Truly this was a busy itinerary. Many of our people know more about the Mexican mission work, and therefore, will be praying and giving more intelligently to the work. We express our sincere thanks for the interest our people are showing in the mission cause.

Receipts Are Far Above Last Year's

During the month of April, receipts were nearly $5,000 for missions. We have exceeded last year's goal by $3,000, with four more months yet to go in this church year. There is less than $20,000 to raise before we reach the budget of $50,000. We should be able to do so. Surely we can if each of us will make a special effort to do so. May we suggest that you keep missions before the people. Giving to missions is reaching souls for Christ. We need your help in order to come to the end of the year with complete victory.

Three New N. C. Churches Organized

Fayetteville: On Tuesday night, May 4, the Executive Board of the Cape Fear Conference organized the Fayetteville mission into a church. Pictured are the Rev. Taylor Hill, pastor of the church,

as he receives the Bible which is presented by the Rev. J. W. Everton, member of the conference mission board. Also pictured is the Rev. R. H. Jackson, a member of the state mission board.

This work has been sponsored by the First Free Will Baptist Church of Goldsboro. It is a member of the Cape Fear Conference.

Thomasville: On Saturday night, May 8, the Executive Board of the Piedmont Conference accepted the Thomasville mission into the conference as a fully organized church and ordained its pastor to the ministry. The Rev. R. H. Jackson, chairman of the state mission board, was present for this occasion.

Clinton: On Friday night, May 7, the Executive Board of the Eastern Conference organized the Hillsbury mission into a church. The Rev. Stewart Humphrey is the pastor. It was the director's privi-

HILLSBURY CHURCH

lege to be in revival with these people the week before Easter. The revival attendance averaged 41. Many of those in attendance came for rededication. One man united with the church by transfer. At the close of the meeting, the young man who had been directing the choir also transferred his membership.

Virginia Beach, Virginia

The Rev. Bobby G. Bazen, pastor of the Virginia Beach mission states:

"The work here is making good progress. Our attendance in Sunday school is averaging about 85, and our morning worship is about the same. An average of more than half this number attend the other services. On Easter Sunday, we had 100 for morning worship. Several new families have come into the work recently. Our offerings are averaging about $200 per week.

"We have purchased a nice, three-bedroom parsonage at 190 Hill Prince Road, and we have located some property that we can buy if we can raise the down payment. We are presently meeting in one of the local school buildings which

(continued on page fifteen)

our Church Auxiliaries

Pikeville, N. C.—The Woman's Auxiliary of Pleasant Hill Free Will Baptist Church met for its April meeting in the home of Mrs. Betty Ruth Bunn. The president presided over the meeting. Mrs. Louvene Berry gave the devotional and the group prayed together the Lord's Prayer. The program for the evening was read and discussed by the members.

During the business session the roll was called with twelve members present. The minutes of the last meeting and the treasurer's report were read and approved. Mrs. Marie Robbins and Mrs. Marjorie Snipes reported on the Western District Auxiliary Convention at Marsh Swamp church on April 7. The auxiliary voted to send $20 to the mission board and $10 to the Children's Home to apply on the spring project of purchasing living room furniture for the Home. Plans were made for a supper to be held May 22 with Mrs. Ila Berry, Mrs. Carolyn Mayo, and Mrs. Louvene Berry appointed as a committee to make arrangements for the supper. The auxiliary is planning to have a cookbook made with the auxiliary members donating the recipes. Mrs. Carolyn Mayo dismissed the group with prayer.

The hostess served delicious refreshments which were enjoyed by everyone.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met on Monday night, April 19, in the home of Mrs. Annie Ruth Parrish, with nine members and three visitors present. The Scripture lesson was taken from John 12:23-26, and prayer was offered by Mrs. Rachel Taylor. The program chairman, Mrs. Parrish, gave the program which was very inspiring and interesting. The meeting closed with the group's singing "O Zion, Haste" and the benediction by the pastor, the Rev. Robert Fader.

Raleigh, N. C.—The Woman's Auxiliary of the Palmer Memorial Free Will Baptist Mission met on April 15 in the home of Mrs. Lawrence Garris with the Rev. and Mrs. Clyde Cox as special guests. The meeting opened with the group's singing "Near the Cross." The devotional was conducted by Mrs. Cox; and Mr. Cox sang a solo, "Jesus, the Very Thought of Thee." The Scripture was read by Mrs. Cox, taken from John 12: 23-26. This was followed with prayer by Mrs. Ed Taylor.

During the program the group rearranged words taken from the resurrection story which were in scrambled form. Mrs. Cox gave the introduction to the program, and Mr. Cox commented on the topic, "The Christian Life Superior." Mrs. Cox then spoke on the topic, "Qualities of Christian Living." She used Galatians 5:22, 23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: . . ." in her discussion which was taken from the topic. This was followed with Mr. Cox's reading the poem, "Because He Lives." Mrs. Cox closed the program with prayer.

After a short business session Mr. Cox dismissed the meeting with prayer.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its April meeting in the home of Mrs. Fessie Bailey with eleven members present. Mrs. Annie Cratt read the Scripture taken from John 12:23-26, followed with a moment of silent prayer, closing with the praying of the Lord's Prayer in unison. Mrs. Selma Cowan reported a balance in the treasury of $17.68. The lesson, "The Life He Died for Them to Win," was presented by Mrs. Annie Cratt and Mrs. Peggy Bailey. Mrs. Selma Cowan dismissed the meeting with prayer.

During the social hour the auxiliary surprised Mrs. Mertie Colrain with a baby shower. The hostess served delicious refreshments.

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Bad temper bites at both ends. It makes oneself nearly as miserable as it does other people.—The Free Methodist.

DECEIVED— BY 'PETTING'

Watch out! You may be toying with high explosives on your dates!

by JIM SMITH

A LOT OF TEEN-AGERS, when comes to petting, are playing with dynamite. Call it what you will—making out, heavy necking, scrunching, or getting on with it—it is still a number-one deceiver, and many a guy and gal have misjudged the length of the physical fuse, only to watch their lives blow up in their faces. The workmen knew the moment they lit the fuse there was going to be an explosion, but a lot of teens are "lighting the fuse" without realizing what might happen. They are being deceived.

First, let's have a little teen biology. Sex is a powerful drive—there are tremendous physical, psychological, and spiritual forces involved in the sex drive. Much of what we do and say in our daily lives is directly or indirectly related to the sex drive. But like any explosive substance, there are trigger mechanisms that bring on the explosion. That's why a petting session can end in tragedy.

The trigger mechanism for a fellow is his mind. What he sees, thinks, and hears is enough for him to be aroused. But a girl is triggered by a caress or petting. If "heavy petting" is involved, and the girl doesn't call the signals . . . it will end in disillusionment (and disaster).

Petting deceives teens into believing that love is strictly physical. Couples heavily involved in petting get so wrapped up in the physical side of their dating that they don't remember the mental, emotional, and spiritual side. This leads to a relationship based solely upon physical reaction rather than a well-balanced love that can stand the test of time.

Petting cheats you of your self-respect and of respect for the other person. Listen girls! If you pet wtih a fellow, all the way home that night he'll ask himself, "Well, if she pets with me, I wonder how many other guys she will pet with?" And no guy is going to consider that kind of a girl for a life partner. He'll also feel ashamed of himself for lack of self-control. You haven't gained popularity—you've lost respect.

(continued on page thirteen)

Christian Education

Gifts At Memorial Banquet $13,450

The biggest banquet in the history of Mount Olive College, Mount Olive, North Carolina, was held Tuesday night, May 11, to pay homage to a great benefactor and to hear one of the world's most eminent spokesmen for the medical profession.

Some 600 people from throughout Eastern North Carolina packed the National Guard Armory to memorialize the late Dr. C. C. Henderson, who in life and death was the number one supporter of Mount Olive College.

Speaker for the occasion was Dr. Edward R. Annis, surgeon of Miami, Florida, who simultaneously served as president of the American Medical Association and the World Medical Association.

Goals Exceeded

The dinner was staged as a memorial tribute to Dr. Henderson for the purpose of raising funds to purchase science equipment for laboratories in the $400,000 Academic Building now under construction on the new 90-acre campus.

An original goal of $7,500 had been announced, but gifts totaled $13,450.

Charles H. Harrell, college business manager, reported that $7,145 had been received from the Free Will Baptist State Convention; Robert S. Williams, treasurer of the Mount Olive College Area Foundation announced that local friends had raised $5,664; and Gary Barefoot reported $641 from the college alumni association.

Among special guests at the banquet was Miss Pearl Henderson of Gaston County, sister to the late Dr. Henderson and his closest living relative. She received a rousing ovation.

John N. Walker, president of the College Area Foundation, presided and Mayor W. H. Franklin gave the welcome and commented on the humanitarian qualities of Dr. Henderson.

Mrs. Bonnie Coates Glass of Smithfield, president of the Henderson Science Club at the college, presented a memorial tribute in which she declared that "Mount Olive College will become a living memorial to Dr. Henderson."

The invocation was by the Rev. Robert Burns, III, pastor of the Mount Olive Presbyterian Church, of which the doctor was a member ;and the Rev. Walter Reynolds of Dunn, president of the Free Will Baptist State Convention, gave the benediction.

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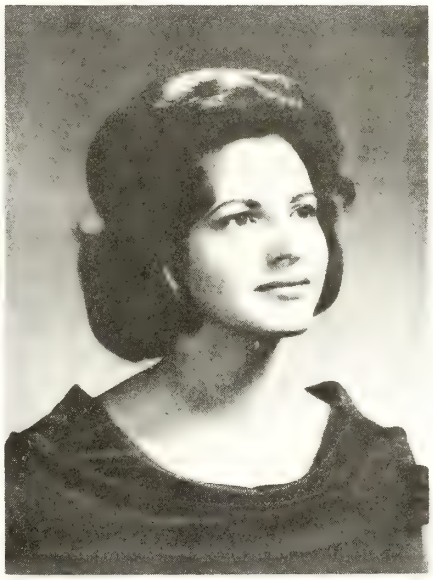
Student Receives Award

Mrs. Bonnie Coates Glass of Smithfield, North Carolina, daughter of the Rev. and Mrs. Albert Coates, and a student at Mount Olive College was awarded the Distinguished Service Key of the Collegiate Academy of the North Carolina



Academy of Science at their annual meeting at the University of North Carolina at Chapel Hill Friday, May 7. This award is given only when the sponsors feel that a student has made an outstanding contribution to the program of the Academy.

The Collegiate Academy is sponsored by the North Carolina Academy of Science for the purpose of promoting interest in scientific research among undergraduate students and providing an opportunity for students and faculty members to share in scientific endeavors.

Mrs. Glass served as president of the Collegiate Academy during the past year, and also as president of the Henderson Science Club of Mount Olive College. Under her leadership the sections for papers increased from one to three sections. There were 33 students who gave papers on individual research. She planned and directed two successful state field trips, one to the nuclear reactor and computer center at North Carolina State University at Raleigh and one to the Duke Marine Laboratory at Beaufort. Club and individual memberships in the Academy were increased by thirty percent.

Faculty members in the North Carolina Academy who served as sponsors to the Collegiate Academy during the past year were Dr. Charlotte Dawley, University of North Carolina at Greensboro; Dr. R. L. Wyatt, Wake Forest College; Dr. John Yarbrough,, Meredith College; and Mrs. Lorelle Martin, Mount Olive College. Mrs. Martin served as sponsor in charge of the annual meeting and advisor to Mrs. Glass.

Awards for the winning papers were presented by Mrs. Martin. Miss Georgiandra Little of Duke University and Mrs. Jacqueline Lavendar of the University of North Carolina at Greensboro gave the winning papers in biological sciences, and John Clement of East Carolina College received the award for the best paper in physical sciences.

Members of the Henderson Science Club from Mount Olive who attended the meeting were: Elizabeth Barwick, Evelyn Herring, Emma Jane Smith, Eleanor Speight, Ellen Van Gilder, Bonnie Coates Glass, and Mrs. Martin.

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COLLEGE AWARDS PROGRAM, MAY 20

The annual awards program at Mount Olive College, Mount Olive, North Carolina, will be held at the closing chapel service of the spring semester on Thursday, May 20, at 10 a.m., in the college auditorium.

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CHURCH TO OBSERVE COLLEGE DAY

Howell Swamp Free Will Baptist Church near Walstonburg, North Carolina, will observe Sunday, May 23, as "Mount Olive College Day," the Rev. Bill Futch, pastor, has announced. President W. Burkette Raper will speak at the morning worship service.

NOTES AND QUOTES

By J. C. Griffin

ALL POWER IS IN CHRIST

Jesus said, ". . . All power is given unto me in heaven and in earth" (Matthew 28:18). May we notice to whom this power was given; not to man, but to Christ only. Then Jesus is the power, for all power is in Him. This power is back of every man who will accept and confess Jesus Christ as his Lord and Saviour. This power is sufficient to cleanse every wicked heart from sin unto righteousness. It can and will make a sober man out of a drunkard. It can and will take away the love and thirst for alcoholic beverages.

We read in the Bible: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). When to come? Come now, not tomorrow or after Christmas, but now. God wants to reason with sinners and forgive them of all their sins. The trouble today is that there are so many lost sinners in the world who will not reason with God. God does not ask any unreasonable thing. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Then in the next verse He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (v. 29).

There is no power on earth, or in heaven, that will give perfect rest except Jesus Christ; for all power is in His hands to give to those who will accept Him and His teachings. The Apostle Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). This power is not always manifested through some great evangelist, but sometimes it is shown through the act of some humble layman who lives close to Christ.

In my early ministry, an older minister once told me this: "Once I was conducting a revival meeting and a young fellow who was sitting in the front of the church got up from his seat and went to the back of the church and spoke to another young man. The young man spoken to turned his head and smiled. The would-be worker then returned to his seat. Then another young man got up and went to the same man in the back of the church, put his hand on his shoulder and spoke a word or two; then the two went to the altar together. After the service I asked the new convert why he did not come with the first man, but came so quickly with the other. The answer was this: 'Preacher, the first man is living the kind of life that I was living. He is a church member but is living in sin and I knew it. The other man is a real Christian, and the power of God got a hold on me and I had to come.'"

Brother, if you want to work with Jesus in the soul-winning business, you have to live with Christ daily. It takes more than just a Sunday religion.

This power manifested through Christ will make an honest man out of a thief. One day a man stopped at our house and wanted to sell us some sweet potatoes. The top of the basket was rounded up with nice size eating potatoes. When we began to look down into the bottom of the basket we found it was full of little potatoes so small they were hardly edible. We found the same thing in a basket of apples a few days later. So we learned not to trust all peddlers who fix up the top of the basket so as to make a sale. The power of Christ in the heart of the peddler will make him put good potatoes and apples all the way to the bottom of the basket. Yes, I say the power of Christ will make honest men out of thieves. It will make a virtuous woman out of an harlot. It will make a good husband out of the man who runs out of his wife. My, we hear a lot of this running out these days! This power will keep a mother home with her children at night rather than being out joy riding with a lustful, ungodly home wrecker.

The power given to Christ is sufficient to make a gentleman out of a rascal. This power will make a man love his wife better than his neighbor's wife. This power will make a man all the things that pertain to God's church and its workings. It will make a man stick his head out when it is raining to do his neighbor a favor. It will also get him to prayer meeting when the weather is not pleasant. There is no telling what the power of God can and will do when we sing from the depth of our heart "Have Thine Own Day, Lord" and really mean it.

OBITUARIES

MR. CLAUDIE SUMNER

Masonic rites were held for Mr. Claudie Sumner by the Beulaville Lodge No. 658 A.F. and A.M., Beulaville, North Carolina, of which he was Past Junior Warden. Brother James I. Reynolds of Clinton, North Carolina, presided.

Mr. Sumner was born June 5, 1919. He was a member of Sandy Plain Free Will Baptist Church and had served as a deacon since 1949.

Whereas, our heavenly Father, in His infinite wisdom and mercy, has seen fit to call him, Easter Sunday, April 18, 1965, from our midst; knowing that God does all things well, and we will understand it all by and by, we wish to submit the following resolutions:

First: We pray God's richest blessings upon each member of his family of which he was so devoted. While we grieve with them over their loss, we commend them to the heavenly Father for comfort and consolation.

Second: Realizing our great loss as deacon and friend, we each strive to live as unselfishly and walk as humbly, day by day, as did Claudie; and may we understand that by this earthly separation we can see a promise of a glorious life to come where there will be no separation.

Third: We send a copy of these resolutions to the Free Will Baptist paper, a copy is given to the family, and a copy is recorded in the minutes of the church.

Written by,
Mrs. Arthur Kennedy
Mrs. Russell Chesmore

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Displayed in the American Institute of American Designers at the World's Fair in Seattle were five small, colorful rugs. Woven into the design of these rugs was the following:

Time is too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love, time is eternity.

—The United Evangelical.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Even though Cain lost his right to society, being banned from it, and Judas Iscariot lost his life willingly, committing suicide, and since they both repented of their deeds, may they not have been saved and therefore go to heaven?—**Eli Jones, Kentucky.**

Answer: No! Neither will ever go to heaven. Cain did not repent with godly sorrow for the act of murdering his brother Abel. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:9, 10). Cain was sorry for the punishment that his sin called upon society to bring upon him. Read the fourth chapter of Genesis and you can see the evil race in its many activities that followed Cain's succession. He was abandoned so that he might not be destroyed by a revenger of blood and that he might repent, but he did not. You will also see how that race developed in its evil practices until the godly line under Seth and his descendants became so contaminated by Cain's descendants returning to and entering into marriage with them that all were destroyed except eight in God's judgment brought upon them in the flood.

"Behold, thou hast driven me out this day from the face of the earth and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me" (Genesis 4:14). This gives the lament of Cain as he was being driven from among the rest of the race and into exile. He lamented the fact that he was to be a wanderer—one not at rest or in comfort—as punishment for the sin against God in not obeying what he knew was God's will in the offering required; and then when he was given a second chance to come by faith as he obeyed, instead of making good, he became a murderer, slaying his own brother who had obeyed God's precepts. That's just what happens to one today that "knoweth to do good and doeth it not." Every self-willed act takes him further from God and deeper into sin.

I, with several other Moody students, dealt many times with a sinner that roamed the streets near the Moody Bible Institute. He made many professions and shed lots of tears, but remained a sinner and died on the steps of Grace Methodist Church under the influence of Alcohol after cursing God, denouncing all the students and teachers who had in kindness given him the Word patiently and given him food and clothing several times over a period of years. Remember that Christ said of the Pharisees, when as a member of their race He wept over Jerusalem in His last appeal to them, "Ye will not come to me."

In Cain's case it was the cry of a selfish soul about to be deprived of all its material possessions and driven forth into the wilderness. Cain was afraid that some of Abel's kinsmen might find him and kill him to revenge for the blood of their loved one. Perhaps one of Abel's sons would have been duty bound to have done this if God had not placed the mark upon Cain that forbid such.

It is evident that the race had greatly enlarged itself since the expulsion from Eden and that for many miles around Cain might have been spied out and slaughtered as a means of judgment, commensurate to his crime, if God had not sent him faraway in a designated place, "the land of Nod." Evidently his descendants failed to remain and conform to God's requirement of them; hence, the amalgamation of the race that brought sin in its several forms to all mankind that resulted in the judgment of the flood.

Now as to Judas, the Bible is clear enough to me to tell me that he is confined to that place of fire so graphically depicted by our Lord on several occasions. (See Luke 16 and read of the plight of the rich man in that story.)

It would seem that we need not go further than Jesus' own words to learn the whereabouts of Judas. "And as they did eat, he said, Verily I say unto you, that one of you shall betray me . . . . The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed; It had been good for that man if he had not been born" (Matthew 26:21, 24). "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve" (John 6:70, 71).

Judas committed suicide which was murder in the last effort of his natural life which no doubt would have been sin enough to have condemned him and separated him from God eternally if he had never until then been contaminated by sin. For only one sin, that of disobeying, did God separate Adam and Eve eternally from the garden and the fellowship it afforded them. They and any of their descendants ever after must confess and forsake their sins and accept Christ as Redeemer and Saviour; otherwise they are eternally lost. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matthew 27:5). He went to his place and that is what the Bible calls hell. Are you on your way there? You can escape it. (See Matthew 11:28-30; John 3:36; Romans 10: 9-11; Isaiah 1:18; Revelation 3:20; Galatians 6:7-9.)

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:7-9). Again we are told in these verses something that nature should teach us if we only observe. We sow in the field and at harvest we will reap that we sowed; cabbage when we sow cabbage, and turnips rather than cabbage when we have sowed turnips. Jesus taught that a bramble would not bear figs, but that only a fig tree would. So if you sow evil, that's what you will reap; but if you are born again and sow

(continued on page fifteen)

STORIES —for our— YOUTH

PEDRO'S LITTLE BOOK

ELZENA A. SCOTT

IT was a warm, lazy afternoon in the high Andean city of Arequipa, Peru, South America. Pedro breathed deeply of the mountain air, his bare feet stirring up little puffs of dust as he strolled slowly down the country road. He shifted his bak to his right shoulder, glanced up at the afternoon sun and began to walk faster. Mother had sent him to town for groceries and she would be needing them before she could prepare the evening meal.

Pedro turned at the sound of an approaching car. He recognized it as belonging to the tall, white missionary who preached in the Templo Evangelico. He stopped and waited as the car jounced slowly by, leaving a cloud of dust behind it. He saw the driver toss something from the window and a small booklet with a gaily colored cover fluttered to the ground almost at his feet. He picked it up and laboriously spelled out the Spanish word C-R-E-E-R—Believe. Believe what? He opened the book to the first page, looked puzzled and turned to the second. Then he shook his head. He didn't like to study and seldom went to school. He preferred to spend the days herding his father's sheep on the rocky hillside. Stuffing the little book into the pocket of his shabby pants, he gave another quick glance at the afternoon sun and rapidly headed for home.

Pedro's mother looked up as he entered the door of his adobe hut. She was busy kindling a fire over a charcoal burner in one corner of the room. "What took you so long?" she asked.

Pedro emptied his bag of groceries on the rough wooden table. "It's a long walk into town," he replied. He pulled the booklet out of his pocket and handed it to his mother. "I found this on the road," he said.

She glanced at it briefly and placed it on the table. "I can't read it," she said. "Give it to your father tonight. He'll tell us what it says."

The sun had set before Pedro's father returned home, driving his flock of sheep before him. He turned them into the corral which was also the front yard or patio and entered the dark little kitchen. After he'd eaten his meal, Pedro handed him the little book. "I found this when I came home from town," he explained. "Can you read it to us?"*

Pedro's father cleared his throat importantly. He was proud that he could read. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), he read. Then he frowned. "The evangelicos must have dropped this. Throw it away," he commanded. "These are verses from the Bible."

Pedro took the book and slipped it into his pocket. Throw it away! Certainly not! Someday maybe he'd learn to read and then he'd find out what was written in the little book.

The following morning Pedro left early to herd the sheep. He whistled as he urged the flock up the steep hillside. One pocket contained two thick sandwiches filled with his mother's home-made cheese. In the other pocket he'd hidden the little book.

His friend, Tomas, had arrived on the hillside before him. Tomas was older than Pedro but they liked to herd their flocks together. It made the time pass more swiftly. They found a pleasant spot beside a large rock and leaned back comfortably. Then Pedro brought out his little book. "Look what I found yesterday," he said.

Tomas took the book and opened it. "Believe on the Lord Jesus Christ," he read. "Say, aren't you afraid to carry this around? The protestante must have dropped it and we've been warned against reading any of their books."

"But these are Bible verses and didn't God write the Bible?" asked Pedro. "What could be wrong with that?"

"Nothing, I suppose," answered Tomas with a shrug. He opened the book and read, "Believe on the Lord Jesus Christ and thou shalt be saved."

"That's the verse my father read last night," remarked Pedro. "I wish I could read."

"Why don't you learn some of the verses?" suggested Tomas. "I'll teach you. Here's a good one," and Tomas read John 3:16.

Every day Tomas taught his friend some of the Bible verses. At first they meant little to the boys, but as they repeated them over and over, the Word of God began to speak to their hearts.

"Here's a queer verse," said Tomas one day. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Pedro repeated it slowly, word for word. "This sounds like we can pray to God even while we're herding sheep."

"Of course we can," agreed Tomas. "Let's ask Him to come into our hearts right now." And there on the mountainside, the two boys gave their hearts to the Lord Jesus Christ.

"My father is going to be angry when he finds out that I kept the little book," Pedro remarked when they had finished praying.

"Don't tell him then," advised Tomas.

"But I want him to know about Jesus, too," said Pedro. "And there's something else I'm going to do, too."

"What's that?" asked his friend.

"I want to learn more about the Bible," Pedro announced firmly. "I'm going to learn to read."

—My Pleasure.

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When I was on the Federal Communications Commission, the broadcasters would come in with polls and say, "We're giving the people what they like." Well, if you ask a Chinese coolie whether he likes rice, he'll say, "Yes," but he doesn't know how well he likes rice until you give him a good piece of beefsteak. So the questions about what people want are generally answered in terms of what they are already getting.—Clifford J. Durr.

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD,
Managers
Black Mountain, North Carolina

We arrived at Cragmont on the evening of Friday, May 7, to begin preparation for the 1965 season. We found everything in good order, but much work to be done. Early Saturday morning the workers began cleaning and making ready the rooms with the idea of being ready to receive guests as soon as possible. We did not, however, know that this was going to be as soon as it was, for around noon the first eight guests of the season arrived. We were able to make them reasonably comfortable, and they seemed to enjoy the weekend.

On Sunday morning we held the first session of the Cragmont Sunday School with twelve in attendance. The Sunday school will be maintained regularly during the season for the benefit of the workers, weekend guests, and people of the vicinity who may choose to attend. It will be held early so that those who wish to go on trips during the day, or attend morning worship in churches of the area, can do so. Last season the school had an average attendance exceeding twenty. Donations received in the school are used to make some needed improvement, or to purchase some necessary equipment for the assembly.

A group, headed by the Rev. Willis Wilson, is here rebuilding the platform in the tabernacle and making other repairs on the Cragmont property. There is some talk of a number of women coming soon to help some with the house cleaning, and a Boy Scout group plans to come and work on the Mount Allen trail.

Reports from conference directors indicate that two of the youth groups—the General Youth Conference and the Youth Frontier Conference—have already gone above 100 in registrations and are fast approaching the final limits set for the conferences. Registrations for other groups are coming in right along. Everything indicates another good year for Cragmont.

The big need right now is for donations for the water fund. It seems imperative that we get connected up for city water before June 15. The extra building being put into use for this season increases the need for water beyond the capacity of our present springs and reservoir. It is to be hoped that church organizations and individuals will send donations immediately for this fund to our treasurer, Mrs. Fountain Taylor, Richlands, North Carolina. Such donations will be an investment in the lives of young people who are our hope for a greater denomination for the future. Hundreds of young people want to come to the conference, but unless we get a better water supply, we are going to be forced to cut attendance back to around 80 for each group—which is about the number the present water system will take care of. This would mean shutting the door of Cragmont in the faces of a hundred or more of our boys and girls each year. Surely, this must not happen!

It is time to register for . . .

Ministers' Conference, June 21-25. Write the Rev. David Hansley, 303 Meade Street, Greenville, North Carolina.

Free Will Baptist League Encampment, June 28—July 3. Send name, mailing address, age, and a $5 deposit on the $30 fee to the Rev. Norman Ard, Route 1, Ayden, North Carolina.

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DECEIVED— BY 'PETTING'

(continued from page eight)

Then petting deceives because it leads to tremendous physical frustrations. Unmarried teens have adult bodies, but not adult privileges. Such frustration takes the glow out of your personality and the shine off of your character. . . . Petting is not wrong—in the right place. . . . Its place is in marriage . . . and it is a God-given thing, leading to a beautiful expression of a man's affection for his wife. But things can get out of their proper place—and then they are dangerous and destructive. . . .

Sex must be controlled by genuine love (love that is concerned about the other person) and by commitment to Christ. You must develop a Christ-centered philosophy of love.

Don't be deceived into believing that lust is love and that love is lust. How can you know the difference? Well, love is characterized by several things. One, it is never selfish. Two, it is never self-centered. Three, it is always willing to sacrifice. Four, its interest lies in the object of its affection and, five, it would rather give than get. Lust is always self-centered, selfish, and interested in what it gets rather than what it gives. So you see, when a fellow says, "If you love me, you would," he doesn't really love you. It is just selfish lust. True love would never ask the object of its affection to risk reputation, character and purity. When you pet with a fellow you are simply satisfying his selfish desire for physical pleasure. True love isn't involved.

The problem of petting is basically one of self-control, and only as Christ is in control of our bodies and minds and wills can we ever have the self-control needed.

Christians, remember that your bodies belong to God and "ye are the temples of the Holy Spirit." What you do physically automatically involves Christ. If you play loose, you play to lose. Keep petting in its proper place—after marriage—and you will be glad you did.—Christian Victory.

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Making Patterns

Parents often ask the question: "Shall I make my child go to church?" Three things can be said in answer to that question:

First, if you always have to make your child go to church the chances are that there is something wrong with the church.

Second, if you never have to make him go to church, the chances are that there is something wrong with the child.

Third, if you have no other technique than that of making him go to church, then the chances are that there is something wrong with you!

As parents you are charged with the responsibility of starting the patterns of your child's life. Parents make patterns. These patterns often make or break the child in later years. You make her brush her teeth, you make him go to school and do his homework, and you make them take a bath!

We are not responsible for them after they become responsible unto themselves! But we are responsible for them during these formative years and if we shun this duty, we will live to regret it! —Adapted, in the Biblical Recorder.

St. Claire Bible Class

The Sunday School Lesson

FOR MAY 30, 1965

'You Are The Man'

Lesson Text: 2 Samuel 12:1-10

Memory Verse: Exodus 20:5, 6

I. INTRODUCTION

Sin in any form and performed by any individual is detestable in the sight of God. When it is performed by one who professes to be a child of God and who is seemingly anxious to do the will of God, it becomes even more so.

David had been termed "a man after God's own heart," but it surely was not the type of action pictured in today's lesson that earned him that title. In fact, we shall discover from a study of this portion of Scripture that God was quick to bring this sin to judgment and to express his displeasure at such unjustifiable and inexcusable action.

When rulers give in to the temptations of the flesh, they not only injure themselves but they also weaken their kingdom by such displays of human frailty and weakness. It is usual to expect displays of weakness in those who choose to be followers, but leaders should be capable of exercising strength.

David had to pay the consequences of his sin, and this was well. An individual of a past generation wisely observed that there was a cleansing power to chastisement, and that those who desired to be cleansed should not only pray for the forgiveness of sin, but should also implore the Lord to smite us for our transgressions. Perhaps it takes a great deal of grace to do this, but I am sure that the chastisement of God rendered in obedience to such a request would prove to be of the utmost benefit.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The Lord sent Nathan to David to reprove him for his sin (v. 1).

2. He used a parable to bring a confession from David (v. 2).

3. The parable showed how a rich man stole and killed the only lamb of a poor man, rather than kill one of his own (v. 4).

4. David's anger was kindled against the rich man, and he pronounced sentence upon him (v. 5).

5. David swore by the Lord that the offender should die for his crime (v. 5).

6. In compliance with the law, David said that the rich man should restore the lamb fourfold (v. 6).

7. When David had pronounced sentence upon the offender, Nathan said, "Thou art the man" (v. 7).

8. Nathan, speaking directly for the Lord, reminded David of God's goodness to him (vv. 7, 8).

9. The prophet also reminded the king of his disregard for the commandment of the Lord (v. 9).

10. Because of David's sin, the wrath of God was kindled against him; and as a result, many heartaches were in store for David and his house (v. 10).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. **Why are "hell-fire and brimstone" sermons unpopular?**

People do not like to be reminded of their sins and of the consequences of sin.

Perhaps all of us have heard the story of the two women who were listening to a sermon. The preacher denounced murder. "Amen!" said one of the two. The preacher denounced the sin of robbery. "Amen!" shouted the other. Thus it went, until the preacher denounced the sin of gossiping. "Humph!" snorted one of the cronies in a whisper to the other. "Now he's quit preachin' and gone to meddlin'."

None of us likes to hear our private, personal sins denounced. Nathan was a courageous messenger of God, and David listened to him. We need courageous teaching and preaching, and listeners who will apply the teachings of God to themselves, and will change their lives to conform with His teachings.

2. **What can be done to arouse Christian people against sinful conditions in the community and the country?**

Convince them they are to blame for letting sinful practices exist!

"David's anger was greatly kindled" when he was told about the wrongdoing. He was stirred up. How unlike many in the churches today, who prefer emphasis upon "peace of mind," "successful living," "poise," and "personality power." Some teachers, perhaps teaching today's lesson will discuss the sins of the times —the increase in juvenile delinquency, gambling, drinking, filthy literature, abuse of the underprivileged, etc., but will carefully avoid saying to the pupils, "You are the people who permit this." Ask your pupils to search their hearts and decide whether they ever really become aroused enough to oppose current sins.—Standard Commentary.

3. "Scarlett: Do you remember Scarlett, in 'Gone With the Wind'? Do you remember that after the Civil War was over she went back to Tara, her old plantation home, to find it ruined and the garden gone to seed and the whole place a burned desolation? Do you remember that she fell flat on her face in the garden and lay there clawing at the dirt in frustration and rebellion? She was the perfect picture of the broken South, as she lay there. . . .

"But Scarlett got up. She got up and out of there. She knew she had to get up, if she were to rebuild Tara and her life. There is no record in the book that she waited for God to come and pick her up, or that she asked Him to restore everything with one neat stroke of His hand. She got up under her own power and moved off under her own steam.

"You've got to get up! You'll have help, once you try, but you must take that first step on your own. God and the world haven't much help to offer the coward who just wants to lie there and die.

"David got up, and walked nobly, and rebuilt his life. He begged God only for the chance to start again."—**Selected,** Teen-Age Teacher (F.W.B.).

If you want heaven to come into your soul, go out and win some soul to Christ. When you bless others you will get a blessing.—Walter E. Isenhour.

MISSIONS

(continued from page seven)

is costing us $150 per month in rent. Pray for us that we may soon be able to be in a permanent location."

VIRGINIA BEACH PARSONAGE

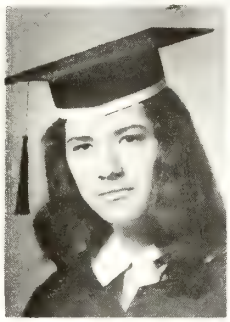
Kinston, North Carolina

The Jackson Heights project near Kinston is beginning to take on new shape. The two and three-quarter acre tract of land is paid for and the Rev. E. C. Morris, pastor of the Mount Olive College church, will do organizational mission work in the area during the summer. The state mission board has approved the construction of an educational building in the near future to accommodate the organization instead of renting property to worship in. The problem has not been to gather a congregation, but rather a place to meet in the immediate area. We are confident a strong church can be built in the area. We urge support for this project.

Pictured above are, left to right: the Rev. A. B. Bryan, Benjie, Mr. Bryan's son, Mr. S. P. Jackson, and the Rev. W. A. Hales, pastor of the First church in Kinston. They are looking over the deed to the Jackson Heights property. Mr. Jackson holds the check for the lot in his hand which he has just received from Mr. Bryan.

Young Lady Joins Mission Force in Mexico

Miss Jaunita Lozano Castillo of Monterrey, Mexico, has been employed by the mission board as a mission worker in the two mission organizations served by the Rev. Antonio Lopez. Miss Castillo will do missions work and will be youth director in the area. She has had three years of special training as a mission worker and will be employed under the supervision of the Rev. J. E. Timmons.



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The Lighted Pathway

(continued from page four)

My Jesus, as thou wilt:
  If loved ones must depart
Suffer not sorrow's flood
  To overwhelm my heart.
For they are best with thee,
  Their race and conflict won;
Let me but follow them,
  My Lord, thy will be done!

My Jesus, as thou wilt:
  When death itself draws nigh,
To thy dear wounded side
  I would for refuge fly.
Leaning on thee, to go
  Where thou before hast gone;
The rest as thou shalt please.
  My Lord, thy will be done!

My Jesus, as thou wilt:
  All shall be well for me;
Each changing future scene
  I gladly trust with thee.
Straight to my home above,
  I travel calmly on,
And sing in life or death,
  "My Lord, thy will be done."

—Selected.

"And when he would not be persuaded, we ceased, saying, The will of the Lord be done" (Acts 21:14).

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Questions & Answers

(continued from page eleven)

the Word of God as it prescribes, you will reap saved people and the wages for your obedient efforts in this endeavor at the judgment seat of Christ.

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Missionary Classics

Now let me burn out for God!—Henry Martyn

The end of the exploration is the beginning of the enterprise.—David Livingstone

The prospects are as bright as the promises of God.—Adoniram Judson

The world is my parish.—John Wesley

I will go down, but remember that you must hold the ropes.—William Carey

I have one passion: it is He, and He alone.—Count Zinzendorf

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Preschool, to be used with nursery, ages 2, 3; and beginners, ages 4, 5, and preschool 6, 60c
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Children's Paint by Numbers, $2.45 per dozen
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For additional information concerning available crafts and supplies, write the Free Will Baptist Press for "The Great Beginning" order blank, or order your introductory kit today. Price of Kit, $4.95. Just write, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

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THE CHURCH WORLDWIDE

(continued from page five)

Church Construction Up First Quarter of Year

WASHINGTON, D. C. (EP)—Church construction in the U. S. for the first quarter of 1965 is nine percent ahead of the comparable period last year, according to statistics released by the U. S. Census Bureau.

At the same point in 1964, a total of $221 million in new church construction had been registered, compared with a total of $240 million so far this year.

In the last six years all types of construction in the U. S. has increased by approximately six percent a year. Church construction over the same period has had a gain averaging less than one half of one percent each year.

The figures include not only new churches, but additions, parish houses, educational units, and other facilities connected with church usage. Figures embrace all religions.

January was the biggest month so far this year, with $84 million listed; February second, with $80 million; and March, with $76 million. By late summer, if last year's trend holds, monthly figures should be in the high $90 millions.

'Adequate' Military Pay Urged By Commission on Chaplaincy

WASHINGTON, D. C. (EP)—Present military pay scales do not provide "an adequate living way," especially during the first two years of service, members of the General Commission on Chaplains and Armed Forces Personnel declared here.

In a resolution passed at the group's annual meeting, "appropriate government officials and agencies" were urged "to support an increase in military pay which will assure all personnel an adequate living income."

It was pointed out that the Commission was not attempting to weigh the relative merits of various proposed military pay bills.

Dr. Karl A. Olson, president of the Evangelical Covenant Church's North Park College at Chicago, Ill., was named chairman of the organization for the 1965-67 biennium.

The group also named Dr. C. Edward Brubaker, pastor of First Presbyterian Church in Englewood, N. J., first vice-chairman, and Dr. R. Eugene Sterner, director of the Church Service Division of the Church of God (Anderson, Ind.) was elected second vice-chairman.

Faith can endure when there is full heart in it. Faith is never less than an expression of our inner moral life. It cannot be exercised freely and fully so long as there is any obliqueness of heart, any secret or unholy affection. It is a heart set free of rival loves that takes its rise in strong faith. Then as faith believes, love impels!—Dwight Hervey Small in **The High Cost of Holy Living** (Fleming H. Revell Company).

CRAGMONT ASSEMBLY, INC.

Black Mountain, North Carolina

SUMMER SCHEDULE FOR 1965

May 15—June 13: Open for guests or groups.

June 14-19: General Youth Conference, sponsored by the North Carolina Free Will Baptist Sunday School Convention. The Rev. L. E. Ballard, Registrar, 1225 South Washington Street, Greenville, North Carolina.

June 21-25: Ministers' Conference. For information write the Rev. David Hansley, 303 Meade Street, Greenville, North Carolina.

June 28—July 3: Free Will Baptist League Encampment, sponsored by the North Carolina Free Will Baptist League State Convention. The Rev. Norman Ard, Registrar, Route 1, Ayden, North Carolina.

July 5-10: Youth Frontier Conference, sponsored by the Youth Department of the North Carolina State Woman's Auxiliary Convention. Mrs. David Hansley, Registrar, 303 Meade Street, Greenville, North Carolina.

July 11—August 1: Open for guests or groups.

August 2-7: Young People's Bible Conference, sponsored by the North Carolina Free Will Baptist Sunday School Convention. The Rev. L. E. Ballard, Registrar (address above).

August 8-14: Open for guests or groups.

August 16-21: Woman's Auxiliary Conference. Mrs. J. C. Moye, Registrar, Snow Hill, North Carolina.

August 23-28: Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

August 29—September 30: Open for guests or groups.

For reservation during open periods write to Cragmont Assembly, Inc., Route 1, Black Mountain, North Carolina, or contact the managers.

The Rev. and Mrs. L. E. Ballard, Co-Managers

the Free Will Baptist

Ayden, North Carolina, Wednesday, May 26, 1965

DURHAM, N.

IT'S GRADUATION TIME AT MOUNT OLIVE COLLEGE

Mount Olive, North Carolina

Commencement Schedule

COMMENCEMENT SERMON, SATURDAY, MAY 29, 8 p.m.
First Baptist Church, Mount Olive, North Carolina
Dr. Roy C. O'Donnell, Nashville, Tennessee, Speaker

GRADUATION EXERCISE, SUNDAY, MAY 30, 4 p.m.
Mount Olive College Auditorium
Dr. Jesse F. Casey, Atlanta, Georgia, Speaker

Two of the thirty-two students who have filed for graduation are shown above: Steve Worthington of the Free Will Baptist Children's Home, Middlesex, North Carolina, and Sarah Rose of Little Rock Free Will Baptist Church, Lucama, North Carolina.

FRIENDS OF THE COLLEGE ARE CORDIALLY INVITED

Senate Kills Distillery Bill

In last week's editorial, we stated that the distillery bill was at that time before the North Carolina general assembly. We are taking the liberty to quote a report of what happened which was written by Marse Grant in the recent issue of the "Biblical Recorder."

"The legal distillery bill was resoundingly defeated in the State Senate Monday (May 17) night with less than half a dozen votes cast for it.

"The voice vote was on a motion to table and only a few scattered votes were heard opposing the move by Sen. Fred Mills of Anson. Legislative observers felt this overwhelming defeat killed the proposal for several years to come. In addition, many felt the sentiment expressed in the Senate would make liquor-by-the-drink legislation much more difficult in 1967, assuming it will be introduced in that session.

"It was evident the Senators had heard from the people over the state. Sen. Hector McGeachy of Cumberland said the proposal 'was not the will of the people.' Strong opposing speeches were also made by Sens. Julian Allsbrook of Halifax and Jennings King of Scotland. Mr. King said that distilleries into which Tar Heels poured heavy investments would be obligated 'sometime, somewhere to dominate the politics of North Carolina to protect these investments.' Mr. Allsbrook, the first speaker, said the only good thing about the bill was its introducer, Sen. Ruffin Bailey of Wake.

"Only one Senator other than Mr. Bailey supported the bill. He was Sen. Roy Rowe of Pender County.

"Defeat of the bill represents one of the few victories in recent years for dry forces in the state. Those who have followed this bill feel that it has brought about a 'revival of interest' in whiskey legislation to the extent that legislators once again are aware of the sentiments of those opposing whiskey in all forms."

THE FREE WILL BAPTIST

Volume 80 Number 21

May 26, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

LET'S GET AWAY–BUT WHERE?

Perhaps everyone, at one time or another, has had the desire to get away from all of the daily problems and routine things of life which often become burdensome. Such a desire is quite common in this modern and fast-moving world.

These times of "getting away from it all" are called vacations—just periods of time that are a part of our lives. They are periods in which activity is suspended, when one is exempted from usual work.

Vacations are to be desired, but are they always profitable for the vacationer? We admit that they should be, but often they are not. Why is this true? There are several reasons.

We live in a restless age. Everyone is faced with stress and strain that the preceding generation knew nothing about. The result is more mental and emotional problems, and more nervous disorders. Really, the very opposite should be true; for we live in a mechanized age—the day of forty-hour work weeks, the day of leisure. In spite of these seemingly beneficial factors, man is ill at ease, nervous, and tense.

A vacation may relieve this condition during the actual vacation days; however, they usually return at the end. Again, there is a reason: namely, man is not inwardly satisfied. One's outward circumstances do not determine the inward conditions. The very opposite is the case. The satisfaction and rest that all men want must come first from the heart.

This brings us back to the problem as to why a vacation is sometimes not a real vacation. You see, a man cannot get away from himself. He may change his surroundings; he may alter his circumstances; but he cannot get away from himself. Herein some fail in life, for since they cannot get away from themselves, and since the burdens and problems cannot be automatically removed, they cannot face them, or cope with them. Thus, they never know what it is to live a victorious life. They are like the evil spirits which Jesus spoke about that wandered in desert places seeking rest, but found none.

It seems that many people have the same idea about where to go on vacation. Usually, the answer is to some quiet, out-of-the-way place, where few people go; however, such places are few and far between. The quiet, peaceful mountain site has been invaded by hordes of vacationers. The secluded cottage located near the seashore is no longer secluded. The highways are filled with rushing cars, loaded with excited people who are making an effort to get away from it all, but are finding it next to impossible to do.

Just in case you are wondering about it, personally speaking of course, I am not opposed to vacations. The fact is that I am still hoping for that perfect one—financially perfect, emotionally perfect, spiritually perfect, and mentally perfect. Of course you and I know that nothing can be that perfect in this life, but we do hope for things to be better when we take our next vacation.

Sometime during this summer my family and I will pack our suitcases, load the car, and take off down some hot, long, superhighway for what we shall conveniently call a vacation. We will get away from the usual things that we experience each day. We will see sights that we have not seen in a long time, and some new ones as well. We will spend our allotted money, and then return home. It shall be our purpose to return with a new lease on life, with inward peace and contentment. We will get away from it all, but right now I do not know where it will be. Any suggestions?

Resolve vs. Neutrality

by ALBERT M. EZELL

WHEN a spot of neutral ground is found in heaven, or earth, or hell, then let neuters take their stand; real neuters are nothing, and professed neuters on religious subjects are always false and faithless in reality."—Thomas Williams.

It is impossible for there to be any real convictions or fidelity where neutrality is practiced. If we are really honest in our hearts, we will have to admit that there can only be a spirit of hypocrisy in the heart where neutrality is encouraged. Joshua said, "Choose you this day whom ye will serve."

All the great decisions have been made by men who thought in a positive vein, not by neutrals. In Revelation 3:16 we read, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

I had much rather take a positive stand on an issue and have to admit I was wrong later, than to take the wavering stand of neutrality. James tells us, ". . . to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Many times we could let an innocent person suffer because we refuse to speak up in his defense, for fear that we might become involved in ridicule or lose the popular opinion of the populace. This, my friends, is a definite sin of omission and calls for a positive stand and not a neutral one.

My prayer shall ever be: Lord give me a positive character, with a positive faith, positive opinions, and positive actions, though frequently in error, rather than a neutral character with a doubting faith, wavering opinions, undecided actions, and faintness of heart. Something is better than nothing.

Many times when we find that so little is accomplished, if we would search for the reason, we would find that it was that so little was attempted. It was because doubt was the dominant factor in our mind, and difficulties were magnified. Caution should be observed at all times; but overcaution, never. There will ever be in the mind of the overcautious a spirit of doubt that might well overrule the spirit of resolve. The greatest reason for a life of mediocrity is that the living of it requires so little effort. Resolve is the mother of achievement.

Neutrality is the opposite of action and is therefore the foe of progress. Activity is an exercise and medicine approved by God. The highest genius is willingness and ability to do hard work. Any other conception of success makes it of a very doubtful outcome. There is no place for the word "compromise" in the Christian vocabulary, but the spirit of neutrality can and will very often lead us to this very state.

The practice of sin and ungodliness in any community cannot be shrugged off by a manner of neutrality; for when we become Christians, we become enemies of sin. It is therefore our primary duty, and should be our chief objective, to take a positive approach toward the eradication of all the evils of our community.

Some might even go so far as to call the Christian who is solely dedicated to his work a dogmatist. If this means the promotion of our own ideas over all the tenets of others, then I would resent the name; but if it means taking a firm stand against everything pertaining to sin and ungodliness, of any statements attempting to minimize or belittle the faith that was once delivered us by the saints, then I would wear the name proudly.

We hear much today in the world of politics concerning liberalism and conservatism. These two isms can also be applied in the world of Christianity. We should always be conservative in our opinions of others; we should be very, very conservative of our criticism, and then see it is offered in a kindly and constructive manner.

We should be liberal with our time when channeled in the direction of beneficence and concern for those who need the care they so seldom get in this busy world. We need to be liberal toward the opinions and the ideas of others, though we cannot always agree with their concepts. Bigotry is the practice of criticizing the ideas of everyone but ourselves; liberalism is the art of believing that the other fellow just **might** be right.

I believe that we should always strive to cultivate positive decisions in our actions; neutrality is only another name for indifference, and a Christian can hardly be indifferent in any situation. He is either in an approving or a disapproving position, and I fail to see him in in a state of compromise; for there is no middle ground.

The person who goes through a lifetime seeking an opportunity to leave to posterity some unforgettable act of valor or benevolence by which to be remembered could do well to commit to memory these words of Theodore Roosevelt: "The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in his power lies, so that when death comes he may feel that mankind is in some degree better because he lived."

✠

A woman twenty-four years of age was told that her husband, two years older, would soon die of an incurable disease. This was a blow, and it caused a night of gloom to settle about this pair.

After prayerful meditation, they decided they would pack every day full of helpful service and joyous companionship.

They were not careless of a single hour. They lived every day to its full. Years were added to the man's life, and the doctor gave credit to their wholesome, unselfish living.

Do we need to be shocked into seeing that so-called ordinary days are precious? Today is all we have. From sunup till sundown, let us fill it with life.—Oliver G. Wilson.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE ONLY ENTRANCE

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep" (John 10:7).

Recently I read a tract written by Tom M. Olson which I believe those of you who have not read it will enjoy. So I am giving it to you with some further comments at the close.

I AM THE DOOR

The Lord Jesus presented Himself as the Door to salvation.

He said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

Let us consider every word of the statement: "I am the Door."

The personal pronoun "I" refers to the Lord Jesus Christ. When He says "I am the Door," He excludes everything else and everybody else.

Hence the Church—although a divine institution—is not the Door. The preacher—although able to point his hearers to the Door—is not the Door.

The ordinances—although given by the Lord—are not the Door. Good works—although enjoined upon believers—are not the Door.

The Lord Himself is the Door! He said: "No man cometh unto the Father, but by me" (John 14:6). It is written: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The word "Am" deserves serious consideration. He did not say: "I **was** the Door"—as though it were only true in the past.

He did not say: "I **will be** the door"—as though it were something that would only be true of Him in the future.

He said: "I **am** the Door." He is the Door in the present—right now. That is why we are invited to: "Come **now**" and "Enter now." We are assured that: "**Now** is the accepted time; behold, **now** is the day of salvation" (2 Corinthians 6:2).

The definite article "the" is to be noticed. The Lord Jesus did not say: "I am **a** Door"—as though there were many doors. All roads may lead to London (or Rome) but all doors do not lead to Heaven.

The Lord Jesus is not one of many doors, but **the** Door—the **only** Door. He said: "There is none else" (Isaiah 45:22). "No man save Jesus only" (Matthew 17:8).

The word "Door" is appealing in its simplicity and suggestiveness. We all know what a door is and what it is for—a door is an entrance, a portal, a means of access.

The Lord Jesus is the entrance to Salvation, to Peace, to Eternal Life, to Divine Glory, to Heaven and Home.

And is it not fitting that He should be the Door? For He is the only One who died for our sins, that He "might bring us to God" (1 Peter 3:18).

It was His precious blood that was shed for the remission of our sins (Ephesians 1:7). He was raised from the dead and is the "Firstfruits of them that slept" (1 Corinthians 15:20).

He alone is worthy and able to say: "I am the Door: by Me if any man enter in, he shall be saved."

Now notice the simplicity of God's way of salvation—"By Me if any man enter in, he shall be saved."

Not by Law—not by works—not by character—not by conduct—not by money, but "by Me," said the Lord Jesus.

"By Me if any man"—any person, man, woman, girl or boy—"enter in, he shall be saved."

The Door is wide open! You have an invitation to enter. He says: "Come unto me" (Matthew 11:28). Will you enter now?

When you enter, you are in the flock of the Great Shepherd, and may go in and out among His sheep and find pasture.

In Christ you are a new creation; then the ordinances should be observed, then good works should be diligently maintained, then you should "honor the Lord with thy substance," then your conduct should reveal the fact of your salvation.

"There is a Door—and only One
Yet its sides are two,
Inside and outside
On which side are you?"
—Tom M. Olson.

In the twenty-fifth chapter of Matthew Christ gave the results of not being ready to enter through the door before it is too late. Beginning with the tenth verse He said: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." How differently it would have been if they had, while they had opportunity, entered in at the Door! We say, "Indeed, they were foolish," but how about the multitudes today who are standing back, refusing to come in through the Door, trying to climb up some other way. "By me" (the Door—Christ) "if any man enter in, he shall be saved." Christ said, ". . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). Do we ever ask ourselves, Are we thieves and robbers in the sight of God? If we profess to be Christians by any other means than that which is given to us as God's only way, He says we are just that.

Let us make sure that we come to Him by His only way—the new birth.

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10).

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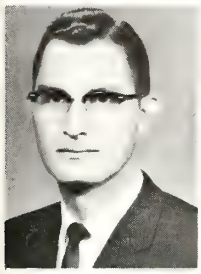
Christian Education

Commencement Speakers

Dr. Roy O'Donnell of Nashville, Tennessee, and Dr. Jesse F. Casey of Atlanta, Georgia, have been announced as the 1965 commencement speakers at Mount Olive College, Mount Olive, North Carolina.

O'Donnell, a former dean of Mount Olive, will deliver the commencement sermon on Saturday, May 29, in the First Baptist Church at 8 p.m. A native of Alabama, O'Donnell holds an M.A. degree from Auburn University and the Ph.D. degree from Peabody College. He was chairman of the department of English at Mount Olive from 1961 until 1964, and during the last two years also served as academic dean.



Casey, a native of Goldsboro, will deliver the graduation address on Sunday, May 30, in the college auditorium at 4 p.m. He is currently serving as director of the Georgia Mental Health Institute. His A.B. degree was earned at Guilford College and his M.D. at the School of Medicine of George Washington University. His professional career has included both teaching and hospital administration in the United States and England. He is a Fellow in the American Physchiatric Association and the American College of Physicians, and his professional memberships include the American Medical Association, Southern Phychiatric Association, and American Academy of Neurology.

Dr. Casey's father, the Rev. Frank Casey, was the founder of the first Free Will Baptist Church of Goldsboro. During the 1925-26 academic year, Dr. Casey taught at Eureka College, Ayden, North Carolina.

New Director of Public Relations

The Rev. Austin Carter, a native of Rockingham, North Carolina, has been elected director of public relations at

Mount Olive College, Mount Olive, North Carolina. He will assume his duties July 1.

Carter is a graduate of Presbyterian Junior College, holds the B.S. degree from Saint Andrews College, and has done graduate work at East Carolina College.

Currently he is pastor of Gum Swamp Free Will Baptist Church in Pitt County, and teaches in the Mount Olive High School. His parents are the Rev. and Mrs. Walter Carter of East Rockingham.

President Speaks at Graduation Exercises

President W. Burkette Raper of Mount Olive College, Mount Olive, North Carolina, will deliver the graduation address at the Ayden, North Carolina, High School at 8 p.m. on Monday, May 31.

He will also be the commencement speaker at the Creswell, North Carolina, High School on Wednesday, June 2, at 8 p.m.

President Raper's final commencement address this year will be at Grantham High School, Wayne County, North Carolina, on Monday, June 7, at 8 p.m.

On Sunday, May 16, he delivered the commencement sermon at East Duplin High School, Beulaville, North Carolina, to more than 150 graduates.

Mount Olive College Day, Sunday, May 30

Each Fifth Sunday is observed by Free Will Baptists as "Mount Olive College Day." The purpose of this observance is to encourage our churches and Sunday schools to provide the financial support necessary to enable the college to adequately serve our young people. It is hoped that May 30 will be used as an occasion for churches to complete their quotas to the general fund.

Mt. Olive Receives $10,121 From Foundation Fund

Mount Olive College has received $10,121 from the North Carolina Foundation of Church-Related Colleges as its share of the distribution of funds for 1964-65.

Mount Olive is the youngest and smallest of the twenty-four colleges which comprise the foundation. Distributions to members this year totaled $513,444.

The foundation was established in 1954 as a means of securing private support from business and industry for accredited and qualified church-related colleges in the state.

Offices for the foundation are located in Winston-Salem. Business advisors to the foundation include Raymond A. Bryan of Goldsboro, president of T. A. Loving and Company.

Report of Gifts

Gifts totaling $102,330 have been made to Mount Olive College, Mount Olive, North Carolina, during the first three quarters (July 1—April 30) of the current fiscal year, Charles H. Harrell, college treasurer, reported to the board of directors at its spring meeting.

Principal support in the amount of $96,555 has come from the Free Will Baptist denomination. Other gifts have included $2.000 from the James E. and

(continued on page nine)

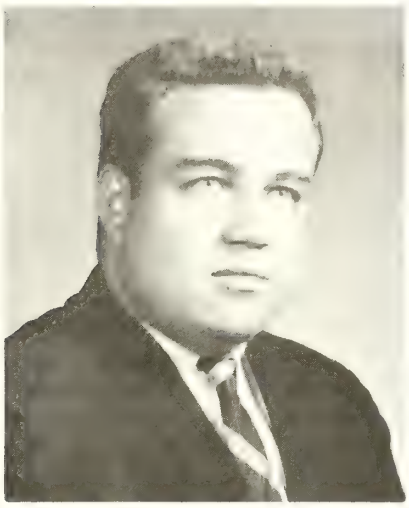
NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Revival Scheduled at Mount Moriah Church

The Rev. Jerry English of Mount Olive, North Carolina, will be the evangelist for revival services at Mount Moriah Free Will Baptist Church near Hamlet, North Carolina, the week of May 30—June 4.



Mr. English is pastor of Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina, and the First Free Will Baptist Church of Warsaw, and is presently a sophomore at Mount Olive College.

Revival services will begin each evening at 7:30. The pastor, the Rev. Steve English, will assist in the services each night.

The pastor and the church extend to everyone a very cordial invitation to attend.

Watery Branch Church Host Fourth League Union

The League Union of the Fourth District of the Central Conference will meet with Watery Branch Free Will Baptist Church near Stantonsburg, North Carolina, on Saturday night, May 29. The Saratoga Leagues will be in charge of the devotions; Aspen Grove league, the special music; and Friendship League, the program. Everyone in this district is urged to be present.

Carteret County Union and Sunday School Convention

The Carteret County Union Meeting and the Sunday School Convention of the Eastern Conference will meet with Russell's Creek Free Will Baptist Church, Route 1, Beaufort, North Carolina, on Saturday and Sunday, May 29, 30. The theme for the union will be "Sowing Seed of Righteousness for Youth" (Psalm 126:6). The programs are as follows:

Union Meeting, Saturday, May 29

Morning Session

10:00—Devotions, "Sowing Seed by Our Encouragement," Host Church
10:15—Meeting Called to Order, the Rev. Jerry Rowe, Clerk
—Moderator's Remarks, the Rev. Sam Kennedy
—Appointment of Committees
—Roll Call of Churches
—Recognition of Visiting Ministers
10:40—Congregational Singing
10:45—Promotional Period
11:15—Special Music, Host Church
—Offering
11:25—Message, "Sowing Seed by Our Dedication," the Rev. Raymond Hardison
12:00—Benediction and Adjournment for Lunch

Afternoon Session

1:00—Devotions, "Sowing Seed by Our Support," the Rev. Graham Baker
1:15—Reading Minutes of Previous Meetings
1:20—Business Session
Roll Call of Ministers
Reports of Committees
Unfinished Business
New Business
2:15—Benediction and Adjournment

Sunday School Convention, Sunday, May 30, 2:15 P. M.

2:15—Devotions, Host Church
2:25—Remarks of President
2:30—Reading of Minutes
—Treasurer's Report
—Appointment of Committees
2:40—Congregational Singing
2:45—Message
3:15—Congregational Singing and Worship Offering
3:20—Roll Call of Churches and Attendance Check
3:35—Special Music
3:40—Business Session
Reports of Committees
Awarding of Banner
4:40—Benediction and Adjournment

On Saturday evening, May 29, at 7:30, the Carteret County Free Will Baptist Youth Rally will be held with Sound View Free Will Baptist Church, Newport, North Carolina. All the youth in this area are invited to attend.

Fourth Union of Central At Watery Branch

The Fourth Union Meeting of the Central Conference will meet with Watery Branch Free Will Baptist Church near Stantonsburg, North Carolina, at 10 a.m., Saturday, May 29. The theme for the union is "The Great Commission" (Matthew 28:19, 20). The program is as follows:

10:00—Congregational Singing, "Jesus Saves"
—Devotions, Edgar Benton
—Prayer for the Union
—Welcome, Host Church
—Response, the Rev. C. L. Patrick
10:15—Moderator's Remarks, the Rev. W. S. Burns
10:20—Roll Call of Churches and Reports
—Minutes of Last Union
—Business Period
—Announcements
11:00—Worship Hour
Congregational Singing, "Send the Light"
Offering
Prayer
Special Music, Host Church
11:30—Morning Message, the Rev. C. H. Coates
12:10—Congregational Singing, "The Kingdom Is Coming"
12:15—Benediction and Adjournment

Coming Events

June 20—Father's Day
June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina
July 4—Independence Day
July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

Corinth Church Host to Albemarle Organizations

Corinth Free Will Baptist Church of Jamesville, North Carolina, will be host to the Union Meeting, League Union, and Sunday School Convention of the Albemarle Conference on Saturday and Sunday, May 29, 30. The program for each is as follows:

Union Meeting, Saturday, May 29
Morning Session

10:00—Devotions, the Rev. L. E. Ambrose
10:10—Welcome
—Response, Oscar Webster
10:15—Moderator's Address, the Rev. Robert May
10:20—Minutes of the Last Union
—Roll Call of Ministers and Churches
—Announcements
—News from Mount Olive College
11:15—Morning Worship
Offering
Special Music, Host Church
Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Bobby Bazen
1:15—Business Period
Report of Treasurer
Announcement of Next Union
2:15—Closing Hymn and Benediction

League Union
Saturday Evening, May 29

7:30—Devotions
7:40—President's Message
7:45—Appointment of Digest Committee
—Roll Call of Leagues
—Minutes of Last Union
—Recognition of Ministers
—Announcements
8:00—Congregational Singing
8:05—Business Period
Report of Committee
Awarding of Banner
Sword Drill
Report of Treasurer
8:35—League Program and Special Music
9:00—Adjournment

Sunday School Convention, Sunday, May 30
Morning Session

10:00—Devotions, Oscar Webster
10:05—Welcome Address, Superintendent
—Response
10:10—President's Message
10:15—Sunday School Lesson, Cecil Auge
10:40—Enrolling of Ministers
—Minutes of Last Convention
—Sunday School Reports
—Announcements
—Offering
—Morning Worship
—Special Music
11:30—Message, the Rev. Willie Twiddy
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. Tom Davenport
1:10—Business Period
—Report of Treasurer
2:00—Adjournment

Fourth Union W. A. and S. S. Convention at Watery Branch

The Woman's Auxiliary and Sunday School Convention of the Fourth District of the Central Conference will meet with Watery Branch Free Will Baptist Church near Stantonsburg, North Carolina, on Sunday, May 30. The theme for the convention will be "Training Our Youth," with the Scripture taken from Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth, . . ." The day's program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Serve the Lord with Gladness"
—Devotions, Sue Patrick
—Welcome, Local Church
—Response, Carolyn Cobb
—President's Remarks
—Recognition Time
—Greetings from Children's Home, a Child from the Home
—Hymn, "Our Best"
—News from Mount Olive College, Student from College
—Special Music, Friendship Quartet
—Sermon, the Rev. William Futch
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Francis Rose
—Special Music, Children's Home
—Business Period
—Program, Local Church
2:15—Adjournment

Joseph Ingram to Conduct Holly Springs Revival

Revival services will be held at Holly Springs Free Will Baptist Church near Kenly, North Carolina, beginning Sunday night, May 30, and continuing through Sunday night, June 6, services beginning each evening at eight o'clock. The evangelist will be the Rev. Joseph Ingram, pastor of Stoney Creek church near Goldsboro. The pastor, the Rev. W. L. Poythress, will assist in the services. A cordial invitation is extended everyone to attend the services.

On Sunday, June 6, the annual homecoming of the church will be observed with a picnic lunch served at the noon hour. The homecoming message will be delivered by a former pastor, the Rev. James A. Evans of Goldsboro. All former pastors, members, and friends are invited to attend the homecoming. All singers are especially invited to the afternoon song service.

Wintergreen Church to Host Fifth Eastern Union

The Fifth Union Meeting of the Eastern Conference will convene with Wintergreen Free Will Baptist Church near Cove City, North Carolina, Saturday, May 29. The union theme will be "Borderline Christians." The program is as follows:

Morning Session

10:00—Congregational Singing
10:05—Welcome, the Rev. James Lupton
10:10—Devotions, the Rev. Charlie Rice
10:20—Roll Call of Ministers
—Recognition of Visitors
—Appointment of Committees
—Roll Call of Churches
10:50—Recognition and Reports of Denominational Enterprises
Mount Olive College
Free Will Baptist Press
Missions
Cragmont Assembly
Children's Home
Woman's Auxiliary
11:25—Congregational Singing
—Offering for Children's Home
11:30—Morning Worship, the Rev. Harry Jones
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, the Rev. Elmo Harper
1:30—Final Roll Call of Ministers and Churches
1:35—Business Session
2:30—Adjournment

People's Chapel to Host Western Singspiration

The singspiration of the Second District of the Western Conference will be held at People's Chapel Free Will Baptist Church, Route 1, Elm City, North Carolina, Sunday evening, May 30, at 7:30. It is requested that each church of this district be represented and share in the program. The church having the largest attendance, outside the host church, will have the privilege of being

(continued on page twelve)

Missions

REPORT OF FREE WILL BAPTIST WORK

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from previous issue.)

In an article on my recent trip to Mexico (issue of April 7), I spoke of an after dark trip with the Rev. J. E. Timmons across the border from Eagle Pass, Texas. I wrote, "gambling and immoral conduct was evident at most of these places. Loud music . . . . dirt streets without lights, with couples of boys and girls (teen-agers and young adults) standing in the edge of the streets, walking or leaning against buildings, or sitting on the edge of porches at the edge of the streets."

This is not a new situation in Mexico. Many of those who are acquainted with such living have come to wink at the situation as an almost necessary evil. This situation has not come about by surprise or without a forerunner. As a note of warning to the United States, even those in high places, if there is not something done about the common evil which soars high, many places in our own country will soon find their plight as bad or worse than Mexico. I notice from recent reports by J. Edgar Hoover, director of the FBI, that he is requesting several additional millions in funds and more than two hundred thousand men to fight rising crime in this country; yet, the television networks and many of the lobbying syndicates are pushing with all their might to make this nation a free-lance, godless nation with no respect for the church, the God of heaven or any laws of righteousness.

Mexico, with forty million people, and a three percent increase in population annually has a problem such as our nation will be faced with in a few years if something is not done about the trend hovering over the country. The greater problem we are confronted with seems to show us that Christendom and decent democracy is hastening toward the climax and soon the rapture of the Church will take place. Many Americans wink at the sex trend as though it is but a common problem and nothing is out of the ordinary.

I quote a clipping that was recently carried in the Eagle Pass, Texas, daily paper written by Charles B. Roth and entitled "Mexico's Most Popular Institution."

"GUADALAJARA — No American wife would tolerate it for a minute, and I do not think any Mexican wife, even though she is forced to accept it, or condone it, but with Mexican males there is no institution in Mexico more popular or everlasting than the 'casa chica.' From your rudimentary Spanish you know that 'casa chica' means 'little girl's house,' and describes one of the popular mores of Mexico.

"It means where the Mexican keeps the other woman, or women, because some of these 'casa chicas' are in the plural. There is no Mexican male so poor or humble or devoted to family, but he feels a 'casa chica' is absolutely essential to his life. The reason is that great desire of every Mexican male to be what translated into English means 'much man.' To be merely a man is not enough. He must be a 'much man.' So he carries a revolver or a knife, will fight anybody over nothing, anything to prove his manhood. Principally he relies on 'casa chica' for his purpose.

"Even a poor Mexican laborer, earning $1.50 or $2.00 a day, barely eking out an existence for his family, insists upon his 'casa chica.' To this he makes regular visits, faithfully sharing his tiny income with the woman who sees fit to accept him and his money in her life. In the large cities, where the newly-rich Mexicans live in splendor, to have two or three 'casa chicas' is quite common—I know one man in the capitol who maintains five.

"The Church and the wives inveigh against the arrangement naturally—but I do not think that anything will ever make it unpopular with the Mexican male."

Nothing may ever make it unpopular in Mexico as time goes on; but one thing is sure, when men stand before the great Judge it will not be popular then.

Mr. Roth seems to put all Mexican men in this category and also insinuates or speaks as if the church or the faithful wives can do nothing about it. To be sure, approximately 10 to 15 percent of Mexico which is influenced by the Protestant church stand against this demoralizing situation. The way the Roman Catholic Church there conducts itself, it would seem that its desire would be to fit into the situation and go along with the trend. As best one can judge, the doctrines of the Catholic Church anyway is that it has a doctrine to fit men and not to fit men for the world to come.

Many of us cannot go to Mexico to evangelize and help teach the 85 to 90 percent of Mexicans the difference in sin and salvation, the difference in the life which leads to hell or heaven, but I am sure if Free Will Baptists were alert as we should be, we could stand behind those few missionaries who have gone to bat against Satan to help curb the trend and to snatch from the burning lost souls who are going out into a Christless eternity without ever having a chance to make a choice between life and death, heaven or hell.

How long has it been since you really prayed an earnest prayer for missions? Have you passed the offering plate before the people lately and given them an opportunity to express themselves for missions? We pass the offering plate for almost everything else and leave most of the mission concern for some small group in the church to get a little special offering for missions. Why not try for missions and see the response of the people? I heard a fine layman say a few days ago, "We get around to everything else and seem not to be able to get to missions." Well, a multitude of people will go every other place in the world, but if we do not get around to missions let us remember that God says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save

his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18).

On Saturday night, May 2, the pastor of Everett's Chapel church, Clayton, North Carolina, the Rev. Billy Yawn, called me on the phone. He informed me that they had just closed a successful revival that night with the Rev. Joe Ingram of Stoney Creek church near Goldsboro as the visiting minister. He stated to me that they received an offering the Sunday before which met the financial needs of the revival. (I sure wish getting money to support missions was that easy.) In the course of our telephone conversation, Brother Yawn learned that due to homecoming and special services at Core Creek I would have the evening off. He invited me on short notice for a mission service the following night. To my surprise, and on the close of a busy revival, there was a reasonably large crowd present for the service. When an offering was received, more than $50 was given for missions. Yes, people will support when we have Bible believing people to raise their voices in support of the greatest work on earth.

If your church feels that it is necessary for the missions director to visit your church to get support for the missions cause, please let me know and let's have a mission service. Otherwise we want to count on your support. Will you stay behind the mission cause and help us in the soul-saving business?

The present church year has just a little more than three months left. Why not check on the amount your church has given for missions and evaluate the reason for success or failure to enjoy real spiritual success at home? Keep the most important Bible matter before your people and see the missions department grow.

We salute the Shiloh Free Will Baptist Church, Pinetown, North Carolina, this week for the way they have supported missions this year. They have less than an average of 100 in regular attendance. They pay their missions budget before anything else is paid. During the year, we have received fourteen checks from them totaling $524.91. I understand they are faithful supporters of most of the program of the State Convention. This is an example of what all of us can do with the interest they possess for missions.

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The richest man spiritually may be the poorest man financially.—Walter E. Isenhour.

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

REPORT ABOUT SANDRA MERCER

We are sorry to have to report that Sandra Mercer is back in the hospital at Chapel Hill. Her trouble is a continuation of the illness for which she was hospitalized almost two months during the first part of 1964.

Sandra was taken to the Wilson Memorial Hospital on May 4 and transferred to Chapel Hill on Sunday, May 9. She is now receiving treatment under the personal supervision of Dr. Louis G. Welt who is considered the best kidney specialist in this area. She is receiving the very best and latest treatment known.

It is too early to know just how she will respond to the treatment. We will give further reports just as soon as we know what to say. In the meantime, we know that our prayers are greatly needed in addition to the best that medical science can do.

Sandra enjoys receiving mail. Your cards and letters may be addressed to Sandra Mercer, North Carolina Memorial Hospital, Chapel Hill, North Carolina.

MOTHER'S DAY GIFT HONOR ROLL

The children and administration of the Free Will Baptist Children's Home, Middlesex, North Carolina, express their deep appreciation for the Mother's Day gifts received to date during this month.

The following organizations have reported to us that their gifts represented at least the equivalent of $1 per member. The list includes those who have reported through May 17. A subsequent list will be published after the close of the month.

Honor Roll

Robert's Grove Auxiliary, Dunn
Barnes Hill Auxiliary, Nash County
Calvary Church, Concord
Rock of Zion Auxiliary, Grantsboro
Edgewood Auxiliary, Edgecombe County
Hugo Auxiliary, Lenoir County
Friendship Auxiliary, Johnston County
Pleasant Grove Auxiliary and Ladies Night Auxiliary, Wayne County
Malachi's Chapel Sunday School, Columbia
Oak Grove Sunday School, Sampson County
King's Cross Roads Church, Pitt County
People's Chapel Young Adult Sunday School Class, Wilson County
Winterville Sunday School
Oak Grove Sunday School, Vanceboro
Mount Moriah Church, Hamlet
Howell Swamp Auxiliary, Greene County
Goldsboro Auxiliary
Elm Grove Auxiliary, Pitt County
Harrell's Chapel Auxiliary, Greene County
Reedy Branch Auxiliary, Pitt County
Beulaville Auxiliary
Holly Springs Auxiliary, Johnston County

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Name C. E. 'Citizenship Awards' Program

COLUMBUS, Ohio (EP)—Winners of the Albert H. Diebold Awards in Christian Endeavor's 1965 Citizenship Awards Program were announced today by Rev. Christian A. Tirre, citizenship director of the International Society of Christian Endeavor.

Again this year awards are being given to individual youth as well as to societies. First award for individuals goes to Barbara Jane Zink of Philadelphia, who will receive $125 in cash plus a grant (to a maximum of $100) for the expenses of attending the 48th International Christian Endeavor Convention July 6-10 in Dallas, Texas.

Top position for societies goes to the Senior High Christian Endeavor Society of Redmond Christian Church, Redmond, Oregon, with an award of $150 in cash plus a grant (to a maximum of $150) for expenses of one or more youth representatives to attend the International Convention.

NOTES AND QUOTES

By J. C. Griffin

NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION

I have attended most of the Woman's Auxiliary Conventions of the Original Free Will Baptists of North Carolina since the organization was perfected; and I am satisfied that I can say that the convention held at Black Jack, May 6, was the best and the most inspiring that I have ever attended.

The reports showed that excellent work had been done by the official staff. Individual auxiliaries and committees showed through reports that the auxiliaries are growing and that through the officers great long-range plans are being created. The organization is alert to the possibilities and responsibilities of the auxiliary women of our denomination.

Much special interest is being manifested in Mount Olive Junior College and Cragmont Assembly, Inc. The missionary fervor seemed to be higher than in recent years past. Our publications are growing physically and in spiritual information. From the first hymn that was sung to the benediction, our hearts were thrilled. Praise the Lord for what our eyes saw and our ears heard. Black Jack people are "tops" with entertainment.

Other Observations of This Writer

As I talk with our ministers here and there, I find that there has not been a time in my 55 years as an ordained minister that our ministers were better prepared to carry the message of salvation, as pastors and evangelists, than today. When I started in 1910, we had only a very few ministers who had ever been to college, and a very few who had graduated from high school. In general, we had uneducated congregations to preach to; but the educational fervor was being born. This is not boasting at all, but I realized that Christian education was a great need among our people. This need was so great, according to my thinking, that I sold my little home in Bailey and moved to Ayden with my wife and little boy and entered the seminary for the glory of God and the love for my church. I had made a choice for my life in work for the Lord. I have never regretted the action. God has been with me all the way.

Hardships of Ministers

When I started to preach, ministers in our church had it hard. A preacher had to work at some manual labor to earn a livelihood for his family. This was mostly farm work or carpentry, and the minister usually had to lose two days to preach on Sunday. Sometimes the ministers traveled on carts drawn by horses or mules. Some of the younger ones rode bicycles, some rode horseback, and some walked; but you hardly heard of a preacher missing or being late to his appointment. They preached because they loved God.

Many of the churches of eastern North Carolina were organized and many of the church buildings were erected by these servants of the Lord who put more time and money in the organization than they ever received for services. I know of two ministers who lost their homes by preaching for so little that they could not support their families and pay their debts. How about a man, a carpenter by trade, losing two days to the week from his carpentry and riding a bicycle thirteen miles over rough roads and getting $4 per month salary!

I knew another who walked, the Lord knows how far, to carry the gospel. He organized churches and talked about missions. These old fellows had the missionary spirit. When they meet the modern missionary in Glory, I am sure that they can tell the modern missionary something about suffering. They saw no lions or tigers and many things that are seen by modern missionaries. The mission board behind them was "the love of God shed abroad in their hearts by the Holy Ghost."

With the conditions under which our ministers had to work, their sacrifices, their remunerations, trials, and heartaches, it was not an easy decision to make when they were offered an education, good salaries, and parsonages to live in by others. By the grace of God it could be done.

When I began to preach, I was old enough to know some things that teenage boys did not know then, nor do they know now. If we are to preach, there must be some sacrifices.

A Disappointed Young Preacher

I had a young man to tell me a few years ago that the reason that he began to preach was that he thought that it was a life of ease. He said that he was brought up close to a large church. He said that he saw the pastor very often sitting on his porch with his legs crossed and that he decided that the ministry was an easy job, applied for license, and was ordained to preach. From what I have learned, he and other preachers of this type do not last very long.

The Call of God

Ministers, indeed, are those whom God has called and who are willing to make the sacrifice and go with love and sacrifice to carry the message of salvation at any cost. Preaching the gospel is more than a profession; it is a call from God; and if God calls a man to preach, that man will preach. He will study to show himself approved unto God, "rightly dividing the word of truth."

I have heard a few preachers say that they would quit before they would do this or that. To save my life, I cannot understand how a God-called minister can stop until God says stop. In general, the minister is the most underpaid man in all the service of life. So if you want to preach for money, you had better look for some other vocation than preaching.

May we notice these words of Peter: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

Let me say again to the young man: If you want to make money and draw big salaries, you need look elsewhere than the ministry. A man that is capable of preaching can make a great deal more money in other professions than preaching. There is a living—an honest living—for the God-called man in the ministry.

This writer remembers when some of our churches did not promise a salary. "We will give you an offering and what produce we can," they said. That was

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Who belongs to the true church of Jesus Christ? It seems to me that the Bible's description of a Christian would limit it there to a small margin of those professing to be Christians.—**A.E.H., Texarkana, Arkansas.**

Answer: Your conclusion is probably right. Jesus said, "So the last shall be the first, and the first last: for many be called, but few chosen" (Matthew 20: 16). "For many shall come in my name, saying, I am Christ and shall deceive many" (Matthew 24:5). "For many are called, but few are chosen" (Matthew 22:14). "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7: 13, 14).

The whole world is called and offered membership under Bible restricted conditions: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be aas wool" (Isaiah 1:18).

Jesus is not willing that one single soul should spend eternity apart from His glory and goodness, but He makes repentance and obedience to the Word prerequisites, commensurate with Him in the church. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:8-10). "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; . . . For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:4, 20-22). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

The true church consists in those and only those that have been born of the Spirit and walk in the Spirit by faith and faith only. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . . That which is born of the flesh is flesh ;and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:3, 6-8). "This then is the message which we have heard of him, and declare unto you, that God is light, and in him no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin . . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:5-7, 9).

Believing on Christ as personal Saviour is the first step in our salvation and that comes by no other means than by the hearing of the gospel of Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed . . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . . So then faith cometh by hearing, and hearing by the word of God" (Romans 10: 8-11, 13-15, 17).

When the gospel has been preached and we have believed in our hearts and confessed Christ with our lips and our lives, then we study the Bible which is a spiritual lamp to our feet and a light to our path and thereby grow in the grace and knowledge of Christ. In this way the process of salvation makes progress, for each day we are a maturer Christian than the day before. We know better how to act and better how to live in the several complexed experiences we encounter as the Satanic forces of the world seek to allure us into some bypath or second best decision in the choices

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News Notes

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host to the next singspiration. At this service it will be necessary to select a new leader for the sing since the present leader, the Rev. James Joyner, has accepted the pastorate of the Kenly church. Plan now to attend and enjoy a good time of gospel singing.

Wintergreen Host to Fifth Sunday School Convention

The Fifth District Sunday School Convention of the Eastern Conference will convene with Wintergreen Free Will Baptist Church near Cove City, North Carolina, Sunday, May 30. The theme will be "You Are the Man." The music director will be the Rev. James Lupton with Miss Virginia Tappas as pianist. The program follows:

Morning Session

10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Lifted Me"
—Welcome Address, Raymond A. Wood, Host Superintendent
—Response and Devotions, Evon Jones, Vice-President
10:15—Business Period
10:45—Program, Host Sunday School
11:00—Sunday School Lesson, Raymond M. Wood
11:20—Offering
Offertory Prayer, Luke Nobles
11:30—Special Music, Host Church
11:40—Worship Service, the Rev. James Lupton, Pastor
12:00—Fellowship and Dinner

Afternoon Session

1:00—Devotions, Charles J. Hines
1:15—Business Period
1:45—Program, Sunday Schools of District
2:00—Special Music
—Missions, the Rev. A. B. Bryan
—Benediction

Second Union Sunday School Convention at Reedy Branch

The Second Union Sunday School Convention of the Central Conference will meet with Reedy Branch Free Will Baptist Church near Winterville, North Carolina, at 2 p.m., Sunday, May 30, with the president, Mr. Randolph Harris, presiding. The theme for the convention will be "Aim High," with Scripture taken from Philippians 4:13, 14. The scheduled program is as follows:

Hymn, "To the Work"
Devotions, Bethany Sunday School
Welcome, Reedy Branch Sunday School
Response, the Rev. Norman Ard
Business Session
Appointment of Committees
Convention Offering
Special Music, Bethany Sunday School
Recognition of Pastors, Superintendents, and Teachers
Hymn, "Give of Your Best to the Master"
Message, the Rev. Harold Jones, Pastor of Winterville Church
Report of Denominational Enterprises
Report of Committees
Hymn, "Take My Life, and Let It Be"
Benediction

Spring Branch Entertains First Union of Western

Spring Branch Free Will Baptist Church in Johnston County, North Carolina, will be host to the First Union Meeting of the Western Conference Saturday, May 29. The moderator, the Rev. Joseph H. Ingram, will preside with the Rev. Leonard Woodall as song leader. The program is as follows:

Morning Session

10:00—Devotions, the Rev. Jack Mayo
10:15—Welcome, the Rev. Willie Renfrow
—Response, the Rev. Joseph Yates
10:20—Roll Call of Ministers
—Appointment of Committees
10:40—Roll Call of Churches
11:00—Business Session
Reports of Denominational Enterprises
11:25—Morning Worship Service
Hymn
Message, the Rev. Clyde Cox
12:00—Lunch

Afternoon Session

1:00—Song Service
1:10—Devotions, the Rev. R. C. Cherry
1:25—Open Discussion
1:45—Final Business Session
2:00—Adjournment

South Carolina Union to Meet at New Prospect

The Eastern Union of the Original Free Will Baptists of South Carolina will meet with the New Prospect Free Will Baptist Church, Route 2, Pamplico, South Carolina, Saturday, May 29. The Rev. Paul J. Sheehan is moderator. All visitors are welcome.

Trent Church Revival June 6-12

The Rev. E. E. Edwards will be the guest evangelist for revival services at Trent Free Will Baptist Church, Merritt, North Carolina, the week of June 6-12. The services will begin each evening at 7:45. The church and the pastor extends a cordial invitation to everyone to attend.

Ashville, Alabama, Church To Observe Homecoming

The Rev. Percy Stokes, pastor of Pleasant Grove Free Will Baptist Church, Route 1, Ashville, Alabama, announces the church will observe its homecoming on Sunday, June 6. All members and friends of the church are invited to attend this service and enjoy the fellowship together.

Cragmont Treasurer's Report For April, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of April, 1965:

Balance in Bank March 31, 1965		$1,773.72
Receipts		
Churches and Missions	$ 60.00	
Sunday Schools	23.09	
Sunday School Conventions	10.00	
Leagues	1.00	
N. C. Department of Revenue	125.53	
YFA's	10.00	
Total Receipts		229.62
Total for Which to Account		$2,003.34
Disbursements		
Operating Expenses	$ 35.00	
Utilities	20.22	
Total Disbursed		55.22
Balance in Bank April 30, 1965		$1,948.12

Yelverton's Grove Revival June 13-20

Revival services are scheduled for Yelverton's Grove Free Will Baptist Church, Route 3, Smithfield, North Carolina, for the week of June 13-20 with the Rev. J. C. Yates as the evangelist. The pastor, the Rev. G. A. Martin, will assist in the services which will begin each evening at eight o'clock. The pastor and the membership of the church extend a warm welcome to the public to attend all of these services.

Is It Time to Renew Your Subscription?

DADDY, HELL IS SO HOT!

PASTOR BONA FLEMING

Sitting down on her cedar chest, there in the darkness she settled it that she would not go on with God.

MAE, a young lady, just as intelligent as any teen-ager, went to a revival meeting. The power of God was there. Sinners were being saved and Christians were being revived.

The power of God impressed Mae, and tears began to roll down her cheeks. Her father, a wealthy farmer, stood on the outside with others, and looking across the tent, he remarked to a friend. "If my daughter goes to that altar, I will wade in blood to my neck to take her out of there." But a young man was standing by Mae's side and she did not go that night. The father got into his car and drove home and the young man took Mae home.

When she got inside she saw her 240-pound father—walking the floor, and she knew something was wrong. "What is the matter with you, Dad?" Mae asked. "Why are you not in bed?" He answered, "I stayed up to give you your orders." She said, "Dad, what in the world have I done?" He replied, "I looked across the tent tonight, and I saw you crying. Mae, if you go to that altar I will wade through blood to my neck to take you out of there; and, when I get you home, I will wear out a hickory over your back."

Mae knew he meant what he said. She began to cry and went to her room. Sitting down on her cedar chest there in the darkness she settled it that she would not go on with God. She was a beautiful 19-year-old girl. She closed her fists and said, "Oh, God, I will never seek Thee! Oh, God, take this feeling away from me! Oh, God, lighten my heart! I do not want to feel this way! Take this burden away from my heart!" God heard her prayer. The Holy Spirit left her, and conviction was gone. She went to bed and slept. Because one can go to sleep, it does not mean he is saved. Many people go to sleep to whom God will never speak again.

The next morning Mae went to work, came back, and went to the service that night. Her father stood in the same place as the night before, and watched her. When the invitation was given, he saw Mae with the young man, laughing. He said to his neighbor, "Look at my daughter. I conquered her last night. She will never go to that altar." So Mae laughed and giggled while other folks wept and got saved.

But listen! The meeting closed on Sunday night, and settled the destiny of dying men and women. Mae went to work as usual, all that next week. The following Monday, as she started, she said, "Mother, my head is hurting me." Her mother said, "Mae go to work," and she went but returned in about two hours. She said, "Mother, my head is hurting me so that I couldn't stay." She went to her room. She had been in bed for some time when, she told her mother, "I am sure that you and Dad do not know my condition, and I want you to send for a doctor. I am going to die." The mother excitedly said, "I will, I will!" And the family physician came.

He touched the big, strong father on the shoulder and asked him to come out to his car. He loved the family. He said, "You have been kind to me, and I must be true to you. You have called me too late. Your daughter may soon be in eternity, and if you have anything to tell her, tell her at once. It is no use for me to tell you that I can help her, or to call more doctors. In a few hours Mae will be gone."

Neighbors a mile away heard that father's screams. What was the first thing he thought of? I know—the night that he conquered his daughter and made her settle with God. He came in wringing his hands. He fell at Mae's bedside and said, "Oh, Mae! Oh, Mae! Seek the Lord, Mae, pray! Give your heart to God! Pray, Mae, pray!" She put her hand on his face and said, "Daddy, please do not taunt me with the name of God. My heart has been like a stone since the night you gave me my orders. I went to my room, and I asked God to leave me, and God took me at my word." Then she told him that she knew her doom was sealed, and from the beginning of her illness she knew it was fatal. She asked, "Daddy, what time is it?" He answered, "Four o'clock in the afternoon." She said, "How slowly these hours are passing, but, just think, I am going to a place where there will be no time."

She said, "Dad, go to the old well and bring me a fresh drink of water, for I will soon be in a place where I can get no water." He brought the water and put it to her lips, and she drank it. Her mother was praying, her unsaved brother was praying, and her two unsaved sisters were down on the floor praying.

Oh, I have heard the loudest prayers from sinners praying for their loved ones that I ever heard from any lips. I have heard louder prayers around corpses than around altars. I had to rebuke some prayers, saying, "Do not mock God by praying for your dead loved one."

Mae said, "Daddy, put your arms under me and pull me up in bed. My feet are in fire." He drew her up in the bed. Again she said, "Daddy, my feet are slipping. Take my feet out of the fire." He said, "Mae, I have done all I can. Your head is against the head of the bed." She said, "Go back to the well, and bring me another drink of water." He started for the water but before he got back his beautiful daughter had gone into eternity.

Listen, friends! That father goes to town to buy groceries, and he stands over the counter like a maniac, and the merchant has to talk to him and find out what he wants. He goes to the

(continued on page sixteen)

St. Claire Bible Class

The Sunday School Lesson

FOR JUNE 6

When Authority Is Rejected

Lesson Text: 2 Samuel 15:10-13; 18:31-33

Memory Verse: Proverbs 10:1

I. INTRODUCTION

David repented when Nathan came to him with God's message. The child that was born as a result of his sin with Bathsheba died after a brief illness. It was a great blow to David and Bathsheba. Eventually another son was born to them, and he was named Solomon.

An older son of David's, Absalom, was a half brother to Solomon. Absalom had been born while David was king of the southern tribe of Judah before the kingdom was united. His mother was Maacah, the daughter of the king of Geshur, a kingdom of nomads, northeast of the Sea of Galilee (2 Samuel 3:3). Absalom was noted for his physical beauty, especially his long hair.

When Tamar, the sister of Absalom, was dishonored by her half brother, Amnon, Absalom was filled with hatred and sought an opportunity to get revenge. Two years later, he invited Amnon, along with his other brothers, to a sheep-shearing festival (2 Samuel 13:23-27). During this festival, Absalom saw his opportunity for revenge and had his servants kill Amnon.

To escape the wrath of David, Absalom fled to his mother's people. For three years he remained with his grandfather, the king of Geshur (2 Samuel 13: 37, 38). Joab, the leader of David's army, persuaded David to permit Absalom to return to Jerusalem. However, David did not completely forgive him; for he said, ". . . Let him turn to his own house, and let him not see my face . . ." (2 Samuel 14:24). This state of affairs lasted for two years. Then Joab was able to persuade David to make a half-hearted reconciliation with his son.

Absalom was the kind of person who could hold a grudge. So he began to plan how to ingratiate himself to the people and win the kingdom from his father. In order to impress the people, he secured a chariot and a bodyguard of fifty men. He would stand in a public place in order to have an opportunity to talk with the people. He would tell them that their affairs were not properly handled, but would be handled much better if he were the judge. In 2 Samuel 15:6 we read, ". . . so Absalom stole the hearts of the men of Israel." Finally, the time came for him to make his move to try to take over the kingdom.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. In keeping with his evil plot to overthrow David and take over the kingdom, Absalom sent spies into all the tribes of Israel (v. 10).

2. Absalom hoped to have himself proclaimed king of Israel without an open battle (v. 10).

3. To further his cause, Absalom invited 200 of the principal men of Jerusalem to accompany him to Hebron to join in the feast at his sacrifice (v. 11).

4. These good men went along wholly unaware of Absalom's evil scheme (v. 11).

5. It is the height of hypocrisy to use religion as a cover-up for one's sin (v. 11).

6. Absalom chose Ahithophel, a former counselor to David, to help execute his plan (v. 12).

7. The conspiracy became strong and formidable (v. 12).

8. A messenger led David to believe that the majority of Israel had turned to Absalom (v. 13).

9. David was much concerned about the fate of Absalom (vv. 31, 32).

10. David greatly mourned the death of Absalom, a son he dearly loved in spite of his rebellion (v. 33).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The question that we need to answer regarding this lesson is, What were the things that brought Absalom to his downfall? There are at least three major things that should be mentioned. First, his all consuming egotism. His attention was directed solely toward self. He had no thought, no feeling, no pity for anyone but himself. Absalom used those around him only as they helped him to secure his own desires. Second, he was godless. Absalom did not recognize God to the extent that it would give some restraint and principle to his conduct. He wanted to use God to accomplish his own purpose. He was his own master. His own will was his only law. Third, his pride and conceit. The Scripture reveals that Absalom possessed remarkable physical beauty. This caused him to be contemptible and proud. Absalom had long flowing hair which added to his beauty, to which he must have carefully attended. However, it was his hair that caught fast in the boughs of an oak tree, and left him a target for those who pursued him and sought his death.

This should be a lesson for us all. Our chief glory can become the cause of our greatest shame. The choicest endowments and our most cherished gifts we possess may become our severest temptations. Our glory, our gifts, our talents and our all should be yielded everyday to God, and constantly guarded by prayer, if they are to be of greatest benefit to God and to us.—Teen-Age Teacher (F.W.B.).

2. **Absalom sent spies . . . the conspiracy was strong.**

When Nathan announced to David God's forgiveness, he added the ominous words: "Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house" (2 Samuel 12:11). Was Absalom's treacherous conspiracy a part of God's judgment against David for his awful sin? This we know—parental failure to go straight is often disastrous to youths.

A teen-ager asked an editor, "Why is it there are some things that are considered all right for adults to do but if teen-agers do the same things they are considered juvenile delinquents? My parents both smoke and sometimes take a drink. When Dad gets mad, he blows his top! He curses and swears. My uncle has been pinched twice for speeding and the family thought it was funny. These are just a few of the things I've been wondering about. If I were to do any of them, I hate to think what my parents would do to me. When I asked Mom and Dad this question, they laughed and said, 'It's different when you're

grown up.' I can't see that it is, can you?"

3. **Is the young man Absalom safe?**

At every turn, today's youths are confronted with subtle, satanic solicitations to evil. Sin is popularized and glamorized. The spawning places of crime—taverns and cocktail lounges—flourish.

A father told his small boy the story of the lost sheep. He told how it found a hole in the fence and crawled through; how it was glad to get away; how it capered in the sunshine until it wandered so far that it could not find its way back to the fold. Then he told how the good shepherd came and rescued it from a wolf and brought it back to the fold. The boy was greatly interested. When the story was over, he astonished his father by asking, "Daddy, did they nail up the hole in the fence?"

Oh the folly of building hospitals at the base of the precipice rather than safeguards at the summit!

4. **Absalom, my son . . . would God I had died for thee.**

None can sorrow so deeply as a parent. A fine Scottish Christian father had only one son, a splendid, well educated young man. The son went into evil ways. He was arrested for embezzlement. He was tried and found guilty. Through the trial, he appeared to be unconcerned. As he stood to be sentenced, he chanced to look around. He observed that his aged father, too, was standing with his head bowed low with sorrow and shame. The father had stood to receive, as though it were himself, his son's sentence to prison. Embracing each other, both wept bitterly.—Adult Bible Teacher (Union Gospel Press).

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St. Claire Bible Class

(continued from page eleven)

we are called upon to make, and in each of these experiences we are better prepared to meet the next onslaught of Satan if only we remain obedient to the Word as we have it in the Bible.

When we get our new bodies, like that which Christ now appears in, we will no longer be subject to temptations; but we will also no longer have an opportunity to so live an overcoming life under this evil pressure that will cause lost souls who see us so live to come to Christ and be saved.

Then there are three stages in our salvation as depicted in the Bible. In the first act we believe the Word of God as we hear it and are regenerated or born again. And in the second act we walk or live according to the light or teaching of this Word and thereby mature into complete Christians as we overcome the temptations of this world that Satan, through different means and methods, seeks to overcome in us. Finally, we come into the presence of Christ at the rapture of the church and into a state or environment beyond temptations where we shall live throughout all eternity enjoying the victories we won here after we were saved. Some true church members will enjoy, as it were, eleven talents and some four talents according to their several ability in the faithful use of what God has put at their disposal. Evidently there will be those that had equivalent to one pound, or one talent, that failed to use it and therefore will lose that which they had and their own souls besides. (See Matthew 25: 14-30; Luke 19:12-27.)

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NOTES and QUOTES

(continue from page ten)

the contract. So I was given chickens, eggs, country hams—that good old juicy kind—butter, milk, sweet potatoes, and Irish potatoes; and when I was serving people who were fishermen, I was given corned fish of different species. My, we did live high, with plenty to eat. We did not have to beg. Often our Ford's gasoline tank was filled without our knowledge, when we were preaching at churches which had members who sold the fluid.

Well, boys, it is much better to get a check for $100 per week and drive by and say, "Fill her up, please." Preachers, do not grumble about hard times; but praise the Lord that you do not have to take a chicken crate along with you to take your pay back home on Monday morning. We preachers are living the best that we have ever lived in my recollections.

We have parsonages to live in; that is, most of us have. I know when the first parsonage was bought in eastern North Carolina. This building cost $1,500. It was not wired for electricity. My wife made candy, and our children sold it to wire the building and get fixtures. It was located on Fleet Street, New Bern, North Carolina, opposite St. Mary's church. The pastor of the church was yours truly. We received $20 per week at that time, but we were happy with the work. Beginning October, 1918, we served the church until October, 1922, and resigned to do evangelistic service for our denomination.

This is written to let the young ministers know that the real God-called ministers know that the ministerial life is not one of ease, but that the grace of God is sufficient for every hour of life. Boys, I'm not bragging, but I have a lot that I might tell you; perhaps I will sometime. I have had the chance of good offers from others, but I am a Free Will Baptist and am satisfied with the doctrine. I am not satisfied with all that Free Will Baptists have done; but the psalmist said, "My heart is fixed, O God, my heart is fixed: I will sing and give praise" (Psalm 57:7).

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Attention

ORIGINAL FREE WILL BAPTIST MINISTERS OF NORTH CAROLINA

The time is drawing near for our conference at Cragmont and we are hoping for the best attendance ever this year.

The executive committee, in working out the program, tried to arrange it so that each minister present may take a part. There are "group discussion periods" that include some very important questions for our consideration. They are questions that have been "kicked around" for sometime, and on different occasions, without our coming to a definite decision or common understanding on them. If you attend the conference, you will be given an opportunity to discuss them.

Please note the changes in the camp fees for this year: daily fees, $3.75 for those who stay one or two days; weekly fees, $15 for those who stay all the conference week. The day will begin at 4 p.m. and end the following day at 4 p.m. If you attend all the conference week, the cost will be approximately as follows: traveling to and from Cragmont, $25; meals while traveling, $4; Cragmont camp fee, $15; group picture (optional), $1; conference fee, $2; total expense, $47. These figures will vary, depending on distance traveled and number of meals eaten while traveling.

It is hoped that those whose names appear on the program will make every effort to be present at the time given. The executive committee has tried to change and give different persons a place on the program each year so that all could have an equal opportunity.

Trusting to see you at Cragmont June 21-25, 1965.

The Rev. D. W. Hansley, President

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A Personal Testimony

by EDGAR BENTON
Fremont, North Carolina

I would like to say to every one of my brethren in Christ that I am so happy today because Christ has called me into His ministry. I fought this call for eleven years. All during this time, I worked and toiled for the cause of Christ, trying to satisfy myself and God by teaching and holding prayer meetings in different places. It has been my privilege to see many accept Christ during this time; therefore, I do not count those years wasted.

I accepted Christ as my Saviour sixteen years ago. Eleven years ago I was called by God to carry the good news and preach the Word. I was not obedient to His calling. I felt that I was not worthy of such a great task. I kept asking, "Why me?" He always gave me the same answer, "Go and do this for me." I kept trying to satisfy myself by teaching the adult class, but nowhere could I find satisfaction; that is, until October 13, 1964. On that day, I answered my Lord and said in the words of Isaiah, ". . . Here am I; send me" (Isaiah 6:8). I did not have the desire to say no any longer. I had pondered it in my heart until I could no longer hesitate. I am giving myself to God to labor for Him as long as He sees fit to use me. I will go anywhere He wants me to go. I will make any sacrifice which He wants me to make, for I owe Him everything for saving my soul. I am so glad that He loved me enough to trust me. I am praying that I can do just what He wants me to do.

I was licensed to preach in November of 1964. I love those who are lost in sin. Thus, I am available to preach the gospel wherever the Lord in His wisdom may lead me. If I can be of service to any church, or pastor, or any person, by doing this great task, I am ready and willing. I am not ashamed to witness for Him at any time and any place.

Christian friends, please pray for me, that I may find a place of service. I am willing to enter into full-time services. It is my prayer that He will open the doors of service where I can do the most for the lost.

Anyone wanting to contact me can write to me at Route 2, Fremont, or call me at 242-2212. I know of nothing that would make me any happier than to be able to help someone who is in need of a Saviour, or to render my services anywhere for the cause of Christ. I am 53 years old, and a member of Watery Branch Free Will Baptist Church.

Christian Education

(continued from page five)

Mary Z. Bryan Foundation, and $3,775 from local friends and other sources.

The gifts have been designated as follows: general fund, $34,272; endowment, $2,155; student loan funds, $1,156; and development fund $64,747.

Chief Marshal Chosen

Miss Lorena Moseley of Winterville, North Carolina, has been chosen by the committee on academic standards as chief marshal at Mount Olive College for 1965-66.

She will begin her duties at the 1965 commencement activities on May 29 and 30.

Miss Moseley is a member of Phi Theta Kappa, an honorary scholastic society at Mount Olive College. She is one of five sophomores who has been named a Bryan Scholar for the 1965-66 academic year.

Miss Moseley has also been elected coeditor of the college yearbook, **Olive Leaves,** for next year.

She graduated from the Ayden High School in 1964 and is a member of the Ayden Free Will Baptist Church.

Vacation Bible School Offerings

The college invites vacation Bible schools throughout the denomination to contribute to its chapel fund. One of the most urgent needs of the college is for a place of Christian worship on the new campus. Through their vacation Bible school offerings, young people can have a personal part in the building of a Christian college.

DADDY, HELL IS SO HOT!

(continued from page thirteen)

field to plow, but he does not plow. He goes to salt the cattle, but forgets to take the salt.

Everyone who knows the story knows what is the matter with that father; they know what is on his mind.

May this warn parents not to obstruct the way of their children, keeping them from salvation, that was purchased for them by Jesus Christ on the cruel cross, fitting them for heaven.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).—Tract.

Believe God's Word and power more than you believe your own feelings and experience. Your Rock is Christ, and it is not the Rock which ebbs and flows but your sea.—Samuel Rutherford.

the Free Will Baptist

PHOTO BY LAMBERT PHOTO

AYDEN, N. C., WEDNESDAY, JUNE 2, 1965

In the Editor's Mail

"Just a line to say that Friendship Free Will Baptist Church, Eufoula, Alabama, has come alive again. The church name was later changed to First Free Will Baptist Church of Eufoula.

"God heard our prayers. We attended oftentimes and asked for a future church as we had in the old times. Jesus was always present. Now our pastor, the Rev. B. C. Calloway, has been with us less than two months. We enjoy full-time services. There are more than 38 in Sunday school. We have done a lot of work on the church building. We have also built a parsonage.

"First Sunday in June we are inviting all our former pastors to homecoming. We would like to make an appeal to all our brothers and sisters in Christ who read this to send us $1 to help out on the $8,000 we owe. Send your contribution to Mrs. Leila Edwards, 921 Union Street, Eufoula, Alabama."—Mrs. Leila Edwards.

* * * *

For the Minister

"It is often said that the pulpit is the minister's throne. While executive management and pastoral work are of vital importance, yet every school of theology places preaching ability as supreme among ministerial gifts. Churches are looking for preaching pastors. Candidates for the pastorate are not asked to set up a sample organization, but to preach sample sermons, much as one may regret this unfair and disproportionate method of rating ability. So difficult to find are arresting and convincing speakers, that our great city churches frequently call to their pulpits men of other denominational affiliations, and employ assistants to take charge of administration and pastoral service. More and more, even if several churches have to combine to bring it about, are congregations coming to see that men of special gifts should be kept free to exercise them, unhampered by details that associates can perform."—From "Public Speaking for Ministers," written by Arthur Stevens, published by Baker Book House.

THE FREE WILL BAPTIST

Volume 80 Number 22

June 2, 1965

C. H. Overman, *Editor*

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Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

Editorial—

THE CAP AND GOWN

This is the cap and gown season of the year. In other words, it is graduation time for thousands of young people. For each one it is a special time in his or her life. It is a time that they will long remember. For the high school graduate, it is the end of twelve years of continuous schooling; but in reality it is just the beginning. Many of the high school graduates will continue down the path of education. Some will enter into the business of life, contributing their part to human society. The college graduate will do the same, and the strength of the nation will increase as required knowledge is put into practice. The caps and gowns will soon be laid aside, but the things they represent will live on and on.

The cap and gown of the graduate represents years of personal effort and energy. There are times in the student's life that he would like to just give up and have nothing more to do with education; but through personal effort and energy he presses on, hoping for and longing for the day of graduation.

The cap and gown also represent the applying of one's self to the demands of a progressive and enlightened age. In fact, the demands of education have never been greater. The reason is obvious: there has never been such an accumulation of knowledge. There is so much to be learned; the extent of it is practically unlimited. For this reason, each student studies in a chosen field. Although many factors help him to determine his field, the choice is nonetheless his. The graduate of ten or fifteen years ago faced the same world, but the demands were not as great then. The graduate of 1950, however, has faced equal demands since the day of graduation, and has found himself adapting to these demands.

The cap and gown also represent the sacrifice and efforts of others. The graduate has many persons to thank for the opportunity that has been his. Particularly, he has his parents to thank. They are the ones who have done the most. They alone have borne the financial burden down through the years. They are due much praise and gratitude on the part of the graduate. Behind each graduate stands the efforts of faithful and loving parents. Teachers and counselors are also due words of appreciation from the graduate, for they are the ones who helped to channel the course of learning. Without them it would not have been possible.

Finally, the acquiring of knowledge is represented by the cap and gown. This is their true representation, for the graduate has received what we call an education. He has learned; but he has not learned all, for there are many lessons that cannot be learned from textbooks. The graduate may have been a good student, or he may have been just average, but he has acquired knowledge. With this knowledge, he will begin another phase in life; but his learning will continue. It will not be through books and teachers, but through human experience and practice, when men become men and women become women in the school of life—a life that was not chosen personally, but a life that must be personally lived.

TO THE YOUNG GRADUATE

You go forth to your life work when the air is charged with expectancy. Who knoweth whether you have come into the world for such a time as this? Keep ever within your vision that Man of all men, that King of all kings. May your work in the world be such that it will serve His eternal purpose. May your lives be used to the glory of God.—"The Free Will Baptist," issue of May 20, 1953.

What I As a YOUNG CHRISTIAN Can Do For My Church

by DEBBY ANN HINES

AS a young Christian, I have many opportunities in my church. Taking advantage of these opportunities will help to develop my talents and teach me to use my time for the glory of God.

A young Christian should be devoted to the task of soul winning. Jesus said to His disciples in John 4:35, 36: ". . . Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Jesus means here that if we will reap the harvest, which is to win souls, we will rejoice with Him. Soul winning is a great opportunity for young Christians.

As a young Christian, I should always try to live a Christian life and be an example of Christ wherever I go. I must be a good leader. There are many younger children in my presence daily, and I must set only good examples before them. In 1 Timothy 4:12 the Bible says, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

I must be a good follower. I must follow the Christian examples shown to me by my fellow church members and friends so that I may truly be a living example of Christ. Jesus said, "For I have given you an example, that ye should do as I have done to you" (John 13:15).

I must use all of my talents to the glory of the Lord. God wants my very best, and I must give Him my best no matter what the cost. The parable of the talents, in Matthew 25:14-30, reminds us that the talents the Lord gave His servants can be compared to our talents. If we use what God gave us, God will be pleased, and we will be rewarded; but then, if we don't, we will have wasted what God gave us.

I must be willing to do any job which I can do for my church. Christ once said these words, "Wist ye not that I must be about my Father's business." From the start of His life Christ was a willing worker, and we must be willing workers too. Christ must always be the head of my life, and His life must be my motto.

When I was nine, I received Christ as my Saviour and became a member of my church. Being a church member calls for us to be loyal and faithful to our church and its purpose. We are all God's building blocks. If we seek after the sinful world, what will God have to build on? We must yield ourselves and our lives to God everyday. Our church membership should be regarded as the greatest privilege of our lives. We should appreciate this privilege and always pray for our church and its pastor. I must be active in church work to really be a good member.

A young Christian can pray for his church. Through prayer we will realize the presence of God, who is a God of love—a God who is the Creator and Ruler of everything—and that God will hear and answer our prayers. First we must learn the secret of prayer. We must pray to God to forgive our sins and direct our lives. We must pray to God in sincerity, and confess all our sins to Him. The member of a church who prays without ceasing for his church and pastor will be the most powerful member in any church.

One of the opportunities in church for a young Christian is the Free Will Baptist League. The league is the training service of the church. The league's purpose is to train us to grow and become Christian men and women. We hold offices in league, and are in charge of our programs. We need to know how to do these things, for we are the youth of today and the leaders of tomorrow. Soon we will hold offices in some of the other church organizations.

Another of our opportunities is Sunday school. The teaching service of the church is the Sunday school. We are taught to follow the ways of Christ, our example. We are taught the Bible and God's purpose for each of our lives. This will help us to grow up to be true Christians. Some of us may have the opportunity to be an assistant to a Sun-

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(Debby, a fourteen year old YFA member of the Winterville, North Carolina, Free Will Baptist Church, entered this essay in the Central district essay contest, which she won. Then representing the district, she entered the state YFA contest. Again she won the first place position, which awarded her an expense-paid trip to Cragmont this summer. She is the daughter of Mr. and Mrs. Pittman Hines.)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

GOD FOR HIS PEOPLE

"What shall we say then to these things? If God be for us, who can be against us?" (Romans 8:31).

The "these things" spoken of in this text are the things Paul had been telling the Roman Christians in this wonderful chapter. The text forms the application of the discourse which is presented to us in the preceding part of the chapter. That discourse includes a complete outline of Christian experience, commencing in the day of the believer's reconciliation to God, and terminating in the triumph of full and complete salvation which becomes a reality when we have lived faithfully to the commands of Christ, who saved us from sin, and who will guide our lives if we will submit ourselves to Him until He calls us into the fullness of eternal life.

In the Bible we read of God's going "before" His people to lead them; God's being "with" them, as their reconciled friend; God's being "round about" them, as their defense; God's being "in" them, as their light and salvation. But in the text the language represents God as being "for" us. This includes all mentioned in the preceding observations.

More especially, it includes the possession of the divine favor. God's being for us is God reconciled; God loving and delighting in us, as His people—smiling upon us in the face of His anointed one. Where this is possessed, there His love will be shed abroad in the heart and we experience the enjoyment of that divine peace which passeth understanding. We read in Psalm 30:5, "For his anger endureth but a moment: in his favour is life: weeping may endure for a night, but joy cometh in the morning."

It includes an interest in all the divine perfections. God, being for us, engages all His attributes on our side. His power is ours, to sustain and protect us. His wisdom is ours, to guide and direct us. His goodness is ours, to supply our wants in spiritual blessings. His holiness is ours, to purify our hearts. His mercy, pity, and patience are ours, to forbear, to pass by our infirmities, and to forgive our sins. His truth is ours, to verify all His promises. All that the blessed God is and has is for the benefit of His people. He has said over and over, "I am thy God."

And finally, it includes a believing claim to all His great and precious promises. These are the Christian's present riches. These refer to every conceiveable state and circumstance. They are exceedingly great and precious. They are all given to us, "For all the promises of God in him are yea, and in him Amen, unto the glory of God in us" (2 Corinthians 1:20).

But in the text there is an interrogation which I believe should be explained and answered, "If God be for us, who can be against us?" By way of explanation to this part of the question, let me say that it does not mean that God being for us, none will really be against us. This is contrary to many statements of Scripture, and the experience of all God's people. Satan will be against us at all times and in all places, trying with all his power to lead us to renounce Christ as our Saviour and Lord. The world is against us. Internal enemies are against all God's people. There would be no conflict were none against us. There would be nothing to overcome if we had no enemies.

Neither does it mean that our enemies are insignificant and unworthy of our notice. For they are powerful, malignant, combined, and desperate. They are, also, very numerous. Someone has said:

> "They throng the air, and darken heaven,
> And crowd this lower world."

To go one step further, it does not mean that we may not suffer, and that severely, from those who are against us. We may suffer much—temptation, persecution, reproach, loss of property, and even life itself, may be required—but it signifies that, God being for us, none of these or any others can be effectual against us. Our adversaries shall succeed—our souls shall not suffer loss, if we hold on faithfully to Him—for He that is for us is greater and more powerful than all that are against us. We can know by reading Romans 8:28 that, ". . . all things work together for good to them that love God, to them who are called according to his purpose." Even the things our enemies do against us are many times allowed by God to draw us closer to Him, to make us more dependent on Him, and to show us more of His power and love for us.

What then is the answer to the question? Let me endeavor to give a few thoughts which I hope will serve as an answer.

If God be for us in the arrangements of grace, who can be against? If He purifies our souls, who can condemn us? If He sanctifies and adopts us into His family, who shall pollute us and cast us out? If He loves us, who shall change His mind and turn Him against us? If God saves us, who shall be able to destroy us? Jesus said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-30).

If God be for us in the dispensations of His providence, who can be against us? The cloud may be dark, but it shall shed down its blessing on our heads. The bud may be bitter, but sweet will be the aroma of the flower; the sting of the thorn will be forgotten as we enjoy the beauty of the rose. The road is often rough, rocky, and steep; but the hardships of the going are all forgotten in the beauties of sights from the mountaintop. In all our trials God will watch over us. His ear will be open to our every cry; His hand will supply our every need; His arm will keep, strengthen, and protect us.

If God be for us in our spiritual combats, who can be against us? Men may rage, but the wrath of man shall be made to praise Him, and the remainder He will restrain. Satan may roar and bring his temptations upon the soul as a flood, but God's Spirit shall lift up a standard against him and render him powerless against every trusting one.

If God be for us in the day of judgment, who can be against us? If He then smiles on us, who shall frown? If He says, "Well done," who shall condemn? If He pronounces us blessed, who shall make us accursed? If He

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Christian Education

Progress Made On Dormitories

After a long wet winter, foundation work on the three dormitories at Mount Olive College, Mount Olive, North Carolina, has been virtually completed. In the background, the steel framework for one of the units can be seen.

accommodate 132 students and include an apartment for a resident counselor. Combined cost of the three units, including furniture, will be approximately $500,000.

Due to the loss of time during the winter on account of weather and soil conditions, it now appears that these buildings will not be ready when college opens in September. The buildings are expected to be ready, however, later in the fall.

Carteret County Dinner

The Free Will Baptist churches of Carteret County, North Carolina, have set Saturday, June 19, as the date for their 1965 development fund dinner for Mount Olive College.

Members of the county steering committee are T. A. Taylor of Sea Level, chairman; the Rev. Jerry Rowe of Newport; and Reginald Styron of Davis.

The twelve churches of the county have set a goal of $4,600 for the dinner. All persons who contribute to the college development fund will be invited to the dinner. Proceeds will be used to help finance a $1 million development program now underway on a new 90-acre campus.

Summer Courses At Mount Olive

Mount Olive College, Mount Olive, North Carolina, will offer three science courses this summer: botany, zoology, and general chemistry, Mrs. Lorelle F. Martin of the science department has announced.

The first summer term begins June 7 and ends July 2; the second term begins July 12 and ends August 6. Students may earn a total of eight semester hours during both terms.

Preregistration is required and interested students should contact Mrs. Martin promptly (Phone 658-2502), or visit her at the college.

Is Shared-Time Feasible for Nogales Academy?

by JOHN B. ELLISTON

In the May 3 issue of **U. S. News and World Report,** on pp. 51-54, is an article concerning shared-time educational programs in use in various communities in the United States; in which the students attend parochial schools for some of their subjects and the public schools for other subjects. Such programs have great possibilities for adaptation to the needs of other school systems. All persons interested in Christian education would do well to become acquainted with these programs.

In the case of the Nogales Academy such a program offers definite possibilities if it could be satisfactorily worked out with the Nogales public schools. I would like to offer the following suggestions to work from in considering such a program.

The Nogales Academy needs to plan for an accredited high school on a shared-time basis, with students from the elementary school feeding into the high school through which they would gain accreditation of their elementary school program. This high school program would require that teachers hold valid teaching certificates in the subjects which they teach in the high school. In the elementary school certification would not be so necessary, but the program should be planned to eventually bring the entire teaching staff to a position of full accreditation.

The high school subjects which the academy could most readily handle would be those of a mainly literary nature, requiring little or no laboratory or other special facilities. In this group of subjects would be English-language arts subjects, history-social studies subjects, languages, and Bible-religion subjects. These subjects require no special facilities except for library facilities. On the other hand, subjects such as science, physical education, and commercial subjects, requiring special facilities or equipment could be better provided by the public school.

With students who are residents of the school district there is reason to believe that some financial help can be obtained through the governmental programs. For the students who come from Mexico some way must be found to finance the program. Presently, the tuition cost for students from Mexico in the high school is about $56 per month. If this program were acceptable to the public high school, it would have to provide for a pro rata tuition payment for the subjects the students study in the high school, the rest to go to the academy. This tuition would have to be a sure income, because the public school would be unwilling to sacrifice the loss of their part of the tuition, nor could they long continue to operate with the added student load without the added income.

As you know, the greater part of our students and prospective students are not able to pay the present tuition costs in the academy. This program, if accepted, would more than double the tuition costs for high school students. Such a program cannot be undertaken unless there are sufficient interested people to make firm commitments of the required amount of money necessary to carry out the program for each school year. Naturally, it would not be required that one person pay all the tui-

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

SUNDAY SCHOOL OF SMITHFIELD CHURCH

Pictured is the Sunday school of the First Free Will Baptist Church, Smithfield, North Carolina, on Easter Sunday, April 18. There are 156 persons in the picture, out of a total of 175 on the Sunday school roll. The Rev. J. Garland Teasley is pastor of the church.

Clyde Cox to Conduct Milbournie Revival

Revival services will be held at Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina, the week of June 7-13 with the Rev. Clyde Cox of Pine Level, North Carolina, as the guest speaker. Services begin each evening at 7:30 and the pastor, the Rev. D. C. Boling, will assist in each service. The public is cordially invited to attend.

Revival Services At St. Paul

Revival services will be held at St. Paul Free Will Baptist Church near Newton Grove, North Carolina, during the week of June 6-12, according to an announcement by the pastor, the Rev. Michael Pelt. The guest evangelist for these services will be the Rev. Charles Sapp, a member of the religion faculty at Mount Olive College. The services will begin each evening at 7:45, and will include special music by the church choir and other groups. The pastor and members of the church extend a cordial welcome to everyone in the surrounding area to attend these services.

St. Paul church is located on U. S. 701 three miles south of Newton Grove.

Little Creek Church Announces Revival

The Rev. Wayne West of Winterville, North Carolina, will be the guest evangelist for revival services at Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, the week of June 6-11. The pastor, the Rev. Eugene Sumner, will assist in the services which will begin each evening at 7:45.

The pastor and the church extend to everyone a cordial invitation to attend these services.

Fred Powers to Conduct Powhatan Revival

The Rev. Fred Powers, pastor of Hopewell Free Will Baptist Church near Smithfield, North Carolina, will be the evangelist for revival services at Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, the week of June 21-26. The pastor, the Rev. Kemery Ard, will assist in the services which will begin each evening at 7:45. A cordial invitation is extended everyone to attend these services.

Successful Youth Revival At Sidney Church

God honored prayers in behalf of the youth revival at Sidney Free Will Baptist Church near Belhaven, North Carolina, the week of May 3-8. The Rev. Wayne West of Winterville, North Carolina, was the guest speaker, assisted by the pastor, the Rev. John Grimsley, and the choir directed by Charles Holton.

The first night of the service the church was almost filled, with a large majority of the crowd being young people. Good attendance continued throughout the week with several visitors from neighboring churches.

On Saturday evening the ladies of the church entertained the young people of the church, the evangelist, and several guests with a wiener roast.

A highlight of each night was the fellowship after each service with Mr. West at the piano leading the young people gathered around him in singing choruses. His messages were very inspiring and the Holy Spirit's presence was prevalent throughout the meeting. Many were under conviction but remained in their sins, while others rededicated their lives and service to the Lord.

Mrs. Edwin Roper, youth director of the church, states: "We were made to rejoice when three young people accepted Christ as their Saviour to become

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Coming Events

June 13—Homecoming and Alumni Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

members of Sidney church. We pray that the revival fires that have been rekindled within the hearts of our members will continue to flame bright as the oil of the Holy Spirit is applied daily, until every member of Sidney church will be revived and the lost will come to know and serve our living Lord and Saviour.

"May God richly bless Mr. West as he goes forward in the service for his Master and King."

Revival in Progress at Piney Grove Church

Revival services began on Sunday night, May 30, at Piney Grove Free Will Baptist Church, Duplin County, North Carolina, with the Rev. Robert Earl O'Quinn Sr. of Kinston, North Carolina, as the guest evangelist. The services begin each evening at eight o'clock and will come to a close with the service on Saturday night, June 5. The pastor, the Rev. W. H. Willis, is assisting in the services. The public is invited to attend the remainder of the meeting.

N. C. Superannuation Report For May, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for May, 1965:

Receipts

Balance on Hand May 1, 1965	$2,821.26
Regular Receipts for May	386.77
Adopted Ministers and Widows	15.00
Ministerial Retirement System	57.69
Insurance Premiums	437.48
Total to Account For	$3,718.20

Disbursements

Minister's Monthly Checks	$155.00	
Insurance Premiums	486.43	
Operating Expenses	119.40	
Total Disbursements		760.83
Balance on Hand June 1, 1965		$2,957.37

Receipts by Conferences

Albemarle	$ 33.68
Cape Fear	$ 94.76
Central	$191.70
Eastern	$197.80
Western	$215.08
N. C. State Woman's Auxiliary Convention	$163.92

DRINKING ALCOHOL FOR THE EFFECT

by the REV. WALTER E. ISENHOUR

SOMETIME ago I was talking to a man who is an alcoholic. He said that he didn't drink alcohol for the taste, but for the effect. Well, it has had a bad effect on him. It has put him in jail, put him in institutions for treatment of alcoholics, taken his money, caused trouble in his home, and has about wrecked his life, along with the smoking of cigarettes. When alcohol has such an effect, it looks as if it is beyond common sense and reason to partake of it. It looks as if the effect would be the very thing one wouldn't want.

About as far back in life as I can remember, I heard of drinkers that said they drank liquor for its effect, and not for its taste. Some would even hold their nose to keep from smelling it. What a cursed effect! Why does anyone want to drink and become giddy, stagger about and fall, become insane, act the fool, waste his money, and kill precious time while under the influence of alcohol? Why does anyone want to ruin his health, shorten his life, and send his soul to hell through alcohol? Why does anyone want to drink, curse, quarrel, fight and kill, land in jail and the penitentiary, and maybe in the electric chair, because he likes the effect of alcohol? Why does anyone drink, kill the peace of his home, worry his family, cause uneasiness, abuse his wife and family, and rob them of the necessities of life, as many do, for the effect of it? Why does anyone drink alcohol, get out and drive on our streets and highways, cause horrible wrecks, maybe kill himself and family, or kill others, for the effect if it?

Yes, multitudes of people say they drink alcohol for the effect of it—not so much because they like it. Naturally it gives them a depraved appetite, even if they thirst for it. I saw this in old saloon days. It is even much worse now, for we have millions more people than in the days of the cursed saloon. The more people we have who drink, the more we see its cursed effect.

We who oppose alcohol have as much right to do so as those who drink it. In fact, drinkers, drunkards, and alcoholics have no justifiable and God-given right to drink. It is absolutely out of His will. They infringe their cursedness upon the rights of others who are sober, who mind their own business, and who are total abstainers. They impose their drinking influence upon our children, our grandchildren, our neighbors, our business, our God-given country, and help tremendously to keep multitudes away from church, from Sunday school, from salvation, and from heaven.

Every sober person and total abstainer has as much right to travel the streets and highways as drinkers and drunkards, but they go beyond their rights and endanger the lives of all they meet and cause tens of thousands to become involved in wrecks, many of whom are maimed, crippled, and disabled the rest of their lives; and send countless numbers to their graves and into eternity, many of whom are unprepared to meet God. Oh think of it! How tragic! The devil is the author of it.

Drinking alcohol for the effects of it! What awful effects! Even if one likes the taste of alcohol in any form, whether it be beer, liquor, or wine, how mean and damnable to try to satisfy such an appetite at such a tremendous cost! Tremendous in health, in money, in heartaches, in sorrows; tremendous in physical suffering, mental suffering, soul and spirit suffering; tremendous in killing and slaying, but the most tremendous is the fact that it sends so many, many to hell and keeps them out of heaven! Oh how awful such facts are! And knowing this, do you drink the stuff, or make it for others to drink, or sell it? To lean liquorward means that you will fall with the crowd you cause to fall.

Indeed every sober person, every total abstainer, should oppose alcohol for the effects of his opposition—for the physical, mental, moral, financial, spiritual welfare of his country and nation, and for the welfare of the entire world. We should oppose alcohol for the sacred rights that God gives us as honest men and women—as Christians. We have a right to live in a clean, sober country, and to build churches and schools; but no one has a God-given right to make alcohol, sell it, drink it, wreck his own life and soul, and do likewise to his fellowman.

Many years ago it was my privilege to hear William Jennings Bryan speak in a temperance meeting in Gastonia, North Carolina. It was said that he was probably the nation's greatest orator in his day. He ran for President of the United States three times, I believe, though

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Missions

REPORT OF FREE WILL BAPTIST WORK

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from previous issue.)

The end of the month has rolled around again. It is time to write checks to pay the salaries, allowances, and to forward earmarked funds as directed. If the funds you send are for workers on regular salary, or for the general accounts; namely, general missions, foreign missions, North Carolina state missions, they are used to take care of these obligations. If you send funds for a specific projects, or earmark funds for Mexico missions, they are forwarded as directed with the regular salary accounts and are used in the general advancement of the work.

Again we wish to thank you for your support to missions. Without your prayer and financial support we cannot meet our commitments to those on the field and reach those who need the message of salvation. If all of our people were as faithful in missions support as in some other accounts, we would have no problem in financial matters; but as it is, we must be forever spending and going from place to place trying to keep our people and many of the less missionary-minded ministers giving a little to the cause.

You will notice the giving record of the churches by conferences during the first eight months of the year, September through April.

Albemarle Conference: Eighteen churches listed, nine churches gave none, three churches gave less than $25, one church gave between $25-$100, and five churches gave more than $100.

Cape Fear Conference: Twenty-five churches listed, ten churches gave none, eight churches less than $25, three churches gave less than $100, three churches gave more than $100.

Central Conference: Forty-six churches listed, eleven churches gave none, seven churches gave less than $25, fourteen churches gave less than $100, fourteen churches gave more than $100.

Eastern Conference: Seventy-eight churches listed, nineteen churches gave none, fourteen churches gave less than $25, thirty churches gave less than $100, fifteen churches gave more than $100.

Pee Dee Conference: Sixteen churches listed, fourteen churches gave none, one church gave less than $100, one church gave more than $100.

Piedmont Conference: Thirteen churches listed and all thirteen churches gave none.

Western Conference: Forty-four churches listed, fourteen churches gave none, eight churches gave less than $25, twelve churches gave less than $100, and ten churches gave more than $100.

INFORMATION FROM THE FIELD

Merritt, N. C.
May 14, 1965

Dear Mr. Bryan:

I want you to use this offering for Mexican missions. Thank you for your interest in our missions endeavor. Offering $15.

P. F. Woodard and Wife

Eagle Pass, Texas
May 15, 1965

Dear Brother Bryan:

We are home again and it is very hot weather. It does feel good to be back home. I got back Thursday afternoon. The car broke down in Columbia, South Carolina, causing us to lose a half day. I had a nice visit with German Rodriguez today.

My wife is to enter the hospital in two weeks for a serious operation. What we feared a few months ago seems to have developed. I have returned more settled and confident in our cause for our people, and I would not wish any matter to cause our work to take a step backwards. It was good to have been in our fine churches and with the people in North Carolina. I pray that I can better serve the Lord and my brethren.

Sincerely in Christ,
J. E. Timmons

Beulaville, N. C.
May 21, 1965

Dear Mr. Bryan:

I would like to help in a small way to support the mission point that was organized in the town of Magdalene, located some sixty miles south of Nogales, Arizona. I do not know why this particular mission was placed on my mind. Anyway, I am sending a check for $10 for this work.

Sincerely,
Mrs. Walter Rhodes

Kannapolis, N. C.
May 20, 1965

Dear Mr. Bryan:

Enclosed is a check in the amount of $25 for foreign missions from Elwood Lane church.

Sincerely,
Mrs. Ransom Brown,
Treasurer

New Bern, N. C.
May 4, 1965

Dear Mr. Bryan:

Please find enclosed a money order for $20 for Mexico Missions from the Woman's Auxiliary of Sts. Delight church. We are in the Eastern Conference. We would be glad if the amount was much more. I look forward to the mission news in the Baptist paper each week.

Yours in Christ,
Mrs. Sadie Rice,
Treasurer

Farmville, N. C.
May 16, 1965

Dear Mr. Bryan:

I feel I know you so well because I never miss your page on missions. We enjoyed keeping up with your trip to Mexico. I pray for the work there. Please use this small check for the work there. I pray many souls may come to know the Lord by the efforts made, and that those who have never heard the gospel may have a chance to know Him. You may credit this gift to King's Cross Roads church as I am a member there.

Yours in His service,
Mrs. Sam C. Hobgood

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

REPORT ABOUT SANDRA MERCER

There seems to be very little change in Sandra's general condition at the time of this writing since our last report.

Her condition is still considered to be very serious. She is continuing to receive the very best treatment known and the continued prayers of all our people are desired.

We are most grateful to the doctors and hospital personnel who have been so very kind and considerate and have served so very faithfully. We are also grateful for the many cards, letters, and remembrances Sandra has received. Mail may be addressed to her at North Carolina Memorial Hospital, Chapel Hill, North Carolina.

HOMECOMING AND ALUMNI MEETING TO BE HELD AT CHILDREN'S HOME

The annual homecoming service and alumni meeting at the Free Will Baptist Children's Home, Middlesex, North Carolina, will be Sunday, June 13, 1965.

The program will begin with Sunday school in Memorial Chapel at 9:45 a.m., and will be concluded with the annual homecoming picnic served in the picnic area at 12:00 noon.

All former children, employees, board members, and their families are urged to remember this date and be in attendance. All Free Will Baptists and friends of the Home are also cordially invited to attend and enjoy this day of fellowship.

The Home will furnish barbecue, drinks, and the necessary cups, plates, napkins, etc. Those who attend are invited to bring a basket lunch to help out with the food.

The annual summer vacation for our children will begin during the afternoon following the homecoming service. Those who will be coming for children to spend the vacation with them are urged to arrive in time for the services during the morning and the picnic at noon.

Woman's Auxiliary

Four Oaks, N. C.—The YFA of Bethel Free Will Baptist Church met Sunday, May 23, for its monthly meeting with eleven members and one visitor present. The vice-president, Vicky Evans, presided over the meeting. As a project for the month, the group decided to honor the high school seniors of the church with a cookout. A study course was also planned for June 22 with Mrs. Boyd Shook as the teacher.

The program, "Truth for My Daily Life," was ably presented by Ann Gilbert, Junior Lassiter, and Cecil Lee.

Pink Hill, N. C.—The Woman's Auxiliary of Christian Chapel Free Will Baptist Church held a study course at the church on Monday night, May 3. The theme for the course was "Evangelism," and was taught by the Rev. Melvin Everington of Deep Run, North Carolina. Mr. Everington pointed out how important a woman was in the field of evangelism, and how she should start in the home and branch out into all the world.

Approximately fifty ladies from Gray Branch, Deep Run, Smith's New Home, and Christian Chapel churches attended.

After the meeting the ladies of Christian Chapel church served pound cake and lemonade to all present.

Pink Hill, N. C.—The Woman's Auxiliary of Christian Chapel Free Will Baptist Church met Friday night, May 7, at the church with Mrs. Clarence Howard, president, presiding. The meeting opened with the group's singing "Rescue the Perishing," which was followed with prayer by Mrs. Jimmy Tyndall. The secretary called the roll with sixteen members and five visitors present.

Following the reports from the various chairmen, the meeting was turned over to the program chairman, Mrs. Roscoe Stroud. The theme for the program was "That God Is Love." Mrs. Ruby Tyndall read the Scripture; others taking part on the program were Mrs. Haywood Howard, Mrs. Clarence Howard, Mrs. Bruce Howard, Mrs. Jimmy Tyndall, Miss Zulie Howard, and Mrs. Ralph Taylor. Miss Martha Howard sang "My Mother's Bible." Mrs. Byron Howard was honored with a beautiful corsage for being the oldest mother present; and Mrs. Rodney Howard, for being the youngest mother. The meeting closed with the group's singing "If I Could Hear My Mother Pray Again."

Ayden, N. C.—The YFA of Elm Grove Free Will Baptist Church met on Thursday evening, May 6, at the church with Judy Boyd as hostess. The meeting was called to order by the president, H. C. Becton. The group then joined together in singing "My Lord Knows the Way Through the Wilderness." The Scripture was read by Judy Boyd, and prayer was offered by Mrs. Elma Beddard.

During the business session a motion was made to have a youth Sunday at the church. The secretary read the minutes of the April meeting and they were approved. She also called the roll with seventeen members present. The treasurer reported a balance as of March of $20.25. The offering for April was $2.35, making a balance for May of $22.60.

The program was given by Wallace Beddard, Judy Boyd, Johnny Beddard, and Diane Roach. The next meeting will be held at the church with Diane Briley as hostess. Refreshments were served by the hostess and enjoyed by everyone.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Friday night, May 14, in the church with twelve members present. Mrs. Robert Oakley, president, presided. She had the group join together in singing "Love Divine," followed with prayer by Mrs. Lovelace Gardner.

During the business session Mrs. Adell Summerlin, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting. This was followed with the treasurer's report. Mrs. Lovelace Gardner gave a detailed report of the North Carolina Free Will Baptist Woman's Auxiliary Convention held at Black Jack church near Greenville, May 6, 1965. A motion was made and seconded to send $50 to

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NOTES AND QUOTES

By J. C. Griffin

CAPITAL PUNISHMENT

God gave us the Ten Commandments; and one of them says, "Thou shalt not kill" (Exodus 20:13). We find today that there are some people who use this verse of Scripture as an argument against capital punishment. This is an error. God gave us this as one of the Ten Commandments, and with this commandment He gave us a penalty for breaking His law. A law without a penalty is as worthless as a scrap of paper. Those who make the laws of our country create with the law the penalty for breaking them. We know it to be true that some of our courts let criminals off very light for breaking such laws as speeding, public drunkenness, etc.; but this is the privilege of the judge. But when we violate one of God's laws, we are to suffer the penalty or go to God in prayer and confess our sins and ask His forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). God is a reasonable God; for the Scriptures tell us, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

God's Penalty for Murder

"He that smiteth a man, so that he die, shall be surely put to death" (Exodus 21:12). Verse thirteen of this same chapter says, "And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither to flee." This offer was made to the person who did not willfully kill a man. This was a place of safety. Spiritually God has appointed man a place of safety in Christ Jesus. This place of safety is for those who do not willfully commit murder. But willful murder carried the penalty of physical death.

If a man gets along the side of a road or hides in the bushes and kills someone, here is what the Bible says about this: "But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die" (Exodus 21: 14). Then verse fifteen says, "And he that smiteth his father, or his mother, shall be surely put to death." Surely the penalty was death.

Today we hear of boys and girls killing their parents. We say, "Send them to a mental institution for they must be mentally upset." Sometimes this is true, perhaps; but most of the time it is because Satan has control of their lives and they are propelled by satanic power to commit such acts. Under the law of God the penalty for this is "death."

God's Law Concerning Ox Goring

"If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman the ox shall be stoned, and his owner also shall be put to death" (Exodus 21:28, 29). The above Scripture was God's law. For accidental, or what we call "second degree murder or manslaughter," God appointed a city of refuge. This escape meant safety from physical death. Christ is our refuge from spiritual death. God's penalty for premeditated or willful murder was nothing less than death. We need not try to use the sixth commandment to escape the penalty of death. This is the law and the penalty for breaking this law is death. Malachi 3:6 says, "For I am the LORD, I change not; . . ."

God always gives the sinner a chance to get right and live right. God gave the first murderer, Cain, a chance when He said, ". . . Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Genesis 4:6, 7). God is merciful, but firm in enforcing His law.

All true laws for the good of man and the will of God are based on Bible truths. Let us look at this headline:

Senator Pays Court Cost

"State Senator ..... was ordered to pay court cost totaling $11.20, . . . after having pleaded guiltyto public drunkenness." Perhaps you will say that was a very light sentence. Personally, I think so myself. God's Word says, ". . . to him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17). I think that a man elected to the high office of making laws for his state should be wise enough to stay sober and not break the laws he is sworn to uphold and to support. Remember the newspaper reported this violation, but the time to correct such violation is at the polls. We should be sure to elect such men and women who are too refined to get drunk and defile the name of the office to which they have been elected. I have never knowingly voted for a drunkard. However, sometimes after they are elected to office they turn to drinking. A drinking driver is subject to kill himself and others. Why vote to give a man or woman the liberty to make laws who are drunkards?

I have heard that we have some "five gallons" lawmakers who go as far as they can. Then we have some that would make the state of North Carolina a state set free of distilled liquor. We also have those who want to see and hear the glasses tingling on the counter and thereby drunks staggering in public places, finally going to hell staggering in drunkenness. Galatians 5:21 tells us that no drunkenness shall inherit the kingdom of God. I have referred to this Scripture time and time again in my writings; but one of the best teachers and preachers once said, "Repetition is one of the best methods of teaching." My parents also taught me the same lesson.

A New Way of Making Laws

I see that one of our legislators wants to make a law whereby a father can take the liberty of his 16 and 17 year old children from driving the family car. Well praise the Lord, I had that power when my children were teen-agers. I did not have to bother the legislative body of North Carolina to find out how to rear my children. I remember some old-fashioned mothers who knew better than to ask the legislative body to pass a law that they might be able to discipline their teen-age children.

The Bible tells us how to rear our children: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22: 6). Then again the Bible says, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Where was the Garden of Eden located?—B. P., California.

Answer: Mesopotamia. The Tigris and Euphrates Rivers were in it or partly in it or near it. Read the second chapter of Genesis for such information. "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads . . . . And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates" (Genesis 2:10, 14). Mesopotamia means between and in this case or usage between the Euphrates and Tigris (or Hiddekel) Rivers. The Garden of Eden was between or among or included with these rivers, or the rivers were within it. You will note in reading the chapter that two other rivers are mentioned of which we know little or nothing at this date. In what seems possible by reading the original Hebrew here, this may have been one river with four branches or prongs instead of four rivers in the time when Adam and Eve were assigned the garden as their place of abode.

There are those among the scholars of a few decades ago who thought that Eden may have been more extensive in scope than to cover only a part of the fertile crescent as is generally supposed. There was a time when Dr. P. B. Fitzwater of the Moody Bible Institute thought that such a view was worthy of thought and study.

There is one view that holds that it was more limited in scope than the suggestion above would lead to believe and that it was located a little above Babylon where the Tigris and Euphrates Rivers come within a short distance of each other. The other of these views that supposes it to be less extensive in scope than mentioned earlier is that the garden was further south than Babylon and perhaps near the head of the Persian Gulf.

Dr. J. P. Free in his book, **Archaeology and Bible History,** makes the following interesting comment: "This later location is seemingly supposed by the clay tablets which say that Eridu, a town in southern Mesopotamia, was reputed to have in its neighborhood a garden, 'a holy place,' in which there grew a sacred palm tree. This legend may still retain some significance in pointing to the location of the original garden of Eden" (p. 31).

This of course would not alter the view of a more extended garden as some have held since both of the locations regarded by the views of a somewhat limited garden would of necessity have to be included in the larger view, viz; that it may have extended where its boundaries included all the fertile crescent. I know of no Scriptures and no archaeological findings that would help us in being definite as to the size of the garden or as to the extent of its boundaries; but as suggested in the outset, there is no doubt that it was either in Mesopotamia or included that historic and renowned geographic center of ancient civilization. Even though it is commendable of one that he show sufficient interest in the acquisition of such facts connected with truths of the Bible, and I would encourage every reader to continue actively interested comparing Scriptures with Scriptures, reading what orthodox scholars say on such subjects and trying to stimulate other Christians to so use their time, yet the most important of all interests is that which causes one to be certain of his own salvation. Studying archaeological findings in the light of Bible history will enhance one's faith, but first he needs to have that faith which is simple and easy to arrive at if one only gives heed to the simple precepts and admonitions of the word.

What can be simpler than "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life but the wrath of God abideth on him" (John 3:36). "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). So if you have not complied to these, remember that Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). Now is the accepted time, tomorrow may be eternally too late. Remember that in Luke 16 Jesus leaves us with the thought that if we do not believe the Bible and conform to its teachings neither would we respond to His message if one should be raised from the dead to bring us this all important message.

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Question: Please explain "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved" (Matthew 9:16, 17). The matter of garments and bottles is what concerns me most.—**Mrs. E. T., Kansas City, Kansas.**

Answer: The old garments and wine bottles both typify the law God gave Israel; whereas, the new cloth and the new bottles typify the gospel. These illustrate the fact that it is impossible to mix law and grace. "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14). We who have believed in Jesus Christ and live on this side of the Cross are not under the law but under grace. This does not mean that the law was not good and that its moral precepts are not to be adhered to. It is good and these precepts will ever remain the same, but it does mean that there is salvation in none other than Jesus Christ and that all the effort to keep the law is worthless without the indwelling presence of Christ. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

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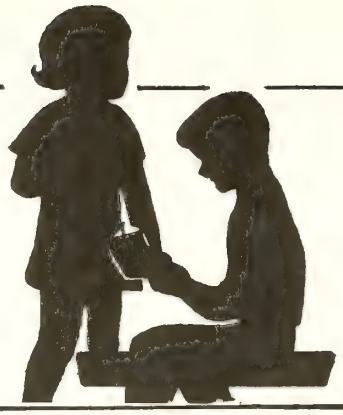
Roland Hill, the great English preacher, once visited a home and saw a child on a rockinghorse. After watching the little boy for sometime, he wittily remarked, "He reminds me of some Christians. There is plenty of motion but no progress."

STORIES for our YOUTH



JOKES AREN'T ALWAYS FUNNY

VADONNA J. HUGHES

DON MANE hurried downstairs, pushed open the swinging door, and ran into the kitchen.

"Good morning, everybody!" he half sang. Then he looked at his father's empty place at the table.

His mother was stirring oatmeal at the stove. His sister was feeding the baby. Both turned and stared at him.

"You up already?" his mother asked. There was a strange look on her face.

"Something is up," Ruth said, keeping a cautious eye on her brother.

"Not another of your jokes, Don," his mother said, as she dished the oatmeal.

Don looked up as his father hurried into the kitchen.

"Only time for coffee," Mr. Mane said.

"Sugar, Dad?" Don dropped two lumps into the cup. He moved in his chair and watched his father. Father gave the coffee a quick stir and then began to drink.

Mr. Mane set the cup down with a bang! He sputtered, then turned to his son.

"Soap! I suppose, Don, this is just another of your jokes! I want to have a talk with you when I come home tonight, young man!"

Don's grin faded as his father strode out of the room.

"Your jokes, Don," said his mother sharply, "are getting to be a nuisance. Your father was late for an important business engagement. Now he's had to go without coffee. You've certainly started his day off on the wrong foot."

"Dad won't stay cross very long," Don said. "He never does. He has a sense of humor."

"Your jokes go too deep, Don," his mother continued, quietly. "They will really hurt someone sometime."

Don ate his breakfast with a frown. Nobody ever saw the funny side of anything. Everybody was too serious.

Don thought about the talk he was to have with his father tonight. All the talk wouldn't be on his father's part. He had some things to say, too—things his father would understand.

Don noticed Ruth was setting up the ironing board to press her skirt. "I'm going to wear this red skirt and a white blouse tomorrow," she said. "That is, if I don't wear a barrel instead!"

Don knew that last remark was directed at him. "Can't you and your girl friends dress alike tomorrow?" Don asked.

"We didn't make any plans," Ruth said.

Don hurried into the other room so Ruth wouldn't see his smile. He had a fine idea. He shut the door so they couldn't hear him as he made some telephone calls.

"What a joke on Ruth!" Don laughed when he was through. "Won't she be surprised tomorrow when all her girl friends wear red skirts and white blouses to match hers!"

Then Don remembered some other things he had fixed up last night. He glanced at his sister. This would make her laugh, he decided.

Ruth went upstairs. Don waited in the hall to hear her yell when she discovered it.

It took longer than he expected. He laughed when finally he heard her scream.

"Mother! Moth-er!" Ruth called. "Oh-h-h!"

Don tried to look innocent when his mother glanced at him as she started toward the stairs.

Don heard their voices.

"Look what he has done, Mother!" Ruth was saying. "You'll just have to do something with that boy! He sewed the bottom of my skirts together. And tied the sleeves of my good sweater into knots. Oh, Mother, all the girls were going to dress alike today, and now he's ruined everything!"

"Don't cry, dear," Mother said. "I'll help, and you'll be ready in time for school."

Don straightened his mouth as he heard his mother come to the stairs.

"Really, Don," she began.

"I'm going to school now," Don said quickly, seeing the look on her face.

"You are going to wait a minute," his mother replied. "You are going to tell Ruth you are sorry. You are going to promise to stop these jokes of yours."

A little later Don left for school. He kicked a stone along the sidewalk and scowled. His mother had never talked like that to him before, and Ruth was crying! Usually she laughed and had fun at his jokes. Most of the time Dad and Mother did too.

"What's the harm in a good joke anyway?" Don said to himself, just as the new boy, Larry, came through the gate.

"What did you say, Don?" Larry asked.

"Hi, Larry!" Don grinned. "I was just talking over my troubles." He waited for the new boy to say something, but Larry only smiled and stepped to the walk beside him. Suddenly Don remembered how shy Larry was. Larry talked little but was always smiling. Miss Emmer had told the class about Larry before he came to school.

"Larry is coming here from the country," she said. "He is a very shy boy. Let's all help make him feel acquainted so he will like it here."

They had, too. Everybody liked Larry and tried to be friendly with him. But Larry just smiled and kept on being shy.

"He needs a good joke played on him," Don told himself. "A joke that will make him laugh." Sure, that was the real way to make him get acquainted—through a good laugh.

Don thought about his plan all during the day. But he couldn't think of a joke that was just right. Finally it was the last period of the day. The whole class went down to the gym. There were too many of them to all be on the floor at once so they divided into teams.

Don was on the first team and he had fun playing a few minutes of basketball. Then it was time for the other team to play. Don sat on the bleachers with the others to watch.

Larry sat quietly beside Don. Glancing down, Don noticed one of Larry's tennis shoes was untied.

Don snapped his fingers! Here was his joke! Nobody seemed to notice as he slipped from his seat and hurried down to the end. Quickly he crawled behind the bleachers. He went under them until he was behind Larry.

Larry was sitting with his feet pushed under the bleachers. Don waited until something exciting happened. Then, while everyone was yelling, Don carefully reached out and untied Larry's other shoestring. It took him quite awhile to tie the ends of both shoestrings together. Then he crawled back and took his seat beside Larry.

The bell rang. The teacher told them to go for their showers. Don waited and watched. Larry stood up and started to walk. The tied shoestrings tightened. Larry stumbled and fell on the floor.

Everybody began laughing and joking. "Can't you walk yet?"

Everybody teased but Don. He just stood there quietly. He had been ready to laugh but one look at Larry's face stopped him. Larry looked hurt and puzzled. Don thought he saw tears in Larry's eyes before he bent over to untie the knots. Larry was shy. He took the joke too hard. He couldn't laugh. Don bit his lip. Only this morning Mother told him he was carrying his jokes too far and was being too rough.

Don stepped forward. He reached out to help Larry up. Then he turned to his friends.

"Stop that!" he said. "Stop laughing!" He saw the looks of surprise on their faces. He turned back to Larry. "I did that, Larry," he said softly. "I'm sorry."

"That's all right," Larry said slowly. "I guess I did look funny." He tried to grin a little.

Feeling mean, Don took his shower. He remembered a lot of things. Mary had cried when he pinned a sign on her back one day. Another time something went wrong with a joke and Tim had to stay in a whole recess. That wasn't a joke he had played on his father this morning. It was a mean trick. Then at noon he saw Ruth and her friends. They were all dressed alike except Ruth.

Walking home after school Don passed Mrs. Brown's house. He saw a rake and basket of leaves on the lawn. Once he had dumped the leaves out on the grass and scattered them for a joke.

Don went into Mrs. Brown's yard. He picked up the rake. He raked the leaves into a pile and carried them out to the alley. He was almost done when Mrs. Brown came to the door and looked at him.

Don grinned. "It's a joke, Mrs. Brown. A new kind of joke."

"A better kind," Mrs. Brown agreed. She went back inside. A little later, when Don finished, she came out with some cookies.

Don walked home. He had a happy look on his face. This was the way to play jokes. Surprise jokes were just as good as the laughing kind. They were a whole lot better than the mean ones he had played on Larry and Dad.

Don felt fine when he went to school the next morning. Dad was understanding about everything last night. Don told Dad how his joke backfired on Larry.

"There is a difference in jokes," Dad said. "You've found the difference, son."

Don wondered how he could fix things with Larry. Then at recess he heard some girls talking about a fruit roll for their teacher.

Don was busy the rest of the day making plans with Miss Emmer and his classmates.

The first thing in school the next morning Miss Emmer called Larry to the front of the room.

"Don has a joke for you," Miss Emmer said.

"A friendship roll!" Don exclaimed. Then all the boys and girls rolled things down the aisles to Larry. Candy bars, bags of peanuts, apples, hankies and even a knife and a key chain.

It seemed that Larry changed right before their eyes. He smiled and looked happy and not so shy any more. And such a smile he flashed to Don!

"Because of a joke," Don thought. "Now I know for sure the difference between jokes. Not all jokes are funny. But I know a lot of laughing jokes that are fun and not mean. I'll play them sometimes. But I like surprise jokes better!"—Journeys.

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Woman's Auxiliary

(continued from page nine)

Mount Olive College; send $25 now and $25 at a later date. Also a motion was made and seconded to send $15 to the Children's Home of Middlesex. Plans were made for a one-week Bible school to be held in the church starting Monday night, June 14, and continuing through Friday night, June 18, starting each evening at 7:45 and continuing through 9 p.m.

Mrs. Carlton Gardner, program chairman, had the group join together in singing "Others." This was followed with prayer by Mrs. Odell Gardner. Mrs. Carlton Gardner used 1 John 4:7-14 for the Scripture lesson. She also gave a very interesting talk on the program, "That God Is Love," written by Mrs. Clyde Brown. Mrs. Robert Oakley prayed the closing prayer.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Free Will Baptist Church met for its May meeting in the home of Mrs. Margaret Ard. There were thirteen members and one visitor, Mrs. Marie Hart, present. The president, Mrs. Stella Worthington, called the meeting to order and the group sang "Love Lifted Me." The Scripture was taken from 1 John 4:7-11 and prayer was offered by Mrs. Edna Latham.

During the business period the secretary called the roll and read the minutes of the last meeting. The treasurer's report was also given. The auxiliary voted to donate $100 to the building of the educational building.

The program, "That God Is Love," was ably presented by Mrs. Margaret Ard, Mrs. Willie Beddard, Mrs. Kara Wingate, and Mrs. Velma McLawhorn. Mrs. Willie Beddard received a gift for being the oldest mother present at the May meeting. Mrs. Ard sang a solo, "Others," and Mrs. Velma McLawhorn dismissed the meeting with prayer.

The hostess served delicious refreshments which were enjoyed by all.

Fountain, N. C.—On Thursday night, May 13, the Young People's Auxiliary of Aspen Grove Free Will Baptist Church went by bus on a guided tour to the Free Will Baptist Press in Ayden, North Carolina. On their way to Ayden the group of twenty-six stopped at "Hardee's" in Greenville for a delicious hamburger supper. On arrival at the press, they were met by their pastor, the Rev. C. H. Overman, who is also the editor of literature at the press. Mr. Overman carried the group through the entire building which proved very interesting and educational. The group returned to their homes by bus declaring they had had a very enjoyable trip.

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God's will for one will never work ill for another.—Selected.

St. Claire Bible Class

The Sunday School Lesson

FOR JUNE 13

'Show Yourself A Man'

Lesson Text: 1 Kings 2:1-4; 3:5-9

Memory Verse: 1 Kings 2:2, 3

I. INTRODUCTION

Following the crushed rebellion of Absalom, the kingdom was reconciled and united under David's leadership. In these latter years of David's life, peace prevailed between Israel and her neighbors. However, strife within David's family continued until his death and even after. David's last days were filled with trouble as a result of the scheming of one of his sons against another. The embers of insurrection continued to smolder.

At least three of the older sons of David were dead, leaving Adonijah as the oldest living son. However, David intended to make Solomon, the son of Bathsheba, the next king of Israel. There was no law or custom in Israel requiring the older son to become king, but Adonijah thought that he should be king. Adonijah made an attempt to seize the throne when David seemed to be at the point of death. He had prepared a small force and had gained the support of Joab, the commander of the army, and Abiathar, the priest. Adonijah was proclaimed king by his followers at Zoheleth. The plot was defeated by the prompt action of the aged king. Then following the advice and influence of Nathan and Bathsheba, David caused Solomon to be proclaimed king and to be anointed by Aadok, the priest. Adonijah's life was spared by Solomon because he had fled to the altar only to be put to death later for making a second treasonable attempt.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Aware of the fact that he would soon pass on, David gave Solomon a charge concerning his duties as his successor (v. 1).

2. David called upon Solomon to be strong and to show himself a man, that is, a rational being (v. 2).

3. David insisted that Solomon keep his part of the covenant between him and God (v. 3).

4. David wanted his son to be a good ruler, and he knew that the only way that he could do it would be to follow the Lord (v. 3).

5. The provisions of the covenant were contingent upon the faithfulness of God's servants (v. 4).

6. God appeared to Solomon and told him to ask what He should give him (v. 5).

7. Solomon acknowledged God's goodness to his father David (v. 6).

8. The new king gave God the credit for his being king (v. 7).

9. Solomon acknowledged the fact that he needed much help to run the government of Israel (vv. 7, 8).

10. Solomon asked for specific wisdom to lead the people in the way that God would have them go (v. 9).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The main point of this lesson is Solomon's prayer and God's answer to this prayer. This gives us an opportunity to look into the nature of prayer. We are afraid that many Christians do not really understand the meaning and power of prayer.

This prayer of Solomon and its answer shows that prayer is made up of three elements. These things are inseparable; they cannot be divided. Yet we have to name them separately to talk about them. But please remember as we discuss them that they always go hand in hand; and if these things do not exist, there is no true prayer. There may be form, ritual, or the repeating of words; but there is no true prayer unless all three of these elements are present.

First, note the element of relaxation. This is another way of saying that Solomon had faith. If one believes in God, the mind will be relaxed; and it is a fact that cannot be denied that where the mind is relaxed, the body follows and is also relaxed. What keeps the body from relaxing? There is only one answer—fear. Faith is the opposite of fear; therefore, if one has faith, he will relax. Perhaps, this sounds like a strange doctrine to most of you, but we ask you to think it through. Unless you are able to "throw yourself" on God's mercy in faith, there is no real praying.

Second, observe the element of concentration. Solomon did not talk to God about his needs, but the thought about how God had been to his family. He thought what a great people the Jews were and what a great job it was going to be to rule them. He was not thinking of himself. Too often when we pray, we think of ourselves. Many prayers are nothing but an orgy of self-pity. Forget yourself and think of God's goodness and greatness and what this blessing can mean to others and not what it can mean to you.

Third, look at the surrender here. Solomon places himself in God's hands to accept what God is going to give and use whatever God gives to the best of his ability. This is exactly what Jesus did in the Garden of Gethsemane when He said, "Not my will, but thine be done." It is exactly what we must do when we pray. Recognize the fact that God loves you, and He will do whatever is best whether it is exactly what you ask or not.—Advanced Quarterly (F.W.B.).

2. **I go the way of all the earth.**

Unless the Lord comes to Rapture His Church before we die, each one of God's children will succumb to physical death. The living saints at Christ's Coming will go to be with Him without dying (cf. 1 Thessalonians 4:14-17).

What a dismal, dreadful impression of death was etched upon my mind as an unsaved boy! All that I saw and heard and felt caused me to believe that death was the greatest of calamities, an irretrievable loss. As funeral processions wended their way to and from the little church, the deep-throated bell in the steeple would toll—oh, so mournfully! The women mourners were attired in deep black. Their faces were covered with billowy veils. The male mourners wore black crepe bands on their arms. Not an inkling of light shone on the dismal, dark scene.

Death to the Christ-rejector is the greatest possible loss. "About to take a leap into the dark," despairingly cried out Thomas Hobbs, an atheist, as he died. Death to the Christian is a time of homegoing. It means to be "absent

from the body, and to be present with the Lord" (2 Corinthians 5:8).

3. **Keep . . . his commandments . . . that thou mayest prosper.**

"The Lord be magnified, which hath pleasure in the prosperity of his servant" (Psalm 35:27). Material and spiritual prosperity is promised to those who keep God's commandments.

One night Dr. Oswald Smith preached on stewardship. He said, "You can't beat God in giving. If you will deal honorably with God in money matters, God will prosper you spiritually and materially." There was in the audience a dejected, down-and-out Christian man. He had lost his job. He was poorly dressed. He was challenged by the pastor's message. He filled in one of the cards, promising to give to God's work a tenth of his earnings. To his joy and amazement, he secured a position within a few hours. Before long he got a raise in his salary. In due time, he got a better position with more pay. Later he joyfully said to Dr. Smith, "I owe much to you and to your challenging message. I have proven His faithfulness to do exactly what He says: 'I will . . . pour you out a blessing, that there shall not be room enough to receive it' " (Malachi 3:10).

4. **Ask what I shall give thee.**

The promise is unfailing: "If we ask any thing, according to his will, he heareth us" (1 John 5:14).

Jimmy was a Scottish lad. He worked in a shipyard. At noon every day he entered a near-by church and silently prayed. One day the minister asked, "What do you pray about, my boy?" Shyly Jimmy replied, "Nothing, sir, I just say, 'Jesus, this is Jimmy,' I don't bother to tell Him what to do. I just report for duty, and listen in my heart to His voice."—Bible Expositor.

What I As a Young Christian Can Do For My Church

(continued from page three)

day school teacher. It is a great privilege to be able to teach God's Word to others. It shows also that others have confidence in us. This helps us to prepare for greater service as we grow up.

Cragmont is certainly an opportunity for us as young people. I can think of no better place for young Christians to have good Christian fellowship with a large group of Christian young people. I have been to Cragmont three times, and I enjoyed every minute of it. When I am at Cragmont I feel closer to God, and that feeling is helped by being around young people who feel the same way. Our counselors are always ready to help us understand what the Bible means for us. I can use the knowledge that I gain at this Christian place, for better service to my church and Christ.

The Youth Fellowship Auxiliary is another opportunity for us. In this organization we learn of our various denominational enterprises and of what each one means to us as we learn to support them with our money and our daily prayers. This youth group gives us another chance to fellowship with Christian young people our own age. It is in these meetings that we have a chance to discuss our college at Mount Olive, what its needs are and what we can do about them. Missions offer an interesting program. We can send used clothing to the mission stations for needy people, and we send money to help secure lots for new mission points that others might hear of Christ.

Many of us as young people in our church are blessed with God-given talents for singing or playing the piano. When we show that we are willing to use these talents for God, and in His service, I'm sure that we will be asked to serve in some way. It may be that the junior choir is in need of a pianist, or maybe a song leader; this affords us an excellent opportunity to serve in our church.

Bible school is another opportunity to serve. Helpers are always needed during Bible school. I can do whatever I can to make this part of our church program a success.

As a young Christian, I am offered many places to serve in my church. Now I must fill each of these to the best of my ability. This I can do, for my church and for Jesus Christ my Saviour.

Parts of a Pattern

What are some of the parts of a pattern of Christian living today? We suggest these as qualities to be woven into the fabrics of family life:

Ability to say, "I'm sorry. It was my fault."

Courtesy to all—parents, children, or strangers.

Fairness.

Willingness to adjust.

Honesty in little things—and big.

An understanding — appreciation of others.

Careful evaluation of right and wrong and repeated experience in doing the right.

Joy in work.

Understanding and respect for people who are different.

Ability to forgive.

Thoughtfulness and consideration for others even when tired.

The Bible says: "Love is the fulfilling of the law" (Romans 13:10).—War Cry.

The Lighted Pathway

(continued from page four)

places the crown upon our brow, who shall snatch it away? If He exalts us to glory and eternal life, who shall abase or mar our bliss?

Then, is it not clear that if God be for us, we need not fear nor care for all who may be against us? If God be for us, ought we not to be for God?

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:6).

NOTES and QUOTES

(continue from page ten)

6:4). If this does not do the work, we need not ask any lawmaking body to do it for us.

May we notice: "Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3).

The Secret of Service

To one who asked George Mueller the secret of his service, he said: "There was a day when I died, utterly died"; and, as he spoke, he bent lower, until he almost touched the floor; "died to George Mueller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."—Selected.

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Christian Education

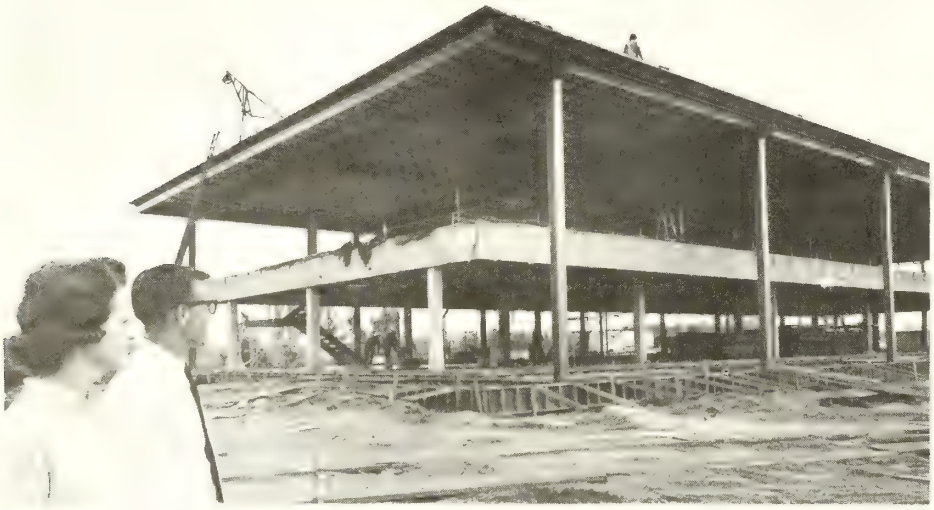
(continued from page five)

tion for a student, but there would have to be enough committed persons for each student to assure that the tuition would be received regularly. I feel that if these conditions could be met, the high school officials would look very favorably upon this proposal. They would gain income proportional to the increase in their student body.

As far as the Nogales Academy is concerned, this program would work immediate accreditation for the academy inasmuch as the students would be receiving credits from the public high school, which is already a fully accredited school. As you know, the high school has been receiving our students for many years on the same basis as students from other schools.

Everyone interested in the progress of the Nogales Academy should think about this idea. If you have any suggestions to offer, or if you would be willing to undertake to guarantee financial support for the success of the program, you can contact the Nogales Academy, P. O. Box 550, Nogales, Arizona 85621. I feel sure that every communication will receive the consideration which it deserves .

Progress on Henderson Building



Progress on the Henderson Academic Building at Mount Olive College is revealed in the above picture. The $400,000 structure will contain science laboratories and general classrooms for 350 students.

Shown looking over the building are Sarah Rose of Lucama, and Student Government president, Charles Lancaster of Kinston.

Drinking Alcohol For the Effect

(continued from page seven)

never elected. One of the most outstanding of all his great principles was his stand for sobriety and against alcohol. Oh that we had tens of thousands of good and great men today like him! He would not have stooped so low as to run on a wet ticket to become President of this great nation for any price that might have been offered him. Although he passed to the great beyond several years ago, he is yet remembered as a mighty man of noble principles and as one of our greatest temperance speakers. It may be well said of him, "He being dead, yet speaketh."

Recently my wife and I were talking about Carrie Nation, the great temperance woman of years ago. Her influence was tremendous against liquor and the liquor forces of the United States. I think she was imprisoned more than thirty times because she took her hatchet and a piece of iron pipe and went about bursting liquor barrels and smashing saloon fixtures. She hated liquor with all her heart, but loved sobriety and the God-given rights of mankind. She hated the devil of liquor that was destroying the lives and homes of our country. She hated alcohol that was making so many dear wives and mothers widows, children fatherless, and was causing so much heartaches and sufferings. She was one of the main causes of our great nation rising up against the liquor traffic and voting dry, and thus writing the 18th Amendment into our Constitution, which was the Prohibition Amendment. When my wife was a young girl she, too, had the privilege of seeing and hearing Carrie Nation in Gastonia, North Carolina, make her great and strong appeal against the liquor forces and for sobriety and total abstinence. If we had thousands, thousands of wives and mothers today with the same principle of Carrie Nation, and would face devils and demons in defence of sobriety and against drinking and drunkenness and alcoholism, I believe the tide could be turned against the forces of intemperance again as in the past years in the United States. Of course, naturally, multitudes of men would line up with such a movement among women. Oh God, give us such a mighty force as this! We pray in Jesus' name. Amen.

God's mercy is so great, that it forgives great sins to great sinners, after great lengths of time, and then gives great favors and great privileges, and raises us up to great enjoyment in the great heaven of the great God. As John Bunyan well says, "It must be great mercy, or no mercy for little mercy will never serve my turn."—Selected.

Do Good

"If I knew that word of mine,
A word not kind and true,
Might leave its trace
On a loved one's face,
I'd never speak harshly, would you?

"If I knew the light of a smile
Might linger the whole day through,
And brighten some heart
With a heavier part,
I wouldn't withhold it, would you?"
—Sparkling Waters.

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Ayden, North Carolina, Wednesday, June 9, 1965

Luoma Photo

God's Plans and Our Errors

It is a fact that God's plans are always best. The trouble is that few are willing to follow His plans. We read a simple story that illustrates the truth that God has the correct plan.

The story goes that up until the time of the first English settlement in Jamestown no one was able to understand the reason for the dimensions of Noah's ark. To supply an answer to the question, a Hollander by the name of Peter Jansen set about to build a ship on the same scale as the ark. His reasoning was that since the ark was designed by God it would have to be ideal. He built it, not as large, but of the same proportions, six times as long as wide, and the height one tenth of the length.

When the ship was launched, it was discovered that it could carry one third more freight, that it would sail faster, and that it was much safer than the old type. Thus, with little variation ships today are built on the same general plan as Noah's ark.

How strange it is that it took men so long to find out that God's design was best.

* * *

This story makes us wonder how long it will take men to live by the standards and measurements of His Word. Most people will readily admit that they know what is right; but doing it is a different matter.

* * *

Speaking of errors, the First Union Meeting of the Western Conference of North Carolina was meeting May 29 at Branch Chapel church, instead of Spring Branch church, as reported in the May 26 issue. Incidently, that is the way it was sent to us. The editor admits, however, that he had never heard of Spring Branch church in the Western Conference; but there is always that question of doubt.

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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Editorial—

JUDGMENT RESERVED

For some time, we have thought a great deal about a matter which has caused us a great amount of concern. It is the matter of Christians passing judgment upon other Christians, or criticizing others unjustly.

Judgment upon others is strictly forbidden in the Bible. Of course, this type of judgment, or judging, is the forming of authoritative opinion about someone. There is another sense in which judging is not out of order: namely, the forming of an estimate in a given matter. The thing that is forbidden is sitting in judgment upon others.

No more fitting words can be found regarding this than those spoken by Christ in Matthew 7:1-5. For a better understanding, we are quoting from "The Amplified New Testament":

"Do not judge and criticize and condemn others, so that you may not be judged and criticized and condemned yourselves. For just as you judge and criticize and condemn others you will be judged and criticized and condemned, and in accordance with the measure you deal out to others it will be dealt out again to you. Why do you stare from without at the very small particle that is in your brother's eye, but do not become aware of and consider the beam of timber that is in your own eye? Or how can you say to your brother, Let me get the tiny particle out of your eye, when there is the beam of timber in your own eye? You hypocrite, first get the beam of timber out of your own eye, and then you will see clearly to take the tiny particle out of your brother's eye."

So far as criticism is concerned, most of it is unjust, and thus it does great harm to the fellowship of Christians. It is a fact, however, that each Christian at one time or another comes under the judgment and criticism of those who care little about the life and feelings of others. It is also true that this type of criticism stems from some form of prejudice. An example of this was the condition that existed among the Christians at Rome, which prompted Paul to write:

"Why do you criticize and pass judgment on your brother? Or you, why do you look down upon or despise your brother? For we shall all stand before the judgment seat of God. For it is written, As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God—that is, acknowledge Him to His honor and to His praise. And so each of us shall give an account of himself—give and answer in reference to judgment—to God. Then let us no more criticize and blame and pass judgment on one another, but rather decide and endeavor never to put a stumbling block or an obstacle or a hindrance in the way of a brother" (Romans 14:10-13).—Amplified New Testament.

The problem that Paul was seeking to correct was involving the eating of meat. Those who believed it was wrong condemned the act in others, and vice versa. What Paul reminds them of is the truth that each one will be personally judged and that judgment is reserved unto God.

In a poem entitled "The Critic" a Mrs. E. E. Turner wrote:

"A critic am I, the judgment seat
  Is the throne whereon I sit,
No wisdom with mine can quite compare,
  There's none to equal it;
Just how the church will e'er move on,
  When death doth lead me home,
Is oft a query in my mind,
  They'll miss **me** when I'm gone."

—"Evangelistic Illustrations."

What I As a YOUNG CHRISTIAN Can Do For My Church

by BARBARA ANN GILBERT

THERE are many things that I, as a young person, can do for my church. First of all, I can always be faithful. So many times people, especially young people, seem to forget that there are church meetings other than those on Sunday mornings. When it comes time for prayer meeting or business meetings, we have a tendency to say, "Well, I need to study tonight," or "I want to go to the game tonight." But, we should realize that the Lord's work comes first. Therefore, I can be faithful to my church by attending regularly and by being on time.

Secondly, I can be a shining light for the Lord everyday. I can witness for Him to people whom I meet who are not Christians. I can let people know what kind of person I am and what I stand for. By doing this, I can help people to see that the members of my church are really interested in the souls of men, women, boys, and girls and are trying to uphold Christian principles.

Since I serve as organist for my church, I can do my best all the time. I can cooperate with the pianist and the music director, and I can help others who need assistance.

Next, I can try to get other young people interested in church work, especially the Youth Fellowship Auxiliary. As a member of the YFA, I can work to carry out monthly projects. As an officer, I can work exceptionally hard to carry out my duties.

As a young Christian, I can work to promote interest in our denominational enterprises, and I can learn more about them myself. Also, I can support them to the best of my ability.

Not only can I support our denominational enterprises, but I can also support my own church. I can support in two ways: financially and prayerfully. One of the most important things that I can do for my church is to pray for it. Without the prayers of Christians for their fellow workers and the pastor, no church can survive.

This essay was the winning essay in the Cape Fear Youth Fellowship contest. The author is the daughter of Mr. and Mrs. Alfred Gilbert of Four Oaks, North Carolina. As a member of the YFA of the Bethel church, Ann is quite active in the organization and in all the activities of her church. She serves as organist for her church and as pianist for the Cape Fear Union Meeting.

Another way I can help my church is by helping those who are in need. If a person gets sick, I can send him a card, flowers, or some needed item. Also, I could pay him a visit or do something to help this person out at home. I can be willing to help those who need help whatever the circumstances may be.

Being a good example to those younger than I is a way that I might also help my church. I can set a good example by reading my Bible daily, by being reverent in church, and by showing a genuine interest in everyone.

By teaching a Sunday school class or by doing other things, when asked, I can also be of help to my church. A lot of times we have a tendency to think that if we can't do the big things we won't do anything. This is not the attitude to take, because it is not always the big things that count. The little things that we do are also very important.

I, as a young Christian, can help my church by trying to keep it clean. Although we usually rely on the older ladies to keep our church cleaned, it is certainly our job as young people to help. Even if we can't make arrangements to attend the cleanup during the week, we can be careful to keep the church clean when we're there. We should respect God's house even more than we do our own homes.

I can help my church by serving as a delegate to various meetings, such as union and conference meetings. Since many adults hold public jobs, it usually helps them if the young will serve as delegates to these meetings. It also helps us, the young people, by giving us experience. As we shall one day be the leaders of our churches, we need to know all about our church and our denomination.

By having a full understanding of the Church Covenant and by knowing what I believe as a Free Will Baptist, I am helping my church. By knowing these things, I can explain questions that people might have.

Still another way that I can help my church is by having our adopted child from the Children's Home visit in my home during her vacation and holidays. Having her in my home and entertaining her would be good for both of us, because this would be just another opportunity for Christian fellowship.

By entering the declamation and essay contests, I am helping both my church and myself. I am helping myself by gaining experience and knowledge. My church gains from this by hearing the essay read and by applying it to themselves.

I, as a young Christian, can help my church by inviting people to attend church and Sunday school. If we show people that we are really interested in them and want them to attend church, they are more likely to accept our invitation.

I can also welcome visitors who at-

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The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

GIVING GLORY TO GOD

"Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jeremiah 13: 16).

Before you read this message, let me ask you to get your Bible and read the whole thirteenth chapter of Jeremiah. In it the prophet was describing the calamities which God had declared He would bring upon His rebellious people; and he exhorts them to hear what the Lord had spoken, and not, in the pride of their hearts, reject the counsel of God. He then prescribes a remedy by which the judgment of God might be everted, and that remedy is specified in the text, "Give glory to the LORD your God, before he cause darkness." The text is capable of a personal, national, and present-day application.

Last week, you will recall, we were thinking of the blessedness of the fact that if God be for His people, our and His enemies can do nothing to destroy us. But here we have God's own declaration that He will turn all who refuse Him into darkness, and how great is that darkness!

Let us, then, consider the importance of the counsel which God has given. "Give glory to the LORD your God." The subject cannot refer to God's essential glory, as that is incapable of increase or diminution, and cannot possibly be affected by any of His creatures. Jehovah dwells in light, which nothing can becloud, and in serenity, which nothing can disturb. But His glory may be declared, acknowledged, and exhibited. All nature reflects it. The psalmist exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1, 2). All the holy beings who ever ministered before Him, are constantly celebrating it; and it is the imperative duty, as well as the highest privilege, that man should unite in this holy and reasonable employment.

We should give glory to the Lord our God by a verbal and practical acknowledgement of His being. We read in Hebrews 11:6, ". . . for he that cometh to God must believe that he is, and that he is a rewarder of them that seek him." David said twice in Psalms 14:1 and 53: 1, "The fool hath said in his heart, There is no God. . . ." Wicked, unbelieving men live without God in the world. It becomes us who are Christians, therefore, to confess that the Lord is God. Not only are we to affirm this, and thus glorify God with our mouths; but we must show forth this belief in our lives by always setting the Lord before us and by lifting Him up to a lost world as its only hope.

We should give glory to God by cultivating and exhibiting right views of His character and perfections. It is of the utmost importance to have correct views of God. Many imagine God to be such an one as themselves. Many speak of Him as being careless of the creatures He has made. Some represent Him as constantly clothed in garments of wrath and terror. Others describe Him as indifferent to the interests of holiness, as absorbed in mercy, and heedless of the rights of equity and truth. God has described His own character and revealed His own perfections. Let His own words be our standard: "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty; . . ." (Exodus 34:6, 7).

Therefore, we should give glory to God by an humble and contrite confession of our sins before Him. God invites us to confess our sins that we may obtain His mercy. In sincere, humble, contrite confession we give glory to His justice, whose claims we have violated; to His holiness, which we have insulted; to His patience and goodness, which we have despised; and to His mercy and forgiving love, which, through repentance and confession, we now with brokenness of heart implore.

We should give glory to God by a cordial reception of His own terms of reconciliation. He has graciously provided for the restoration of fallen, miserable sinners. He says to them, ". . . return unto me for I have redeemed thee" (Isaiah 44:22). He has appointed His own Son to be the Mediator between Himself and us. In the person and work of Christ, He is well pleased; and, by faith in His sacrificial death, the sinner is freely justified and accepted of God. God, therefore, commands the sinner to repent and believe in the Lord Jesus Christ. God is glorified when we believe the record He has given of His Son. We read in 1 John 5:9-13, "If we receive the witness of men, the witness of God is greater for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

We should give glory to the Lord our God by a sacred consecration of ourselves to His service. Paul wrote to the Roman Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). Yes, God is honored when the rebel throws away his weapons of hostility, and becomes a devoted subject to the crown of heaven. When there is a free and hearty surrender of body and soul to His service; when lip, and head, and hand, and heart, and influence are all cheerfully surrendered to Him, we are indeed giving glory to God. When the soul with happy delight exclaims:

"Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my life, my soul, my all."

Charles Simeon writes of the aims of the consecrated Christians: "The end of

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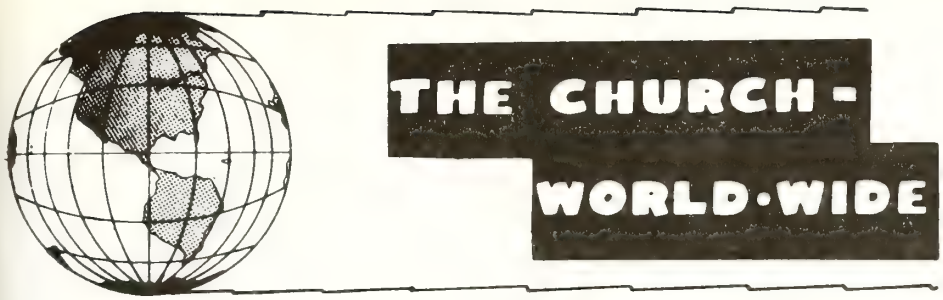

India Bars Missionaries From Nagas

ERNAKULAM, India (EP)—Foreign Christian missionaries have been ordered by the Indian government not to work among Nagas, the East India tribesmen who demand an independent state.

The announcement was made by Bishop Hubert Rosario of Dibrugarh who said foreign missionaries are under formal orders not to preach among Nagas. His Roman Catholic diocese includes Nagaland, the state set up by the Indian government in 1963 as an answer to Naga demands.

In the past, government leaders—including the late Prime Minister Nehru—have gone only so far as to say that "there are no foreign missionaries in Nagaland at the present time."

Last September, Prime Minister Shastri made the same statement in Parliament while replying to a charge that foreign missionaries were "fomenting trouble" in Nagaland.

Government concern over the activities of missionaries in the state springs from the claim, which churchmen describe as baseless, that they are responsible for the Naga demand for independence.

Capuchins Caught In Smuggling Operation

ALBANO, Italy (EP)—Police in this town, near Rome, raided a Capuchin monastery and uncovered the corpse of a "noted smuggler," an abandoned truck, and cases of smuggled American cigarettes.

The scandal, which received widespread press coverage, was lamented by the Vatican City daily newspaper **Osservatore Romano,** as a "sad episode," revealing the existence of "a vast contraband organization operating in tobacco, in which monks of the Capuchin order seem to be involved."

"We cannot conceal," the paper editorialized, "the extreme displeasure this case arouses and which implicates the name of a religious order of great merit and profound esteem."

Report of Purchasing By EFMA

The Purchasing Division of the Evangelical Foreign Mission Association recently announced that the purchases for full-time Christian workers during the last fiscal year amounted to almost $1,100,000. This is the first year the volume of business has passed the million dollar mark. Dr. Clyde W. Taylor, General Director of the National Association of Evangelicals, congratulated the staff at a Victory dinner meeting held in New York recently. He said, "This high volume of business is important, but more significant is the fact that over 3,500 individuals and organizations during the last year realized the value of a centralized purchasing service as a practical means to use the Lord's money in a wise and business-like manner, an outstanding example of using modern methods to practice biblical stewardship."

Mr. G. Allan Small, Director of the Purchasing Division, stated, "This is still just a beginning. Our arrangements now for purchasing and delivering automobiles in every large city will help our service grow because we can effect important savings on one of the most substantial investments made by Christian workers everywhere."

As a step of faith, 50,000 catalogs have been ordered and will soon be available upon request for all who are in full-time Christian work either at home or abroad and for the organizations they serve. There are hundreds of articles listed with full instructions how this important service may be utilized. Write direct to E.F.M.A., 120 Liberty Street, New York, N. Y. 10006.

'Latin America Evangelist' EPA 'Periodical of the Year'

CHICAGO (EP)—Some 150 editors and other magazine personnel, gathering here for the 17th annual convention of the Evangelical Press Association, heard **Latin America Evangelist** named the organization's "Periodical of the Year."

With editorial offices in San Jose, Costa Rica, the magazine is published by Latin America Mission. Its editor is John Kenyon.

Honored also as top periodicals in various categories of publication were the following: best denominational magazine, **Church of God Evangel;** general, **This Day** (Lutheran-Missouri Synod); Christian education, **Success;** men's magazine, **Voice** (Full Gospel Business Men's Fellowship); organizational, **Command** (Officers' Christian Union); Sunday school, **Teen Time;** youth, **HIS** (Inter-Varsity Christian Fellowship); and, in the missionary classification, **Latin America Evangelist.**

Church of God Evangel, which is published by the Church of God Publishing House, Cleveland, Tennessee, which also honored for the "Most Improved Format."

The Periodical of the Year competition is one of two sponsored by EPA annually. In the other awards program, known as "Higher Goals in Christian Journalism," the following presentations were made: Best editorial, in denominational magazines, **Baptist Record** (Southern Baptist; Mississippi); best editorial, non-denominational periodicals, **Youth For Christ;** best general feature, **Decision;** best standing feature, **The Evangelical Beacon** (Evangelical Free Church of America); best news page, **World Vision;** best fiction, **Youth For Christ;** best double spread layout, **World Vision;** best cover (single color), **The Calvinette** (insert section of **The Young Calvinist);** best cover (two or more colors), **The Commission;** best photo feature, **HIS;** best original art, **World Vision;** and best single photo, **Global Conquest.**

Elections saw the following named to head EPA activities in 1964/65: president, Dr. George Failing, **Wesleyan Methodist;** vice-president, Paul Fromer, **HIS;** secretary, Virginia Krauss, Christian Medical Society **Journal;** treasurer, Peter Meeuwsen, **The Banner;** with Ted Miller of Scripture Press and Dr. Bryon Lamson, **The Free Methodist,** named as directors to serve on the EPA Executive Committee. The convention also heard the resignation of Larry Ward, who had served as EPA Executive Secretary and Director of E. P. News Service since 1958. Named to succeed him was Norman B. Rohrer of La Canada, California.

Evangelical Press Association consists of 149 member periodicals, representing 41 different denominational bodies and many interdenominational organizations.

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

J. W. Everton to Conduct Arapahoe Revival

The Rev. J. W. Everton will be the guest evangelist for revival services at the Arapahoe, North Carolina, Free Will Baptist Church beginning on June 14.

Services will begin each evening at 7:45 with the music conducted by the pastor, the Rev. Ralph Sumner.

Mr. Everton is pastor of Johnston Union Free Will Baptist Church near Clayton, North Carolina, and is a former superintendent of the Children's Home at Middlesex.

The pastor and the church membership extend to everyone a cordial invitation to attend these services.

Faith Church Pastor Resigns

The Rev. Carey Cheshire, Route 1, Box 326, Kinston, North Carolina, has announced his resignation as pastor of Faith Free Will Baptist Church near Kinston, to become effective August 31, 1965. At the present time Mr. Cheshire has made no plans for the coming church year. For the past fifteen years he has pastored churches in the state of Oklahoma and in the Pee Dee Association and the Central Conference of North Carolina. He stated that he is available for pastoral work for the coming year. Any church desiring his service may contact him at the address above or by calling Kinston, 523-9957 or 523-3787.

N. C. Children's Home Report for May, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of May, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 462.54
Cape Fear Conference	1,249.75
Central Conference	2,348.19
Eastern Conference	2,003.85
Pee Dee Association	36.81
Piedmont Conference	152.32
Rockfish Conference	38.00
Western Conference	2,106.91
Statewide Bodies	218.50
Total Gifts from Conferences	$8,616.87
Parents and Relatives	386.95
Friends and Others	10.00
Miscellaneous	750.55
Total Receipts for the Month	$9,764.37

Special recognition is hereby given to the following who made gifts of $100 or more.

Honor Roll

Central Auxiliary Convention	$150.00
North Carolina State Auxiliary Convention	$218.50
Holly Springs Church, Carteret County	$125.00
Harrell's Chapel Sunday School, Greene County	$100.00
Cabin Church, Beulaville	$100.00
Oak Grove Sunday School, Sampson County	$140.00
Winterville Sunday School	$157.00
King's Cross Roads Church, Pitt County	$269.21
Oak Grove Sunday School, Vanceboro	$112.72
Friendship Church, Greene County	$168.00
Marsh Swamp Church, Wilson County	$149.47
St. Paul Church and Sunday School, Sampson County	$128.15
Ayden Sunday School	$107.85
Rain's Cross Roads Church, Johnston County	$325.00
Kenly Church	$100.00
Pleasant Hill Church, Pitt County	$100.00
Hopewell Church, Johnston County	$100.00
Aspen Grove Sunday School, Wilson County	$106.40
Tee's Chapel Church, Johnston County	$148.21
Powhatan Church, Johnston County	$200.00
Milbournie Church, Wilson County	$143.14

Tee's Chapel Church Plan Revival

Revival services are scheduled for Tee's Chapel Free Will Baptist Church, Route 5, Dunn, North Carolina, for the week of June 14-20. The pastor, the Rev. Henry W. Armstrong, will be the speaker. He and the church extend to everyone a cordial invitation to attend these services.

Crabpoint Community Church Announces Revival

Revival services will begin at the Crabpoint Community Original Free Will Baptist Church, Carteret County, North Carolina, Monday evening, June 21, and continue through Saturday evening, June 26, beginning each evening at 7:30.

There will be a guest evangelist for

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Coming Events

June 13—Homecoming and Alumni Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

PROGRAM

MINISTERS' CONFERENCE

NORTH CAROLINA MINISTERIAL ASSOCIATION OF ORIGINAL FREE WILL BAPTISTS

Cragmont Assembly, Black Mountain, North Carolina

June 21-25, 1965

Theme: "Am I Fulfilling My Calling?"

Scripture: "Wherefore the rather, brethren, give diligence to make your calling and election sure: . . ." (2 Peter 1:10).

Music Directors: David C. Hansley and Leonard B. Woodall

Pianists: Wayne West and Clyde Cox

MONDAY, JUNE 21

Evening

6:00—Evening Meal
7:30—Song Service
7:40—Conference Called into Session by the Secretary, Frank R. Harrison
8:00—President's Remarks, David W. Hansley
8:25—Opening Message, F. B. Cherry, Subject: Some problems facing Original Free Will Baptist ministers and how to solve them in order that they may fulfill their calling to God.
8:55—Hymn
9:00—Recess for the Evening

TUESDAY, JUNE 22

Morning

7:30—Breakfast
8:30—Song Service
8:40—Devotions, Bruce Dudley
8:55—Group Discussion: How should we induce young men to enter and prepare for the ministry? Should we persuade and induce, or pray and wait for God to call them? What are some reasons why ministers seem to be called as evangelists, and not for pastors, chaplains, Christian education teachers, and Christian writers?
9:45—Recess
10:00—Hymn
10:15—Group Discussion: Should we as Original Free Will Baptists of North Carolina license and ordain women for the ministry of the denomination? If yes, is it biblical?
11:05—Appointment of Committees
11:15—Hymn
11:20—Announcements
11:30—Recess
12:00—Lunch

Evening

6:00—Evening Meal
7:30—Song Service
7:40—Devotions, Norman Ard
7:55—Business Session of the Conference
9:00—Hymn
9:05—Recess for the Evening

WEDNESDAY, JUNE 23

Morning

7:30—Breakfast
8:30—Song Service
8:40—Devotions, Cedric D. Pierce Jr.
8:55—Group Discussion: Integration as it relates to the minister, church, public schools, colleges, and the law.
9:45—Recess
10:00—Hymn
10:15—Group Discussion: Do we have too many denominational meetings? Should the denominational enterprises be allowed to present reports, programs, and needs to all denominational meetings? If yes, how is the best way to do it? Do we have too many collections during these meetings? What are some of the best ways for churches to support these enterprises?
11:05—Hymn
11:10—Picture Taking Time (It is hoped that all will be present to be photographed and those who would like to have a picture are asked to have $1 ready when the picture is made.)
11:30—Recess
12:00—Lunch

Evening

6:00—Evening Meal
7:30—Song Service
7:40—Devotions, Ronnie Parker
7:55—Communion Service, J. C. Griffin in Charge
8:35—Hymn
8:40—Recess for the Evening

THURSDAY, JUNE 24

Morning

7:30—Breakfast
8:30—Song Service
8:40—Devotions, Joe Barrow
8:55—Group Discussion: Since many members of our rural churches are moving into urban communities, which is affecting our denomination, what should we do to help the situation? Is there a need for a State Convention church extension board, with similar boards in the conferences? Would it be best if they were separate from the mission board?
9:45—Recess
10:00—Hymn
10:15—Group Discussion: What are some of the greatest problems facing us as ministers in our denomination? What should be done about them?
11:05—Hymn
11:10—Announcements
11:15—Recess
12:00—Lunch

Evening

2:00—Group Discussion (attendance optional): What are some of the best ways a minister may lead his church to improve and upgrade the Sunday school, worship services, communion services, and song services; financing the church and denominational enterprises, church building and improvements; and keeping the spiritual interest?
4:00—Recess
6:00—Evening Meal
7:30—Song Service
7:40—Devotions, W. M. Pollard
7:55—Message, N. B. Barrow, Subject: The minister's life and message for a modern age.
8:25—Hymn
8:30—Recess for the Evening

FRIDAY, JUNE 25

Morning

7:30—Breakfast
8:30—Devotions, Walter Sutton
Other program to be arranged if needed.

Special note: Since the secretary of the conference will make all collections for room, board, and conference fees, please register as you come in, or soon thereafter, so that he can settle with Cragmont and the conference treasurer before too late in the week.

DAVID W. HANSLEY, President
HENRY ARMSTRONG, Vice-President
FRANK RAY HARRISON, Secretary
C. J. HARRIS, Treasurer
PAUL DAVIS, Member

Missions

REPORT OF FREE WILL BAPTIST WORK

by The Rev. A. B. Bryan,
Director-Treasurer
N. C. State Board of Missions

(Continued from previous issue.)

I have finished making deposits for the month of May. The record shows we must continue to push for money for missions to keep pace with our obligations. During the month of April income was up, since it was a regular missions month; however, itinerary expenses during March and April were great. Extra itinerary expense, travel, lodging, meals, and salary for the Rev. J. E. Timmons and Mrs. German Rodriguez for 54 days was a total of $857.09. The bank statement shows for this month that we are operating with a balance of less than $1,000. We must depend upon you for mission funds to operate. Remember us during the lean months. We need your continued support.

Receipts for May were $2,346.74; with total expense for salary allowances, state missions projects, and earmarked funds of $2,585.74.

We can rally to the cause and meet the missions budget of $50,000 for the State Convention; however, unless we take advantage of the few months left, we are not going to do so. It is not too late, but we must push hard. Why not sit down now and write us a check for missions! Without your support we are going to come up short at the end of the church year. At the first of May we had a balance of $19,000 left on the budget with only four months to go.

Prospect for Meeting the Budget

Last week the report of gifts to the missions cause revealed the cause for failure to keep pace with the accepted missions budget. Of 238 churches listed, 90 churches have given no direct support to the missions program in eight months. My how we would welcome a check from the uninterested ninety! You good laymen in these churches, why do you not support missions? You ministers who are pastors of these churches, what are you professing to lead these people for? Do you not believe in missions? If so, to what extent? Thirty-nine churches have given less than $25 each. Did you know that each family's grocery bill will average more than this weekly; yet, the whole church has given less for missions. Sixty-one churches gave between $25 and $100 to the missions cause of the State Convention. Well, this is token support considering the number of people attending these churches. I may be overbearing or too concerned in missions, but what do you suppose Jesus will say to the Father when these sixty-one churches come face-to-face with reality and learn that missions are a responsibility of Christians? The record revealed that 48 churches gave more than $100 the first eight months of the year. Hats off to those ministers and churches who are making an effort to obey the missionary command! This is as Jesus intended it to be.

The little revealing information in the paragraph above should make every Free Will Baptist repent in "sackcloth and ashes" at the way the average Free Will Baptist believes in missions. This reveals why we are not a larger denomination than we are. It is going to be a sad day in the camp when God begins to give out rewards for our failures and neglects. How can we fail the missions cause to such a great extent in the face of a command to take the gospel message?

Support to the Church and Its Program

A typical New England pastor once complained that his people believed in supporting their church for the same reason they supported the local fire department and library. They thought the church was a good community organization but no more than that. If the church is to be restored to its proper place in the community concerning missions, the average person's thinking about the function of the church must be changed. This will not be done by joining picket lines or climbing on the bandwagon of a social revolution. It must be done by positive thinking and active support to the gospel, which ". . . is the power of God unto salvation to every one that believeth; . . . For therein is the righteousness of God revealed . . ." (Romans 1:16, 17).

When we come up to the State Convention in the fall, I want your church to be represented among the churches that have a good record of giving to missions. Your record will be as you make it. Let it be good. Keep missions money coming in and see if the good Lord does not give greater blessings to your church.

We salute Johnston Union church, Route 1, Clayton, North Carolina, this week. The Rev. Wilbert Everton is pastor and vice-president of the State Convention of Original Free Will Baptists. Johnston Union church has given a total of nine checks for missions this year in the amount of $734.60. This church is not a large church, but it believes in supporting the missions cause in a positive way.

The Bible

If truth be not diffused, error will be. If God and His Word are not known and received, the devil and his works will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will.

If the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end. And the thought is one to cause solemn reflection on the part of every patriot and Christian.—Daniel Webster.

Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Christian Education

Thirty Students Graduate

Thirty students were graduated from Mount Olive College, Mount Olive, North Carolina, Sunday, May 30, with associate degrees and certificates in business. This was the largest graduating class in the eleven year history of the college.

Commencement speakers were Dr. Roy C. O'Donnell of Nashville, Tennessee, who delivered the commencement sermon on Saturday evening, May 29, and Dr. Jesse Frank Casey of Atlanta, Georgia, who gave the graduation address to an overflow audience on Sunday afternoon.

Associate in Arts degree recipients were Susan Mitchell Beaman of Snow Hill, Bonnie Coates Glass of Smithfield, Delinda Jan Dail of Goldsboro, Loretta Faye Foreman of Washington, Juanita Wilson Jackson of Dunn, Jimmy Leroy Kennedy of Pink Hill, Charles Richard Lancaster of Kinston, Edward W. Miles of Mount Olive, Connie Maxton Pittman of Wilson, Harriet Dianne Ramsey of Jacksonville, Sarah Anne Rose of Lucama, Annette Eleanor Stanly of Mount Olive, Glinda Graye Strickland and Linda Faye Strickland of Godwin, Winifred Miles Whitman of Mount Olive, Dana Bruce Wooten of Tarboro, and Steve Daniel Worthington of Middlesex.

The Associate in Science degrees were conferred upon James Clayton Aman of Newton Grove, Julia Elizabeth Barwick of LaGrange, Gilbert Thomas Beety of Toms River, New Jersey, Marshal Douglas Cox of Dudley, and Randolph McPhail King of Mount Olive.

Certificates in Business were awarded to Patricia Bissette Flowers of Sims, Olivia Foy Fulghum of Wilson, Sybil Annette Goodwin of New Bern, Annie Ruth Joyner of Mount Olive, Judy Baggett Peters of Dunn, Beverly Jean Pittard of Prospect Hill, Jerry Andrews Smith of Middlesex, and Brenda Lou Taylor of Newport.

Dr. W. Burkette Raper, left, college president, confers with Dr. Jesse Frank Casey of Atlanta, Georgia, who delivered the principal address, and Mrs. Josephine H. Ricks, college registrar.

Dr. Roy O'Donnell, of Nashville, Tennessee, right, delivered the commencement sermon for Mount Olive College Saturday night at the First Baptist Church. Dr. O'Donnell is shown talking with two students: Gilbert Thomas Beety, left, of Toms River, New Jersey, who received the Associate in Science degree, and Marshal Lorena Moseley of Winterville.

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The Christian life is like riding a bicycle: we have to keep moving forward or we fall.

Woman's Auxiliary

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its May meeting in the home of Mrs. Selma Cowan with ten members present. Mrs. Bertie Coltrain read the Scripture taken from 1 John 4:7-11 and led the group in prayer. The program text, "That God Is Love," was presented by Mrs. Faye Williams. Mrs. Jeannette Wynne is to be in charge of the program for the June meeting.

During the business session the treasurer, Mrs. Selma Cowan, collected the monthly dues. Mrs. Magonia Bailey dismissed with prayer. The hostess then served delicious refreshments.

Stantonsburg, N. C.—The Woman's Auxiliary of Watery Branch Free Will Baptist Church met at the church Monday night, May 24, for its monthly meeting with fourteen members present. The president, Mrs. Marie Taylor, called the meeting to order and the group joined together in singing "Jesus Took My Burden." This was followed with prayer by Lou Howell. Mrs. Cornelia Darden presented the program which was very inspiring.

During the business session the minutes were read and approved and the treasurer's report was given. A few items of business were discussed, then Mary Ann Howell dismissed the meeting with prayer.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church held its May meeting in the home of Mrs. Bertie Howard in Pink Hill with eleven members and six visitors present. The meeting opened with the group's singing "Love Divine." The Scripture was read from 1 John 4:7-11, and was followed with prayer. The secretary called the roll and read the minutes of the last meeting. An offering was received in the amount of $6.55. The Children's Home chairman reported that the auxiliary had recently sent towels, wash cloths, aprons, and pot holders to the Home.

The program opened with a solo, "Read Your Bible Everyday," sung by Mrs. Ruby Marshburn, one of the visitors. The program, entitled "That God Is Love," was presented by the program chairman, Mrs. Annie Ruth Parrish. The

(continued on page ten)

NOTES AND QUOTES

By J. C. Griffin

As has been my custom in the past, I take the liberty of clipping an article from the **Gospel Herald** for my Notes and Quotes this week. The article, "Do What You Can," is written by the Rev. Charles A. Harris, and I trust it will be a blessing to the dear readers of **The Free Will Baptist.**—J.C.G.

Do What You Can

I was visiting in an "elderly people's home." I didn't have much time to see the one person I went to see. On my way to her room I passed an elderly man sitting at the door of his room. He waved at me as I went by. I made my visit and went by this man's door on my way out. I waved at him. He was quick to smile and wave back.

This Senior Citizens' Home cared for nearly eight hundred people. It would be a full time job to visit them all, even briefly. It bothered me that I couldn't do more for the one man that day. Then it seemed to be whispered in my heart the verse concerning another, "She hath done what she could." All I could do at the moment was wave and smile. It was acceptable because I did the little that could be done.

In another Senior Citizens' Home a man said to me, "I appreciate it, Mr. Harris, when you say 'hello' to me as you pass." Still another said, "It means so much when you just stop to pray with me."

One good Christian lady goes around the country trimming the ingrown toenails of elderly people. An eccentric person, you say? Not at all. She loves her Lord, and she delights to do this humble task and talk of her Lord to those to whom she ministers. If to wash another's feet was in order for the Lord, surely this is in order for her, she would tell you.

Oh, the people who are hidden away and doing small jobs, and doing them gladly "for Jesus' sake!" They seek no glory and want no praise; the opportunity to serve is enough.

If you can't preach a sermon, you can give a leaflet with a sermon in it. If you can't sing a solo, you can sit and pray that God will bless the gospel message in song to those who listen.

"All my life I have felt I could do so little," one lady said, "but I have had a prayer list that has grown into hundreds of requests for just as many people. I do this because it's the only thing I seem able to do for God and for others."

How great a reward for those who pray! People have told me that they have never missed a day in praying for me. They do more for me than they know!

A little boy once said to his mother, "Mama, what can I do for Jesus?"

His mother said, "Well, what do you think of a six-year-old boy can do?"

He thought for a moment and then said, "If I picked up the hymn books with Daddy after the church service, would that be doing something for Jesus?"

"Yes, if you do it because you want to do it for Jesus, He will thank you for it."

It isn't what we do, but the fact that we do what comes to our hand to do. The Bible tells us a cup of water in His name is not without its reward.

So often Christians are wailing because they can't do big things for God, upset because they can't do anything that really matters for people. If we do the thing at hand, we likely will find bigger things later. If we can't see the small thing that needs to be done, we'll likely not be ready for the large challenge when it comes.

Some would cross the sea to take the gospel to the millions, but they wouldn't cross the road to take that same glorious gospel to their neighbor. They see with visionary eyes the far-off things to be accomplished, but can't observe the need right at hand.

One young lady was moaning that she wanted to do something for the Lord. "Good," said the brisk elderly lady to whom she was talking. "I'm just on my way down to the church to scrub the basement floor. Grab some soap, a pail, and mop, and let's go."

The young lady backed off from this, saying that wasn't what she meant.

"No, you just dream about doing things for God," said the elderly lady. "If you would scrub a floor for the Lord, He might feel He could trust you with a bigger job."

Do what you can, and there always will be work for you! Be practical in your Christian living. Many a person who would never have come to God in any other way has been won to Christ by a hard working, practical Christian.

A young preacher refused to cut some wood when asked, saying, "I came here to preach, not to work." What a conception of the ministry! To minister is to work and work hard! The preacher, if he is truly called of God, will do a thousand commonplace jobs willingly, when necessary.

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Woman's Auxiliary

(continued from page nine)

lesson was very interesting and inspiring. The June meeting will be in the home of Mrs. Lela Blizzard. The meeting closed with the singing of "O Zion, Haste."

Delicious refreshments were served by the hostess during the social hour.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met in the home of Mrs. Beatrice Brickhouse on Thursday night, May 13, for its regular monthly meeting. The president, Mrs. Victoria Cooper, presided over the meeting and the group joined together in singing "Love Divine." Mrs. Cooper used for her Scripture, 1 John 4:7-11: "Beloved, let us love one another: for love is of God; . . ." Prayer was offered by Mrs. Kathleen Swain. Mrs. Cooper introduced the program, "That God Is Love," written by Mrs. Clyde Brown. She was assisted in the program by Mrs. Kathleen Swain, Mrs. Neva Brickhouse, Mrs. Betty Brickhouse, and Mrs. Eva Brickhouse.

During the business session the secretary, Mrs. Madge Vanhorn, called the roll and received the dues. There were eleven members and one visitor present. The auxiliary gained a new member and would like to express to her a friendly welcome. Mrs. Neva Brickhouse gave a very interesting report on the recent auxiliary convention. Plans for vacation Bible school were discussed, and other necessary items of business were taken care of. The closing hymn was, "My Jesus, I Love Thee," which was followed with the praying of the Lord's Prayer in unison.

A social hour was enjoyed by everyone with delicious refreshments served by the hostess. The June meeting will be in the home of Mrs. Madge Vanhorn.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Were the plagues in Egypt miracles?—**N.J.T.**

Answer: Yes. These are represented in the Bible as judgments from the hand of God upon the Egyptians because they would not hearken unto His request made through Moses and Aaron to let His people Israel go to worship and serve Him. These were a series of miracles taking place in a short period of time. God's purpose in these miraclous events was, first of all, to show to Egypt and to the whole world God's power. "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Exodus 9:16). Then they were a judgment on Pharaoh and the Egyptians, his subjects, as chastisement for their cruelty to God's people, the Hebrews, as was admitted by Pharaoh. "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked" (Exodus 9:27). These plagues were also judgments upon the gods (demons) of Egypt for we are so told in the word, "For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments" (Numbers 33: 4). These plagues were also a warning to all nations henceforth that God means what He says. He had promised Abraham that He would protect his descendants against those opposing them. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:3). This incident of God's intervention in behalf of Israel should warn all sinners against mistreating God's people. These also demonstrated the power and the glory of God to Israel in a magnificent way. "Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus 15:11).

Even though frogs, locusts, murrain, hail, and darkness were natural phenomena to the Egyptians, yet the miraculous element in these plagues is seen in that these were increased to an extent far beyond their usual occurrence. In addition, both the time of the coming of each plague and the cessation of each plague were set. God said through Moses when they should begin and when they should cease, and they did it. "And I will put a division between my people and thy people: to morrow shall this sign be" (Exodus 8:23). "And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land" (Exodus 9:5). "Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now" (Exodus 9:18). "Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast" (Exodus 10:4). "And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God" (Exodus 8·10). "And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD and thunder shall cease, neither shall there be any more hail, that thou mayest know how that the earth is the LORD'S" (Exodus 9:29).

There was also divine discrimination in judgment; for in the land of Goshen, the location where Israel resided, there were no flies. "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth" (Exodus 8:22). Neither was there any murrain nor hail. "And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel . . . . Only in the land of Goshen, where the children of Israel were, was there no hail" (Exodus 9:4, 26). There was also an orderly graduation in the severity of the plagues, beginning as they did with the turning of the waters of Egypt into blood and ending with the death of the firstborn.

When we read of these with the other accounts of God's dealing with His disobedient creatures, it should be an incentive to us to obey His precepts as recorded in His holy book, the Bible; for that is the reason why they are recorded there. We should always obey and never regard His commands and requests lightly, for that is His purpose in giving them. (See 1 Samuel 15:22, 23.) Each day He spares our lives another day with a new opportunity to read such instruction in His book, the Bible; this is because he would not that any of us should perish but that all might come into a saving knowledge of His Son and walk humbly before Him in this marvelous light. His Word is still the means by which His call is extended; for it is He that still says in it, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11: 28). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36).

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Woman's Auxiliary

Kenly, N. C.—The Woman's Auxiliary of Holly Springs Original Free Will Baptist Church held its monthly meeting on May 6 in the home of Mrs. Janice Boyette with nineteen members and one visitor present. The meeting was called to order by the president, Mrs. Alice Weaver. Mrs. Elgie Creech was in charge of the program which opened with the singing of "Love Divine." The Scripture was taken from 1 John 4:7-11. Prayer was offered by Mrs. Orabell Nichols. Taking parts on the program were Mrs. Rose Hales, Mrs. Lina Parrish, and Mrs. Ruth Hinton.

During the business session the minutes were read by the secretary, Mrs. Sue Johnson. The treasurer's report was given by Mrs. Nellie Atkinson. The group voted to send $1 per member to the Children's Home as a Mother's Day gift, and also $10 to be applied on the living room furniture. With joined hands the group prayed together the auxiliary benediction.

Refreshments were served by the hostess and enjoyed by everyone.

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Life is like a mirror—we get the best results when we smile at it.—Selected.

STORIES for our YOUTH

A FRIEND FOR SHELLEY

BEVERLEY KENNISTON

SHELLEY DAVIS sat on the front porch steps of her house and gazed through the deepening twilight at the empty street. It was chilly and in spite of her warm jacket Shelley shivered. She didn't want to go in the house though. There was nobody there and it seemed so big and dark and empty with Mother gone.

Dad had taken Mother to the hospital early this morning for an emergency operation. She was going to be fine the doctor said, only she would have to stay in the hospital several weeks.

"I'm going to call Aunt Betty to come stay with us until Mother is better," Dad had said when he returned from the hospital. Shelley was relieved that Mother would be all right, but she dreaded the idea of having a stranger in the house, even a relative.

Aunt Betty was a distant relative, and Shelley didn't know her very well. She remembered only a very tall, thin lady who never seemed to smile.

Father had gone to the station to pick Aunt Betty up, and Shelly rose to her feet as the car pulled into the driveway.

"So you're Shelley," her aunt said, peering through the darkness as she approached the house. "You shouldn't be out here in the cold. Why, it's nearly dark. Come now, into the house."

Aunt Betty grabbed Shelley's arm and hustled her into the house, giving orders and directions all the way. Her voice was shrill, her manner brisk and businesslike.

Shelley tried to be helpful and obedient in the long dreary days that followed, but it was hard. She missed her mother, and Father was at the hospital every evening, so she didn't see him much. And she just couldn't seem to please Aunt Betty no matter how hard she tried.

One evening as Shelley was setting the table she dropped and broke one of the best bowls, just as Father came into the room.

"I believe this child just does these things to exasperate me," Aunt Betty said angrily, her hands on her hips.

Shelley burst into tears and ran from the room. Later, Father came to her room to talk.

"I'm sure you don't mean to upset your aunt," he said gently. "We have to remember that she doesn't have any family of her own and isn't used to us. Try to be more helpful, won't you, dear?"

Shelley nodded, but she didn't think it would be any use. She was sure that her aunt hated her. Oh, Aunt Betty tried to be kind most of the time, but she never smiled or even spoke unless it was necessary. When she was through with the work she just sat down with a book. Shelley wished she would read aloud from the Bible as Mother did when she was home.

Next afternoon after school Shelley sat in her favorite spot on the front steps.

"Shelley, come here this instant!" Aunt Betty called sharply. "I want you to go to the store!"

Shelley sighed and rose to her feet. It wasn't that she minded running errands and helping around the house, it just seemed that Aunt Betty was so hard to please.

Shelley took the grocery list and the money from her aunt and walked slowly down the street to the store. As she passed her friend Mary's house, she saw a group of boys and girls throwing a ball through a hoop on the garage. Shelley stopped to watch.

"Come on try it," Mary called to Shelley. She stopped to play for a while, then went on to the store.

When she got home her aunt was waiting for her on the porch.

"Where have you been?" her aunt asked angrily. "Can't you run a simple errand without causing me worry?" She took the package from Shelley and went inside.

Shelley's eyes filled with tears, and she ran up to her room. It seemed that she just couldn't keep from making Aunt Betty angry. She sat down at her desk and began to write a letter to her mother in the hospital telling her about her trouble with her aunt. After a few paragraphs she sighed and crumbled up the paper. She mustn't worry Mother while she was sick. But she had to talk to somebody, surely there was someone who would understand how she felt.

Shelley picked up her Bible from the desk. She had learned in Sunday School that the Lord Jesus understands every problem of life. Of course He had never experienced Shelley's problem exactly, but He must have often been lonely and misunderstood, even by those He loved so much.

Shelley took her Bible and sat down by the window to read. Soon she came to a verse in Proverbs that said, "A man that hath friends must shew himself friendly . . ." She stopped reading and thought. Could it be that she wasn't friendly enough to Aunt Betty? Maybe if she tried a little harder—she put down the Bible and started downstairs.

Shelley heard voices in the kitchen and paused at the door. She hoped Aunt Betty wasn't complaining about her to Father again.

"I just don't know what to do," Aunt Betty was saying. "I'm just not used to being around young people, and I don't seem to know how to talk to Shelley. I'm afraid she thinks I don't like her. I wish I could show her how much I love her, but I just don't seem to know how."

Shelley was startled. Her aunt actually loved her? She just couldn't believe her ears. She was so sure that Aunt Betty disliked her.

"To have friends, show yourself friendly," rang through her mind. Shelley opened the kitchen door and entered. She greeted her father with a big hug and kiss; then walked straight up to her aunt and gave her a hug, too.

"I'm sorry I took so long to go to the store, Auntie," she said. "I'll try to do better from now on, really I will."

"I'll set the table," Shelley went on,

(continued on page sixteen)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD,
Managers
Black Mountain, North Carolina

OF PAINT, BROOMS, MOPS, AND PLUMBER TOOLS

What a difference paint makes! And Mrs. Olive Harrison is a painter who would make many a man blush with shame. The kitchen, the lobby, the office, the chapel—"Man, stay out of here until this paint dries!"

Meanwhile, back in the cottages and the motel Mrs. Amanda Willoughby and Miss Sandra Rice are wearing out brooms, mops, and scrub brushes in a fight against the dirt and dust of the off season, getting things "shiny, bright, and clean" for the hundred twenty-five boys and girls and their counselors expected to roll in on three chartered buses on June 14 for the General Youth Conference. In the office, dining room, pantries, kitchen, and here and there about the assembly area, the Ballards and Miss Maggie Paramore are busy with details of buying, arranging, and getting ready to entertain and feed the hundreds expected to register at the assembly during the summer.

Contractors and Asheville city workers, with heavy machinery and monkey wrenches are making ready to connect the assembly with the city water system and install shower baths for the women and girls on second floor in the main building. These are busy days at our denomination's popular mountain retreat.

Let the special donations come on in, "dear folks and gentle people," so that all this needed work can be paid for. Churches, auxiliaries, and other groups have done fine in financial responses over the past several months. A little more push—a few weeks now of doing even finer—will bring through the challenge of our present "must haves" without our having to increase Cragmont indebtedness. The expected increase in income through this season will enable us to cut down that indebtedness. A reasonable special donation from each church now, and we'll be over the mountain and into the valley of better days for Cragmont Assembly.

Full Schedule Approved

At a special meeting of the board of directors on May 21, 1965, a full-time schedule of conferences, seminars, and emphasis weeks was approved for Cragmont which puts us on a par with other assemblies of the mountain area and meets conditions for rating as a nonprofit religious assembly under existing laws in North Carolina. Here is the approved schedule, and all who come to the assembly for a stay overnight must of necessity be registered for the current activity. (Schedules are arranged to allow time for sight-seeing and visits to places of interest in the area.) Here is the full schedule in outline. (Detailed schedules are available upon request.)

Sponsored Conferences

June 14-19: General Youth Conference
June 21-26: State Ministers' Conference
June 28—July 3: Free Will Baptist League Encampment
July 5-10: Youth Frontier Conference
August 2-7: Young People's Bible Conference
August 16-21: State Woman's Conference
August 23-28: Family Week Conference

Weekend Seminars

Sessions Saturday and Sunday Evenings (Will be suspended when organized groups from churches or classes with planned programs are registered.)
June 12, 13: Our Mexican Missionary Program
June 19, 20: Pastor and Church Member Relations
June 26, 27: The Sunday School and the Denominational Program
July 3, 4: Christian Patriotism
July 31, August 1: Our Bible—Where It Came From, What It Is
August 7, 9: The Church Around the World
August 14, 15: Women and the Church
August 21, 22: The Family and the Church

Special Emphasis Weeks

(Will be suspended if sponsored conferences are planned for this time.)
July 11-17: Missions Throughout the World
July 18-24: Christian Stewardship
July 25-31: Prayer and the Church
August 9-13: More Abundant Christian Living
August 29—September 4: The Bible and Nature
September 5-11: Christian Relationships
September 12-18: Personal Devotions
September 19-25: Preparing for Life's Wintertime

(Daily programs will emphasize the theme for the week.)

Rates for the Season

In the main building or cottages: individual beds, but sharing rooms and bath facilities when necessary, $1.50 per person per night.

In motel: One person in room with private bath, $4 per night; two persons in room with private bath, $2.50 per person per night; three or more persons in room with private bath, $2 each per night. (For family groups of three or more adults, cots will be furnished free for small children.)

Meals: breakfast, 60 cents; lunch and supper 85 cents each. Half price for children under ten when accompanied by parents or other adults.

Register Now

You must register now for the Young People's Bible Conference and the Woman's Conference. Send applications for the Young People's Bible Conference to the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina; and for the Woman's Conference to Mrs. J. C. Moye, Snow Hill, North Carolina. Send $5 deposit on the $30 fee for each person and give name, age, and full mailing address of each. Checks should be made payable to the registrars named above.

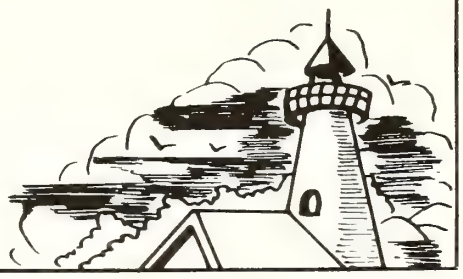
A certain Christian traveler was packing his suit case when about to proceed on a journey, when he remarked to a friend: "There is a little corner left in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymnbook, a sharp sword, a small library, containing thirty volumes, and all of these things must occupy a space of about three by two inches." "How are you going to manage that?" queried his friend, and the reply was: "Very easily, for the Bible contains all of these things."

The most wonderful, the most marvelous book in all the literature of the world is the Bible, because it is God's own Book.—Selected.

St. Claire Bible Class

The Sunday School Lesson

FOR JUNE 20



Consecrated Life To God

Lesson Text: 1 Kings 9:1-9

Memory Verse: 1 Kings 9:3

I. INTRODUCTION

A great many things transpire between the events of last week's study and this one. After Solomon's prayer for wisdom, the Bible records the well-known incident of the two women who came before him each claiming the same child. Solomon gave the command to cut the child in half, knowing that the real mother would speak up and ask for the child to live even if she could not have it. It happened exactly as he thought it would, but he then gave the child to the rightful mother.

Solomon then began to prepare for the building of the temple, which was necessary that the people might have a proper place to worship God and to place the ark of the covenant. When we think in our day about building the house of the Lord (the church building) there are at least two opinions prevalent. One group feels that the best way to build is the least expensive way, while others feel that great amounts of money should be spent. Those who favor the cheap building will argue that it makes no sense to spend a lot of money when a lot of people are starving to death all around the world. Those who favor spending more will say that God's house should be built with absolutely the best materials available. While most modern churchmen probably lean more to the latter view there is a good deal of truth in both positions and perhaps a compromise is in order.

But the building of Solomon's temple is not a case in point, for it was made of the finest materials. (Read 1 Kings 6 and 7.)

When the temple was completed, Solomon assembled all the elders of Israel, and all the heads of the tribes and the chief of the fathers of the Children of Israel. They took the ark of the covenant and placed it in the temple, after which Solomon made a great speech and had a prayer of dedication, followed with a blessing. Naturally there was a great amount of rejoicing among the people, including festivities and merrymaking. This was the first time the ark had had a permanent home and they had had a real house of worship since they were in Egypt.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Solomon wanted God to keep the covenant that He had made with David (v. 1).

2. God appeared to Solomon after he dedicated the temple to assure him that his prayer had been heard and answered (v. 2).

3. The Lord let Solomon know that He had accepted and consecrated the temple (v. 3).

4. God was glad to put His name on the temple as a place of worship (v. 3).

5. The Lord promised to keep the covenant that He had made with David, provided that the king and the people serve Him with all their hearts (v. 4).

6. He promised to keep a descendant of David upon the throne of Israel forever if they would keep His statutes (v. 5).

7. The covenant was conditioned by the faithfulness of the people (v. 6).

8. Although He had promised to bless them forever, He would cut off Israel if they forsook Him and went after other gods (v. 7).

9. Even the temple would become a byword among other people if the Israelites did not remain true to him (v. 8).

10. The neighboring peoples would also know why the temple had been forsaken by the Lord, and the Israelites would have to admit it was their fault (v. 9).—Bible Teacher (F.W.B.)

III. ADDITIONAL TRUTHS

1. David had desired to build a temple to the Lord but was told to leave the task for his son. "He shall build an house for my name," God said, and in this way the Lord gave approval to the undertaking. The temple, therefore, was not merely a structure representing the desire of men for a special place of religious assembly, it served the purposes and intent of God in His plan of reconciling man to himself. In the unfolding record of the Old Testament we can see how this was so.

The temple was a place of sacrifice, and sacrifice played an important part in the religion of Israel. Sin had estranged man from God and had brought upon him a just condemnation. Yet God provided a way for renewal of fellowship between himself and man, and that way involved sacrifice. It is not possible to comprehend the full significance of sacrifice apart from the giving of himself upon the cross by our Lord—the "Lamb of God, which taketh away the sin of the world." However, when the ancient Hebrew laid his hands upon the head of the sacrificial animal, he was not merely offering a substitute for himself. In a sense he was identifying himself with the victim, and when it died, the death was a symbol of his own dying to whatever stood between him and God.

The temple was a place of worship. We do not know too much about the exact nature of that worship, but there were singers and musicians to sound forth the praises of God (1 Chronicles 16:4-6). The priests were to teach the people the statutes of the Lord (Leviticus 10:11), and it would be likely that some instruction would be given in the temple. In the temple courts there was opportunity for religious discussion or preaching (Jeremiah 7:2). It is true that the prophets often denounced those who worshiped in the temple, but only because their worship was mockery. Their hardness of heart, their wicked deeds, and their utter disregard for the will of God in their lives made their worship contemptible in God's sight. On the other hand, the devout in Israel found blessing and spiritual unlift in the services of the temple.

The temple was also a place of prayer (1 Kings 8:22, 23), and Isaiah prophesied of the time to come when it would become a "house of prayer for all peoples" (56:7). In New Testament days "two men went up into the temple to pray" (Luke 18:10), and Peter and John went thither also "at the hour of prayer" (Acts 3:1). Obviously, prayer and the praise of God were not limited to the temple nor to any other particular spot. However, there was a need for corporate

worship by the people of God and for a place where such worship would be encouraged. To meet this need the temple was provided.—Standard Commentary.

2. "Some years ago, while still a senior in high school, I was called on to teach a class of sixth grade boys, of whom one was my youngest brother. I have never been sure of what that class learned from me, but I am sure of what I learned from them. After the first few minutes of Scripture 'reading around' we ran out of something to talk about so I got into the habit of taking something each Sunday for them to memorize. One such was a saying that has meant a great deal to me over the years. I am not sure how many of the boys are able to remember it, but the teacher can: 'I am but one. But I am one. I cannot do everything. But I can do something. That which I can do I ought to do. That which I ought to do, God helping me I will do.' "—**Vernon L. Taylor,** Advanced Quarterly (F.W.B.).

3. Solomon lived thousands of years ago, but human nature was the same then as now. His tragic end emphasizes the need for the children of God today to constantly press ahead spiritually to avoid the pitfall of faithlessness. A weak spiritual background in childhood may mean that one must redouble his efforts to live the spiritual life. In any case God blesses all who trust Him daily for guidance and strength.—Bible Expositor.

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What I As a Young Christian Can Do For My Church

(continued from page three)

tend my church. A friendly handshake and a few kind words are usually welcomed by those who are away from their own church.

Another way that I can really help my church is planning Christian games to be played at our socials. The real making of our parties is the type of games that we play; therefore, Christian entertainment is important.

And last, but not least, I can express myself and thereby help my church. The only way that the church can prosper is through the ideas and helpful suggestions of its members. Let me explain. If I have an idea for an improvement in some phase of my church work and I say nothing about my idea, how can I expect improvement?

In conclusion, I say that these are only a few ways that I, as a young Christian, can help my church. There are many other things that I can do also; and whether they be great or small, they are all important in the sight of God.

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News Notes

(continued from page six)

each service as follows: Monday evening, the Rev. John Owens; Tuesday evening, the Rev. Jerry Rowe; Wednesday evening, the Rev. Graham Baker; Thursday evening, the Rev. Ray Carmady; Friday evening, the Rev. Clifton Styron; Saturday evening, the Rev. Raymond Hardison.

The pastor, the Rev. D. W. Cleve Jr., and the church membership extend a cordial invitation to everyone to attend.

———

Rain's Cross Roads Church Announces Revival

Rain's Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, announces revival services beginning Monday evening, June 14, and continuing through Saturday evening, June 19,

with the Rev. Fred Rivenbark, pastor of the Sherron Acres church, Durham, North Carolina, as the guest evangelist. The pastor, the Rev. N. D. Wiggs, will assist in the services which will begin each evening at 7:45.

The pastor and the church membership extend a cordial invitation to everyone to attend.

Boys' and Girls' Stories

(continued from page twelve)

"and after we do the dishes maybe we can read some Bible verses together while Daddy goes to the hospital to see Mom."

"Why, I think that would be fine," Aunt Betty said, and for the first time Shelley saw a really warm smile light up her aunt's face.

—My Pleasure.

✠

The Lighted Pathway

(continued from page four)

all true religion is, to bring men to God. From Him they have fallen, and to Him must they be restored. Whatever instructions have not this object in view, are of small value. The Gospel itself would be an empty speculation, if it did not teach us to hope for some practical effects. There are some who would separate principals from practice: but not the Apostle Paul: he expected not fruit indeed without a root; nor hoped to raise an edifice, without laying a foundation: but, when his foundation was firmly laid, he deferred not to build upon it . . . He urges us, from the consideration of all God's mercies, to devote ourselves unreservedly to His service."

(Continued Next Week)

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Prayer Plus Praise

It is easier to pray than it is to praise. Prayer is the act of asking God for something. Praise is the act of thanking God for something, perhaps that which you have not yet received. Prayer is taking your words of want to God. Praise is taking God at His word. He has promised us many good things, among them answers to our prayers. If we really believe Him; if we are really willing to rest on His words of promise, why should we not praise?—Selected.

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Some people can talk Christianity by the yard who can't walk it by the inch. —Selected.

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God allows trials to come upon us to draw us closer to Himself.

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THE CHURCH WORLDWIDE

(continued from page five)

The next national convention will be held May 9-11, 1966, in the Greater Los Angeles area.

NAVS Introduce 'Overseas Training Corps'

COLORADO SPRINGS (EP)—The Navigators launch this summer a bold new program for training young men in evangelism and discipleship. Twenty-five U. S. college men have been selected to form the Overseas Training Corps. In late June they will travel to Europe and the Middle East to team with overseas Navigator staff and nationals from eight countries for evangelistic thrust and advanced training. Working side by side with these men, the Americans will have opportunity to exchange ideas and demonstrate teamwork in an international ministry. Teams are expected to work in Europe and the Middle Eeast this summer.

Permission to Listen?

CHICAGO (EP)—Soviet authorities have given specific permission for "older people" to listen to religious broadcasts . . . or, at least, so it seems from a letter from Siberia received this month at Radio Station HLKX in South Korea.

Jack Koziol, who directs Russian language broadcasts for the TEAM sponsored 50,000-watt radio station, reports that a listener in the province of Kemorova Oblast wrote:

"I am very grateful for this season when the leaders of our country have granted permission to the older people to hear the Word of God over the radio. In our homes we can pray, hear your messages, and sing the hymns. Our hearts are with you dear people as you labor from Korea."

Russian evangelicals in this country view the policy change with skepticism. Only twelve months ago the Soviets announced a sweeping program to purge all religion from the minds of the people and from the Russian culture.

HLKX, however, has experienced a marked increase in mail from communist countries of Asia where its gospel broadcasts are heard daily in Russian, Chinese, and Korean.

Evangelical Free Church Names Missions Director

MINNEAPOLIS (EP)—A missionary twice-evacuated from the Republic of Congo has been named deputation director of overseas missions of the Evangelical Free Church of America.

Rev. Byron Seashore of Minneapolis, Minn., was in the northwest corner of the Congo in 1960 when the independence unrest developed and was there again in the autumn of 1964 when the rebel uprising took place.

In his new position, Seashore succeeds Rev. Robert Dillon, who was named associate secretary of overseas missions.

CRAGMONT ASSEMBLY, INC.

Black Mountain, North Carolina

SUMMER SCHEDULE FOR 1965

June 14-19: General Youth Conference, sponsored by the North Carolina Free Will Baptist Sunday School Convention. The Rev. L. E. Ballard, Registrar, 1225 South Washington Street, Greenville, North Carolina.

June 21-25: Ministers' Conference. For information write the Rev. David Hansley, 303 Meade Street, Greenville, North Carolina.

June 28—July 3: Free Will Baptist League Encampment, sponsored by the North Carolina Free Will Baptist League State Convention. The Rev. Norman Ard, Registrar, Route 1, Ayden, North Carolina.

July 5-10: Youth Frontier Conference, sponsored by the Youth Department of the North Carolina State Woman's Auxiliary Convention. Mrs. David Hansley, Registrar, 303 Meade Street, Greenville, North Carolina.

July 11—August 1: Open for guests or groups.

August 2-7: Young People's Bible Conference, sponsored by the North Carolina Free Will Baptist Sunday School Convention. The Rev. L. E. Ballard, Registrar (address above).

August 8-14: Open for guests or groups.

August 16-21: Woman's Auxiliary Conference. Mrs. J. C. Moye, Registrar, Snow Hill, North Carolina.

August 23-28: Family Week. For information write Mr. Fountain Taylor, Richlands, North Carolina.

August 29—September 30: Open for guests or groups.

For reservation during open periods write to Cragmont Assembly, Inc., Route 1, Black Mountain, North Carolina, or contact the managers.

The Rev. and Mrs. L. E. Ballard, Co-Managers

DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 16, 1965

JUN 18 1965
DURHAM, N. C.

Luoma Photo

Father's Day

June 20, 1965

In the Editor's Mail

A letter received from the Rev. L. A. Holliday, Manning, South Carolina, informs us that he was admitted to Toumey Hospital, Manning, on Monday, May 31, with a heart attack and a gall bladder infection. He was dismissed on June 7. He was informed by his doctors that an operation was necessary, but was advised to wait until his heart condition had improved.

Brother Holliday is now at home and states that he would appreciate hearing from his friends throughout the denomination. He may be written to at the following address: Huggins Street, Manning, South Carolina.

* * * *

An Alcoholic Nation and An Automated World

Dr. Carl S. Winters, lecturer for the General Motors Corporation, speaking at the 90th annual WCTU Day at Chautauqua, New York, last summer, stated: "An alcoholic nation cannot run an automated world without blowing it up. A nation cannot endure half-drunk and half-sober."

Dr. Winters further stated, "The liquor problem is becoming more acute everyday with a total of 64 million drinkers in our population, six million of whom are 'hopeless alcoholics,' one-third of whom are women. I am basically an optimist, but this issue makes me think like a pessimist.

"The only chance of turning the tide is not completely to deny our religious and moral responsibilities. If ever we have need for disciplined minds and balanced emotions it is today."

* * * *

God never tries to prove such a self-evident fact as His existence; the Sun does not sag to a dew-wet world, "Hello, I'm up."—Evangelistic Illustrations.

THE FREE WILL BAPTIST

Volume 80 Number 24

June 16, 1965

C. H. Overman, *Editor*

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Editorial—

THE INNER SPACE

During the last few years, Americans have become space conscious. That is, we are thinking about outer space, and step by step it is being successfully conquered. The recent Gemini 4 project was a great thrust forward for America in the space race. It is possible, scientists now tell us, that America may land a man on the moon by 1968.

This is indeed the age of scientific knowledge and achievement. So great are the day-by-day advancements that the mind of the average man cannot begin to keep in pace. We are made to stand in awe, wondering what will happen next.

There is another area of space that is far more important than outer space. It is a very small area, perhaps too small to even estimate, but its worth cannot be properly evaluated. No price tag can be put on it. This space cost God His most valuable possession: His only Son. What is it? It is the inner space of man's heart. It is the inner man—the inner self—that part of man that is all important. The Apostle Paul refers to this inner man in Ephesians 3:16. It is the purpose and will of God that this inner space be filled with His divine love.

Human nature is strange and peculiar. Here is man living on a planet suited to his every need, abounding with the necessities of life, blessed with the beauty of God's creative hand, and still man has not learned to live with himself. With all of his progress in every phase of life, there is still something drastically missing in him: he has not conquered the inner space of his heart. What a paradox!

Just think of the futility of human nature without God. An imaginary person looking down on the earth, observing humanity's mad scramble, would be quite amused, as well as being filled with pity. Is it not strange that in spite of our increased knowledge and modern-day miracles man has become more and more restless? Each individual looks for his utopia, the day when all the problems will be no more, the day of complete rest and relaxation; but the Bible says that the wicked are like the troubled sea, casting forth mire and dirt, having no rest.

Some time ago someone uttered the statement, "Stop the world, I want to get off." Perhaps the reality of travel in space is an answer to such an utterance. The truth of the matter is that regardless of man's achievements in space, if he has not conquered the inner space, he will still be just a miserable creature. May we work and pray for the conquering of man's inner space.

WHAT IS A FATHER?

A father is many things to many people, for the earth is filled with men who are fathers.

But not all fathers are good. Some are bad. They never fill the place in life that the Lord ordained for them. Such men dishonor the position of a good father. For now, since Sunday, June 20, is Father's Day, let us think about a good father.

A good father loves God. He fully recognizes that all he is, and all he possesses, or ever will possess, comes from God. Thus, he trusts in God day by day.

A good father is a good provider. He puts the needs and the desires of his family first. He labors and works with the intention of providing them with the best things of life.

A good father is a partner to his children. He may be seen tumbling on the floor with them when they are small; he may be seen with his son at the little league ball park; he is seen sitting in the auditorium on commencement night. All during these times, he is the man that is loved and admired the most by the children.

A good father is interested in the sort of home he has, for he recognizes that the strength of the home determines the strength of the nation.

A good father is someone to be proud of.

WALKED OUT-?

VEDA GROUP

IT was time to go home; but John Thornton sat on at his desk.

The last employee had left the office.

Maybe he'd just call Mary and tell her he'd eat something uptown and wouldn't be home till late. He reached for the telephone—then let his hand drop.

What good would it do to sit here at his desk on and on after the close of the working day, mulling over—

Well, he couldn't help mulling over it.

To think that the boy would do that to him! Walk out on him like that!

Why, from the time he was big enough to go to the plant with Daddy and play around there, he had a growing interest in everything about the business.

Little tasks within his capacity had been given him early, and in the teens he was of real help in more than one department as need called for his service.

He became thoroughly familiar with so much about the work. And the employees liked him. He had a good personality and met the public well. He was—oh, he was just made for the business.

By the time he was ready for college his father was turning to him for supporting understanding in any crises that arose.

"Take business administration in college, son," he had advised him. "Take psychology, too. I want you to understand and know how to work with people better than I have; not that I've done so bad myself," he grinned.

"I'll say you haven't," agreed John, Jr.—"June" he had come to be called. "Why, everybody in the plant would lay himself out for you, Dad, no matter what you might call for."

"Well, I wouldn't put it that strong; but I do think I have a loyal bunch."

June went to college. He took business administration. He took psychology. He made a fine scholastic record and was graduated with honor. And now—

"Now here he comes saying he wants to preach! Preach! When he's been breathing in this business almost from babyhood—and when I feel the need of a younger head in the management of this complex set-up! My heart's still in it all right, but my body is beginning to talk back at me too much.

"I'd counted so on the boy—and now he's let me down! Walked out on me!"

John Thornton did phone his wife. But he did not go out to eat. He didn't want anything to eat.

He sat right there at his desk and let darkness creep around him.

He—why, he even slept!

Think of that!

He awoke with a start. Glancing at the clock, he saw that he had actually been asleep for some little bit; he had had a long nap right there in his office chair.

Well, he was glad he had called Mary. She wouldn't be wondering what had happened to him. He'd go home directly; there was no need to hurry.

But Mary was wondering and worrying about him. She knew too well what was upsetting him so. She knew how he had counted on June's going into the business with him as soon as he finished college.

She knew what it had meant to him to feel that the business would pass on

(continued on page thirteen)

BILLY GRAHAM--

The Man Everyone Knows

ASK anywhere in the world for a list of the important spiritual leaders of our era and you will get an array of impressive names. There will be such distinguished theologians as Rheinhold Niebuhr and Paul Tillich, high dignitaries like Popes Paul, John and Pius, heroes like Mahatma Ghandi.

Almost invariably, too, you will find listed a young, wavy-haired preacher from North Carolina named Billy Graham. It would be impossible not to list him, because Billy Graham, the farm boy who grew up to be the world's most famous evangelist, has changed the religious thinking of countless people all over the world.

Millions of people have heard Mr. Graham at one time or another. An estimated 20,000,000 have heard him in person in nearly every state in the Union and some 60 foreign countries, and untold millions more hear him weekly on his "Hour of Decision" radio program, broadcast by almost 1,000 stations on six continents. He has undoubtedly preached to more people than any other single man in history.

Mr. Graham has been honored with more awards and degrees than any distinguished man twice his age. He is a fellow of the Royal Geographic Society, a member of the Royal Literary Society. He has received the Ninth International Youth's Distinguished Service Citizen Award, the Freedoms Foundation Award, the Bernard Baruch Award, the Gold Award of the George Washington Carver Memorial Institute, the UPPER ROOM Citation, the Horatio Alger Award, the 1964 Speaker of the Year Award. He is a regular on the list of the Ten Most Admired Men in the USA, and for five years was Religion's Man of the Year.

In addition to his earned B.A. degree from Wheaton College (1943), he also has received honorary doctorates from Wheaton College, Baylor University, Houghton College, William Jewell College, Northern Baptist Theological Seminary, The Citadel, and King's College.

From all over the world come pleading invitations for Mr. Graham to conduct crusades. It has been estimated that about 200 years would be required for him to accept all the invitations now on hand. How is one particular city selected from hundreds that have asked? How does a city go about inviting Mr. Graham to come?

The story of how a major crusade is handled and its effects on a community is fascinating.

The invitation usually comes from a group of ministers and laymen who have banded together because of a common desire to reach their community for Christ. After much time has been spent in prayer, evaluating local situations, and resolving a unanimity of purpose, an invitation is extended to Billy Graham, sometimes accompanied by signed petitions.

The Billy Graham organization then goes to work, evaluating, spending time in prayer, before accepting or rejecting an invitation. Decisions are not made hastily, and Mr. Graham wants to make sure they are "of the Lord," and not just "of man." Crusade dates are now booked about two years in advance.

The success of a crusade depends largely upon three main things: a unity of purpose in the sponsoring community; prayer, and lots of it; and a well-organized volunteer corps.

Unity of purpose is absolutely essential on the local level. The Christians do not have to agree in their opinions, but they must share a sense of oneness in their desire for spiritual uplift and the spread of the gospel.

It is not even essential that they agree 100 percent with the methods of evangelism used by Mr. Graham and his associates. The evangelist would be the last man to insist that others agree with him. Experience has repeatedly shown the accuracy of his estimate that five percent of the extreme liberals and five percent of the extreme conservatives in any Christian community will not cooperate in the crusade.

Often the churches that come together to plan a crusade stay together after it is over, in a manner that almost catches them by surprise. Said one enthusiastic minister, "We came together for one tremendous task and opportunity. When Billy Graham arrived, we caught something of his spirit which rises above all denominational differences. Billy's only concern is, 'Has a man made his decision for Christ?' He doesn't ask what form of worship or church government he prefers. The churches which came together then have stayed together."

Many ministers have declared that the best part about a Billy Graham crusade, as far as individual churches are concerned, is the preparation, and specifically the counselor training classes. Churches seem to get their greatest "shot in the arm" and rejuvenation as a result of this participation, usually one or two months before a crusade.

However, it is also true that most participating churches realize a considerable boost in membership, financial interest, and overall church enthusiasm in the weeks and months that follow a crusade. The comments of a local minister in Sydney, Australia, six months after the crusade there, are typical. The Rev. Gordon Powell, Pastor of St. Stephen's Presbyterian Church, says that their financial giving increased 30 percent, women's fellowship increased 40 percent, and youth fellowship attendance shot up 100 percent. "Anybody who says that the Billy Graham crusade made no difference to St. Stephen's," says Mr. Powell, "is simply refusing to face facts."

After a crusade date and place has been confirmed, a staff member of the Billy Graham Evangelistic Association (BGEA) is dispatched to the city to set up a crusade office, as much as 12 to 18 months ahead of time. He works with the local committee and two or three full-time volunteer employees to pave the way for the crusade. He will organize prayer groups, conduct training classes for volunteer counselors, recruit ushers, choir members, door-to-door publicity workers, and will coordinate his activities with the local churches, where converts will be referred.

The organization would have to consist of probably more than 5,000 full-time employees, if volunteers were not used in each crusade.

Because of the sometimes vast financial operations involved with a crusade,

the local committee is incorporated under the laws of the state in which the crusade is held. All crusade funds are collected, disbursed and accounted for by the local committee. This way the BGEA is freed from any monetary involvement with the many local responsibilities, such as the paying of part-time secretaries, and scores of other items—renting the auditorium or stadium, lighting, musical instrument rental, public address systems, platform and choir loft construction, publicity, office rental, etc. If the budget is oversubscribed, the local committee may contribute to BGEA, or one of its ministries, such as "The Hour of Decision" broadcasts, or may forward the funds to assist cities with upcoming crusades. Neither Mr. Graham nor any member of his team accepts honorariums.

When the crusade opens and Billy Graham arrives with several associate evangelists, the associates fan out through the city, speaking at civic clubs, church meetings, and so forth, all through the crusade. These men also conduct their own crusades around the world when a Billy Graham crusade is not in progress. They bring an international flavor and diversity to the BGEA ministry which is unique. Included in the twenty-some associate evangelists and team members are natives of Canada, England, Argentina, Australia, Ireland, and India, as well as the United States. They lead a self-sacrificing life that keeps them away from their families many months out of every year.

After the crusade is over, the office remains open for about six weeks, and sometimes longer, to wrap up the activities and see to the continued counseling of those who responded to the invitations during the crusade. A big part of this job is referring converts to local churches for continued guidance. When the office closes, a public audit is made of the corporation's books, and a copy of the audit is sent to the news media and all the local ministers.

Mr. Graham used to be criticized for overorganization, but he feels that all of the efforts for a crusade would be worth it if even only one person made a "decision" for Christ. Statistically, about three percent of an audience will respond to an invitation, and sometimes as high as six percent will respond, especially when his thrust is to youth. (The highest response was on the island of Maui in Hawaii, when the inquirers totaled 13.7 percent of the audience.) Although Mr. Graham doesn't like to collect statistics, the organization was almost forced into keeping most accurate records of attendance and inquireres of all crusades. This came about because the press tended to either underestimate or grossly exaggerate the figures on a crusade when they didn't know the facts. When this got to be almost out of hand, it was decided to keep accurate records.

The last three or four years Mr. Graham has spent some time each year speaking to student groups at colleges and universities. He has held week-long seminars at such academic centers as Harvard, Massachusetts Institute of Technology, and the University of Michigan. His message to students is a bit more intellectual in approach than in his crusades, but it is essentially the same in its content.

Mr. Graham never hesitates to be a continual witness for Christ. He speaks of his communion with God as casually as if to a brother or close friend. Before the news media, before the presidents of the United States, before kings and queens, before brown-skinned peasants in India, Mr. Graham never misses a chance to tell of the God he serves.

Until you get to know him, it may be easy to be cynical about him. His easy good looks and "jazzy" sport coats he loves might make it easy to dismiss him as a successful fraud, cashing in on religion. He even admits that he isn't a very good preacher. "No one," he says, "ever called me a great preacher. There are thousands of better ones. I'm no great intellectual. The Bible has been my Harvard and Yale. If God should take His hands off my lips, my lips would turn to clay."

Billy Graham is "as real as the Bible, as sincere as a hymnal," as one reporter put it. In the early days of his ministry, one commentator wrote, "We still don't know what it is he's got," but "we're sure by now that he's the real thing." He is blessed with two important gifts which have enabled him to make his message irresistable to so many: a deep, unshakable faith in his God, and a rare genius for communicating his faith. There is about him an electric quality that reaches the educated as well as the ignorant.

As for being a fraud cashing in on religion, Billy Graham is not a wealthy man, and it isn't likely that he ever will be. For his crusades, his services on "The Hour of Decision" radio program, and miscellaneous writing, he is paid a modest salary out of the Minneapolis office, of which he tithes ten percent to two churches near his home at Montreat, North Carolina. Royalties on his four books and the syndicated column published in over 150 newspapers go to a trust fund for the education of his children with the excess going to charity. He never accepts an honorarium or love-offering from his numerous speaking engagements. All such gifts go to the work of the several BGEA ministries.

There are seven branches to the Billy Graham ministry. The crusades are one branch and the second is the radio series, "The Hour of Decision," which is broadcast by nearly 1,000 stations (including about 50 shortwave) on six networks throughout the world. It is estimated that about 20,000,000 people hear the program every week. Standard features of the program are: the singing of George Beverly "Bev" Shea, "America's Beloved Gospel Singer," and a regular on the program since its early days; a few minutes of news from crusade reporter Stan Mooneyham or Cliff Barrows, who produces the program; and a short message from Billy Graham, or occasionally, from one of the associate evangelists.

Television crusades make up a third ministry, closely related to the in-person crusades. They consist of television tapes of the regular crusades and are broadcast on prime time purchased by the Association. Normally two of these television crusades are broadcast each year on about 250 stations across the country. Sponsors for these are never permitted. The money for this ministry, as for all the others, comes from the faithful contributions of people who are blessed by the Billy Graham message. Many of these people contribute regularly, some once a year, some quarterly, and many every month. The BGEA would not be able to survive without them, but no one is ever pressured into giving, and there is never any pleading for funds.

A fourth ministry is DECISION magazine, a monthly publication produced in the Minneapolis office of the association. The magazine has been a phenomenal success since it was founded in 1961, and has a circulation of more than two and a half million—more than some of the famous "slick" magazines. The subscription list continues to grow at the rate of about 1,000 a day, according to its editor, Dr. Sherwood Wirt. Just keeping up with the address changes on the list occupies the full-time work of about a half-dozen workers. In January, 1965, a regular bimonthly Spanish

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Midway Church Announces Revival Services

The Rev. Walter Carter of East Rockingham, North Carolina, will be the guest evangelist for revival services at the Midway Free Will Baptist Church in

High Point, North Carolina, beginning Monday evening, June 21. The pastor, the Rev. J. C. Fowler, will assist in the services which will begin each evening at 7:30. The public is cordially invited to attend.

Revival and Homecoming at New Sandy Hill Church

New Sandy Hill Original Free Will Baptist Church, Wilson County, North Carolina, announces revival services for the week of June 20-26 with the Rev. Roland Cherry, pastor of Calvary Free Will Baptist Church of Wilson, as the guest evangelist. The pastor, the Rev. Charles Morgan, will assist in the services which will begin each evening at 7:45. The public is cordially invited to attend.

On Sunday, July 4, the church will observe its annual homecoming. The day's program will begin with Sunday school at 9:45 a.m., followed with the worship service at eleven. At the noon hour a picnic lunch will be served on the church grounds. In the afternoon there will be a service of singing. Everyone is invited to attend these services. Especially are all singers invited to come and take a part in the afternoon service.

Revival Services in Progress At Saints Delight Church

Revival services are in progress at Saints Delight Free Will Baptist Church, Route 1, Ayden, North Carolina, with the Rev. D. W. Hansley of Greenville as the evangelist. Services began Sunday night, June 13, and will continue through Saturday night, June 19, beginning each evening at 7:30. The pastor, the Rev. W. M. Pollard, is assisting Mr. Hansley in the services. The pastor and the church extend to everyone a cordial invitation to attend the remainder of these services and be much in prayer for their success.

Grantsboro Pastor Resigns

The Rev. Willet L. Moretz, pastor of Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, announced his resignation at the close of the service Sunday night, June 6, 1965, to become effective September 1, 1965. Mr. Moretz came to the pastorate of the church on September 1, 1964 from Swannanoa, North Carolina, as full-time pastor, and has had a very successful pastorate. During the nine months there have been seven additions to the church—five by baptism and two by letter—without having had revival services.

Mr. Moretz will assume the pastorate of Piney Grove Free Will Baptist Church near Greenville, North Carolina, on September 1. Piney Grove is in the Central Conference of Original Free Will Baptists of North Carolina. It is located on Highways 264 and 13 between Greenville and Farmville.

He was pastor of Rock of Zion for seven years as half-time pastor, from 1954 to 1961. From Rock of Zion he went to the Asheville Free Will Baptist Church as full-time pastor for three years, returning to Rock of Zion in 1964. He is leaving a host of friends at Grantsboro and in Pamlico County. He has pastored Oriental and Trent Free Will Baptist Churches and holds the people there in very high regard, as well as those in other communities where he has worked.

Pastor to Conduct Sweet Gum Grove Revival

Revival services are scheduled for Sweet Gum Grove Free Will Baptist Church near Stokes, North Carolina, with the pastor, the Rev. W. H. Willis, doing

the preaching. The services will begin with the morning worship service on Sunday, June 20, and continue each evening at eight o'clock throughout the week. The choir, under the direction of Mrs. Edith Barnhill, will furnish special music at each service.

The pastor and the church extend to everyone a special invitation to attend all the services.

Norwood Church Announces June Services

The Community Free Will Baptist Church of Norwood, North Carolina, an-

(continued on page fifteen)

Coming Events

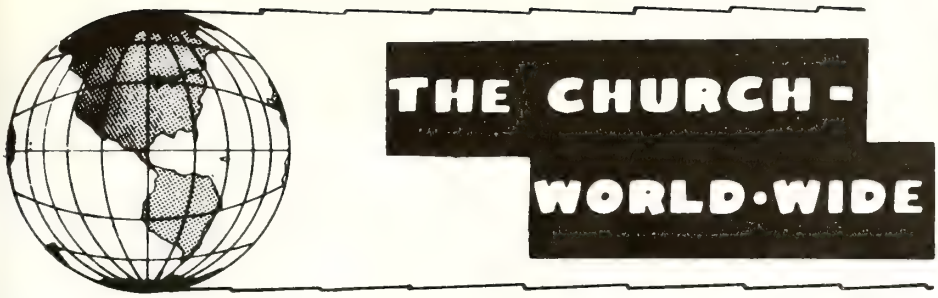
June 13—Homecoming and Alumni Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina

June 20—Father's Day

June 21-25—North Carolina Ministers' Conference, Cragmont Assembly, Black Mountain, North Carolina

July 4—Independence Day

July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina



Eisenhower Turned to Prayer Magazine Article Reveals

MINNEAPOLIS, Minn. (CIS)—A turning to prayer by the leader of the Allied expeditionary forces at a critical point in the invasion of southern Europe has been revealed by former President Dwight D. Eisenhower.

In a copyrighted two-part interview in **Decision** magazine, the first part of which was published today, General Eisenhower described an incident during the invasion of Sicily in July, 1943, when high winds forced the troop-carrying planes off course. Leaving the aides with whom he was watching the skies for a part of the air armada, he climbed a hill in the rain and prayed (in his own words) "sturdily and earnestly."

The prayer, the interview indicates, was answered. The threatened disaster was averted and the landings were, in spite of losses, successful.

The interview by **Decision's** editor, Sherwood E. Wirt, states that the ex-President established the fact that he was named for the great American evangelist of the nineteenth century, Dwight L. Moody.

General Eisenhower described his most famous White House visitor, former Soviet Premier Nikita Khrushchev, as one who frequently used religious expressions. "As God is my witness!" was one of his favorites. The general added, "I would be astonished if right now he isn't thinking about his fate in some such context."

The second part of the interview will appear in the August issue of **Decision**, monthly publication of the Billy Graham Evangelistic Association.

Billy Graham Begins Alabama Second Phase

MONTGOMERY, Ala. (CIS) — Evangelist Billy Graham will enter the second phase of his Alabama crusade here June 13 as he opens the Greater Montgomery Crusade for Christ. It will mark his second visit to the state in two months. In April he preached in Dothan, Tuscaloosa, Auburn, and Tuskegee.

Graham was invited here by a biracial and interdenominational committee of 30 pastors and community leaders. Dr. J. R. White, pastor of the First Baptist Church, and chairman of the committee, said that the period of May 24—June 18 has been designated "A Time of United Prayer" for a genuine spiritual awakening in the greater Montgomery area.

More than 1,000 choir members have been recruited and nearly 750 ushers have volunteered to serve during the week. All the meetings will be held in Cramton Bowl, site of the annual Blue-Gray football game. The crusade will close June 20.

N. B. C. Schedules Renewal Series for July

WHEATON, Ill. (CNS) — The National Broadcasting Company has scheduled for its "Faith in Action" series of religious broadcasts aired weekly, a series on "Concepts in Spiritual Renewal" to be heard the four Sundays in July.

Speaking on July 4 is Dr. Arthur M. Climenhaga, executive director of the National Association of Evangelicals, whose subject will be "Renewal and the Gospel in a Revolutionary Age." The subject for the July 11 program is "Spiritual Renewal and Social Concern" to be addressed by Dr. Clyde W. Taylor, general director of the N.A.E. Dr. Hudson T. Armerding, president of Wheaton (Ill.) College will speak July 18 on "Renewal and Higher Education" and the July 25 program will feature the Reverend George McNeill, executive secretary of the National Sunday School Association, who will speak on "Renewal and Christian Education."

Evangelical leaders have appeared annually on this NBC public service program.

Protestant Bookstore Allowed to Open in Spain

BARCELONA (EP)—"Liberia Evangelica" —Spain's first authorized Protestant bookstore—was opened to the general public here.

It is managed by Harold Kregel, an independent Baptist minister from the United States, who is also the editor of the Protestant fortnightly "Portavoz" (The Spokesman), which has a circulation of approximately 6,000.

The shop has been allowed to post a sign bearing its name outside the premises, although the Spanish constitution currently stipulates that only the Roman Catholic Church may display "external signs." In the past this has been interpreted to mean anything from a cross outside a building to notices of the times of services.

The move is seen as part of a trend toward easing of restrictions against Protestants in this predominantly Catholic country.

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A postmaster in a Canadian town once asked a woman, "Did you not get my card asking you to come in and settle your accounts before costs were added?" She answered, "Yes, but who could read such writing? I couldn't; my friends couldn't; the schoolmaster couldn't; and who could?" "Ye are our epistle written in our hearts known and read of all men." It is to be feared that we are too often like the postmaster's poor writing.—Unknown.

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Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	51
W. A., Stoney Creek Ch., Goldsboro, N. C.	26
W. A., Mt. Zion Ch., Nashville, N. C.	26
W. A., Pleasant Grove Ch., Pikeville, N. C.	25
Mrs. Lester Mills, Greenville, N. C.	25
Frank R. Harrison, Lucama, N. C.	22
M. B. Hutchinson, McArthur, Ohio	19
Mrs. Harold House, Selma, N. C.	18
Mrs. R. G. Turnage, Snow Hill, N. C.	17
W. A., Marsh Swamp Ch., Sims, N. C.	15
C. L. Patrick, Walstonburg, N. C.	14
W. A., Gethsemane Ch., Clarks, N. C.	14
W. A., St. Mary's Ch., Lucama, N. C.	13
YFA, Hull Road Ch., Snow Hill, N. C.	12
J. C. Griffin, Bridgeton, N. C.	11
Mrs. James Spell, Dunn, N. C.	11
Mrs. Mary M. Stokes, Macclesfield, N. C.	11
Mrs. Walter Uzzell, Goldsboro, N. C.	11
Mrs. T. E. Dickerson, Greenville, N. C.	10
Alfred W. Massengill, Four Oaks, N. C.	10
W. A., Pine Level Ch., Pine Level, N. C.	10
Jimmie Tyndall, Pink Hill, N. C.	10
W. A., Hopewell Church, Goldsboro, N. C.	9
W. A., First Church, Kinston, N. C.	9
Mrs. J. F. Skinner, Stantonsburg, N. C.	9
W. A., Spring Branch Ch., Walstonburg, N. C.	9
Mrs. J. J. Carroll, Greenville, N. C.	8
Mrs. Fannie Swindell, Arapahoe, N. C.	8
Mrs. J. T. Wilson, New Bern, N. C.	8
Mrs. Alex H. Aycock, Shellman, Ga.	7
W. A., Calvary Church, Wilson, N. C.	7
W. A., Friendship Ch., Johnston Co., N. C.	7
C. J. Harris, Greenville, N. C.	7
W. A., Sarecta Church, Kenansville, N. C.	7
Christian Service W. A., Greenville, N. C.	6
Mrs. Lillian Grubbs, Mount Olive, N. C.	6
Mrs. Thelma Peele, Durham, N. C.	6
Mrs. E. D. Batten, Jacksonville, N. C.	5
Mrs. J. R. Cayton, Aurora, N. C.	5
Mrs. Ardell Roberson, Greenville, N. C.	5
Pleasant Grove Aux., Pikeville, N. C.	5
W. A., New Light Ch., Morgan, Ga.	5
Willet L. Moretz, Grantsboro, N. C.	5
First Church, Fayetteville, N. C.	5
Mrs. A. L. Sumerlin, Tarboro, N. C.	5

our Church Auxiliaries

ATTENTION WA WOMEN

The International Convention of Original Free Will Baptists will meet on July 6 and 7 at the East Rockingham Free Will Baptist Church, East Rockingham, North Carolina. The Woman's auxiliary will be in charge of the program for Tuesday evening, July 6, beginning at 7:30. An interesting program has been planned and a fellowship hour will follow the program.

We believe this is a good way for our women of the various states to become acquainted. We urge all Free Will Baptist women everywhere to attend this convention, and especially the Tuesday evening program.

WILL YOU MEET ME THERE?

Mrs. Carl Dudley, President
North Carolina State Woman's Auxiliary Convention

Ayden, N. C.—On May 17, at 3:45 p.m., a group of boys and girls of the Ayden Free Will Baptist Church met in the home of Mrs. Zelbert Cox for the purpose of organizing a Cherub Auxiliary. Mrs. Cox, sponsor for the group, called the meeting to order. Patricia Stocks and Benny Cox led in the singing of several choruses, followed with the reading of the Twenty-Third Psalm and prayer by Mrs. Cox. There were fourteen boys and girls present who became charter members.

Officers for the auxiliary were elected as follows: president, Mitzi Corbett; vice-president, Marisa Davenport; secretary, Susan McLawhorn; assistant secretary, Patricia Stocks; treasurer, Gary Woodall; assistant treasurer, Jeffrey Tripp; program-prayer committee, Patricia Stocks and Donna Haddock; benevolence committee, Mike Van Scoy, Connie Ross, Jeannie Stocks, Terri Ross, Keith Long, and James Wingate.

The group joined together in playing some games which was a lot of fun. Mrs. Inez Davenport served refreshments. It being Marisa Davenport's birthday, the group sang "Happy Birthday" to her. The meeting adjourned with prayer by Mrs. Nettie Woodall.

Elm City, N. C.—The Woman's Auxiliary of People's Chapel Free Will Baptist Church held its May meeting in the home of Mrs. Madie Lewis. There were thirteen members and one visitor, Mrs. Grace Winstead, present. The group joined together in singing "Love Divine," followed with prayer by Miss Edna Wells. The Scripture reading was taken from 1 John 4:7-11. The letter for the month was the letter "G." The Bible chapters for the month were Luke 5 and 6. Everyone received a great blessing from reading these two chapters.

The program chairman, Mrs. Myra Jordan, was in charge of the program, "That God Is Love." Assisting with the program were Mrs. Bernice Winstead, Mrs. Ruth Joyner, Mrs. Mary Joyner, and Mrs. Elizabeth Viverette. After a short business session the meeting closed with prayer by Mrs. Myra Jordan.

Refreshments were served by the hostess and enjoyed by all.

Newport, N. C.—The Woman's Auxiliary of Holly Springs Free Will Baptist Church met Tuesday evening, June 1, in the parsonage with Mrs. Jean Rowe, the pastor's wife, as hostess. Mrs. Agnes Garner, president, presided over the meeting. The Scripture, taken from the Book of John, was read by Mrs. Garner, and Mrs. Rowe led the group in prayer.

The secretary called the roll with sixteen members and one visitor present. The various chairmen gave their reports, and the vice-president reported that letters had been sent to all members as a reminder of the meeting. The group decided to send cards to all slack members each month.

Mrs. Kathleen Slaughter was in charge of the program which opened with the group's singing, "Jesus Shall Reign." The Scripture was read from Philippians 2: 5-11, followed with prayer. The program topic, "Tell How He Stooped to Save," was very interesting and inspiring. The program closed with prayer by Mrs. Pat Gurganus.

During the social hour Mrs. Jane Pelliter, an auxiliary member, was honored with a stork shower. The hostess served delicious refreshments which were enjoyed by everyone.

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"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4:6).

SUPERANNUATED MINISTERS

In order that they might be remembered on Father's Day, June 20, the names and addresses of the North Carolina Superannuated ministers are given below for the convenience of our readers.

Name	Address	Birthday	Conference
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	August 26, 1879	Albemarle
Rev. W. H. Lancaster	Route 3, Smithfield, N. C.	November 28, 1881	Cape Fear
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	February 15, 1893	Cape Fear
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	August 22, 1889	Eastern
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	October 10, 1900	Western
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	June 12, 1893	Western
Rev. Romie Mitchell	Route 2, Pikeville, N. C.	December 17, 1893	Western
Rev. Milford Hales	Route 2, Kenly, N. C.	February 5, 1898	Western
Rev. L. H. Boykin	Route 3, Kenly, N. C.	March 2, 1891	Western

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

GIVING GLORY TO GOD

(Continued from Last Week)

Last week we were thinking about the importance of the counsel given by God to "Give glory to the LORD your God, . . ." (Jeremiah 13:16). Now we will continue with the text by pointing out the solemn motive by which this counsel is enforced. The text continues, ". . . before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness." God says by His prophet, "I form light, and create darkness: I make peace, and create evil: I the LORD do all these things" (Isaiah 45:7). It is evident that the word "darkness" is used as a figure of speech in the text, and refers to those national calamities which are threatened in the chapter in which the text was found. You will see this if you reread Verses 14, 16, 19, and 24 of Jeremiah 13.

The term is variously employed in the sacred Scriptures, and often includes the temporal visitations of divine displeasure. It is so employed nationally in Isaiah 8: 22, "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." When God visits a nation with war or famine, or pestilence, then it is a time of darkness. When families or individuals are subjected to privations and adversity, plans disconcerted, hopes blighted, disappointed, and any of the many other troubles and losses we may suffer, then it may be said to be a time of darkness. How easily God can effect these; how easily He can touch our arrangements and utterly frustrate them how easily can He cause us to drink of the cup of perplexity, confusion, and sorrow!

Bodily and mental afflictions are seasons of darkness. Health and its consequences resemble the bright, cheering light of day. Afflictions and their effects speak of the gloom and blackness of night. How quickly God can give us sickness in exchange for health, weakness instead of strength, pain instead of ease, poverty instead of riches, or darkness instead of light! How easily can He quench the light of reason and leave us to wander with the vacant stare of the maniac! Then how important and desirable that we should give glory to God and avoid a calamity so truly overwhelming and terrific!

Divine abandonment is darkness. God is light; and where His favorable presence is, is heaven. The withdrawal of that presence is darkness, is hell! God said of old, ". . . My spirit shall not always strive with man, . . ." (Genesis 6: 3). He speaks of Ephraim and says, "Ephraim is joined to idols: let him alone" (Hosea 4:17). Saul's bitterest woe was expressed when he said, ". . . I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, . . ." (1 Samuel 28:15). Samson, like so many of us, took his life in his own hands and played too much with sin, sleeping in the face of destruction. Listen to his boastings, ". . . And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD had departed from him" (Judges 16:20). Truly Samson was plunged into darkness for the Philistines took him, put his eyes out, and bound him with fetters; and he did grind in the prison house. Oh, how dreadful to be left to our own infatuations, for God to take His Holy Spirit from us! That will never happen if we live for Him and give glory to Him before He causes darkness.

The grave is the region of darkness. The rays of the natural or of the divine sun never shine there. There is neither work nor device; all is subdued and undisturbed stillness and sable gloom. No gospel is preached, no ordinances, no striving of the Spirit, no chance for repentance, nor means of salvation can reach those who are in their graves. There the bodies remain in custody, awaiting the trumpet's blast, when they shall be brought forth either to glory or to everlasting contempt. Then, let us give glory to God before He cause us to go the way of all the earth and surround us with the darkness of that place appointed for all living. Death and the grave are no terror for those who in this life make preparation for them by accepting Christ as Saviour and Lord and by living faithful to His commands.

Hell is the place of final outer darkness! Woe unto that one who, by refusal of Christ's invitation, or by careless and selfish disobedience to Him, makes hell his eternal doom! There dwell the spirits of darkness. There are the chains of darkness. There is the blackness of eternal darkness. There is the eternal destiny of all who reject God and His righteousness. The Bible says, "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15). One of the sternest warnings ever given to us is found in Jude 5 and 6, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of that great day." In the face of these things, how important it is that we give glory to God before we go down to the doleful regions of eternal blackness and darkness of despair.

I cannot press the importance and urgency of this subject too strongly upon all. This plea is to the old and the young, the rich and the poor, the moral and the profane. God demands glory from all men. None are too elevated to be exempted from it; none are too low to yield to it. Those who refuse or decline must await the wrath of God upon their sin of rebellion.

We should give glory to God now. He claims it now, He will receive it now, and you may derive the blessings and advantages of it now. If refused at the present time, the day of opportunities may cease. His Spirit may be withdrawn. He may cause darkness when compliance will be impossible!

Let us give glory to God in all places and at all times. Paul wrote to the Corinthian Christians, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). God wants and expects all His children to glorify Him with both body and soul. Solomon, in his great wisdom, says, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowl-

(continued on page fifteen)

NOTES AND QUOTES

By J. C. Griffin

FATHER'S DAY

There is a great deal said about Mother's Day, but very little about Father's Day. I am not going to say much, nor write a lengthy article; I am just going to let God talk right from His Word, and this will settle the responsibility resting on each father. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Ephesians 5:25-28).

This Is Not All

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

If you fathers who belong to an organized body called a church are not obeying this Scripture, get up early Sunday morning on Father's Day and get ready and take your children to Sunday school; also, stay for divine worship, or quit singing "O, How I Love Jesus." Quit being a hypocrite.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Ephesians 5:6).

I went to a church many years ago, and the first night that I preached several young people went to the altar. As I was counseling them, one young man said, "My father is a member of this church, but I have no confidence in his Christian life." What a pity that a young person could say such a thing about his daddy!

When Father's Day arrives, if you are a father who is deceiving your children, be a man and go to the house of worship, repent of your sins, and stand up and be counted. It may be that some boy (or girl) will point his finger at his father and say, "You caused me to go to hellfire.

Too Much Worry

It is not the work, but the worry,
  That makes the world grow old;
That number the years of its children,
  Ere half their story is told
That weakens their faith in heaven,
  And the wisdom of God's great plan;
'Tis not the work, but the worry
  That breaks the heart of man.
—Selected.

The Silent Messenger

A brilliant young actor on the way to the theater was handed a tract by a humble old woman. He pushed it into his pocket and forgot all about it until he pulled it out at the hotel that night. He casually read it and then reread it. It so arrested him that, the next morning, he paid a visit to a minister, who pointed him to the Saviour.

Five months later he gave up the stage and entered a theological college. That man became Dr. George C. Lorrimer, famous pastor of Tremont Temple in Boston.—Selected.

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Awards Day At Mount Olive College

The awards day program at Mount Olive College, Mount Olive, North Carolina, at the final chapel assembly for the year recognized student leaders for 1964-65.

Front row (left to right): Carol Ann Murphy of LaGrange received the Spivey Music Medal as the most outstanding student in the department of music, and Brenda Lou Taylor of Newport was awarded the Johnson Business Medal as the student showing the greatest promise of proficiency in the field of business.

Second row: Stewart Humphrey of Mount Olive, a ministerial student, was awarded the first Anna Phillips Scholarship contributed by the Free Will Baptist State Woman's Auxiliary Convention; Sarah Rose of Lucama was one of two students at Mount Olive College nominated to "Who's Who Among Students in American Junior Colleges"; Dana Bruce Wooten of Tarboro was elected to receive the Jordan Medal as the student who has made the greatest contribution to the college during his period of residence; and Bonnie Coates Glass of Smithfield, also nominated to "Who's Who Among Students in American Junior Colleges."

Three Kinds

A certain missionary compared the way some Christians act to three kinds of boats—"the rowing boat, the sailing boat and the engine boat." The first boat represents the Christians who want to do things for the Lord, but slowly; the second, those who act accordingly to the winds that blow; and the third represents those Christians filled with the Holy Ghost who want to obey their Master as quickly as possible and without delay."—Selected.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).—**C.H.P., Kenly, North Carolina.**

Answer: These verses have probably been the means of encouraging as much question and research as any in the Bible, and perhaps there have grown from this thought and research as many misconceptions and irresponsible statements as from the interest in any other passage of this length to be found in the Bible. The greatest reason for this is, there is no doubt in my mind, that most people approach the passage with certain dogmas firmly fixed in their minds, and therefore feel that they must not interpret these verses so as to upset their pet system of dogma. Otherwise, they must revise all their own or present way of thinking, and therefore all their sermon theological arguments, and whatever else is a part of their system of prejudices and beliefs. The Calvinistic view of eternal security must go together with the view those have that believe in repeated regeneration when this is accepted as the Holy Spirit writes it down. This leaves one only a very narrow path, and hence shears him of most of his old cliches and well-at-hand expressions so convenient to use in his past prognostications and theological ramifications in making fantastic or oratorical display of his genius and scholarly ability in a wide field of accepted Calvinistic doctrine.

Therefore, in my way of thinking, one who is an ardent Calvinist cannot so stretch the meaning of these inspired words as to correctly interpret them without abandoning some of his theological views, or at least without ignoring them as he gives his unbiased interpretation. Those who accept the theory of repeated regeneration will find themselves against the same odds when they try to give the thought in these verses clear and unhampered sense.

These people here under discussion, remember, have been "made partakers of the Holy Ghost"; so no honest Christian that is a Calvinist can deny that such are saved people, for the Bible nowhere represents the Holy Ghost as being possessed by sinners. If so, a correct interpretation and therefore a sufficient understanding of what the Bible teaches would be made so difficult that ordinary minds could never grasp the teaching in a sufficient degree of understanding to accept Christ and be saved which, of course, is indeed contrary to what the Scriptures teach; for they teach that the way is easy to gain entrance to. All that is required is adherence to the simple message of the Word and making its appropriation to one's life in all his activities. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isaiah 35:8). (See John 7:17; Luke 10:21; James 2:5; Psalm 19:7; Isaiah 30:21.)

All those whom I know who regard themselves as Calvinists and who are fundamental teach that one passes from death unto life by exercising faith in Christ as Saviour, which is nothing more nor less than believing in Him as is taught in Acts 16:31; John 3:36; Romans 10:9-11; etc. Certainly one must do this before he may be classed as this one is classed in Hebrews 6:4-6, "a partaker of the Holy Ghost."

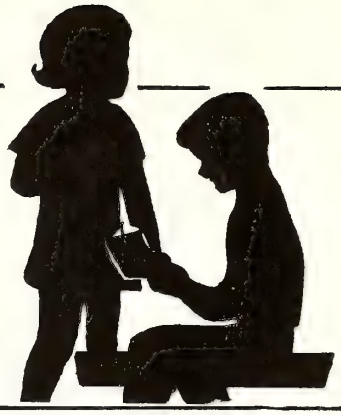
Then one must pay the same attention to that taught in "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:6). Which says that those who have been so united to God, if they fall away, cannot be renewed again to repentance. These apostates must, without doubt, be among those referred to in Matthew 12:31; 1 John 5:16, 17; Jude 4-16; and 2 Peter 2:20-22. There is no repeated regeneration to be found here that I can see either, for there is no ability on the part of such an apostate to repent and he has in his apostasy spurned the grace of God and denied the power of His blood. So, I repeat, such Scriptures teach that one who has been saved may apostatize and that when one saved does this he has gone beyond the line of no return, or else I do not know what these Scriptures teach. As suggested before, this apostasy cannot be what Christians usually think of as being ordinary backsliding; for one may, in such a case, gain forgiveness and restoration to full fellowship with Christ. It is made definite here that such as these verses in Hebrews speak of cannot. It cannot refer to those who have heard the Word only and turned from it without being saved, for such would not, in the sense that Hebrews 6:4 teaches, have become "partakers of the Holy Ghost." You might think, "Well this is an awful narrow way." Yes, that's just what it is; but as Isaiah 35:8 teaches, even those the world regards as being foolish or without understanding may be made wise unto salvation through the Word. The Holy Spirit, who has included His power in the writing of the Word, is in this Word to such a degree as not to allow it, when it is preached, to fall on deaf ears without the one who hears it resenting it or opposing it after he has believed. So the partaker of the Holy Ghost is a believer, who, when he falls away, is lost forever.

Davidson, in his book **The Epistle to The Hebrews,** Page 123, says of this passage: "The authors conception of the case seems this: It is that of men once truly enlightened (VI. 4-8, X. 26, X. 32, 38, III. 7), for the Hebrews spoken to are the people of God,—who against this knowledge renounce the faith of Christ (II. 3, III. 8, 12, X. 38, 39, XII. 25,) and especially (VI. 4-8, X. 26-31, VII. 14-17). This sin is of such aggravation that the judgment of God inevitably falls upon it (II. 1 with II. 3, II. 12 with IV. 11, VI. 6 with VI 8, X. 26-29) as it did on Israel in the wilderness."

Simeon, in his book entitled **Expository Outlines of the Whole Bible,** Page 234, says of the passage: "How many are there who for a while believe, and, in a time of temptation, fall away." The instance of Demas, if there were no

(continued on page fifteen)

STORIES —for our— YOUTH



TREE TOPPERS

MARJORIE A. CLARK

BILLY ducked behind the woodshed and made himself as small as possible. Steve Wright was riding down the lane, and Steve was one person he didn't want to see right now. Steve was always hanging around, making a nuisance of himself.

"Bill! Hey, Bill!"

Billy kept quiet. Maybe Steve hadn't seen him.

"Bill! C'mere! I see ya!"

Maybe Steve hadn't seen what Billy had in his hand. He shoved the wooden slats and hammer under a bush, slipped the nails into his pocket, and started walking back to the yard. After Steve had gone he would go to the woods and put the steps on the big maple. It was a wonderful place for a tree-house, and he and Marvyn and Johnny could use it for their clubhouse. But he didn't want Steve to find out about it; that would mean they would have to invite him to join the club, too. Dad was always saying he ought to be nice to Steve because he didn't have a mother. Miss Walters wanted him to invite Steve to come to Sunday School because he didn't know anything about the Lord Jesus. But why should he? He didn't even like Steve.

"Whatcha doing?" Steve asked, as Billy joined him.

"Nothing."

"You were, too. You just tried to hide so I wouldn't see you."

"Well, I'm here now," Billy said crossly. "What do you want?"

"How about you and me riding up to the creek and going fishing?"

"There isn't enough time before supper," Billy said.

"We could go into the woods and look for squirrels," Steve said.

"I don't want to. Anyway, I have work to do."

"I could help you," Steve said hopefully.

"No, I have to do it by myself," Billy shook his head.

"Okay." Steve shrugged and turned away. He put his foot on the pedal of his bike, pushed, swung his leg over and was off down the lane. After he had gone, Billy felt kind of mean. Steve looked lonely, going off by himself. After all there wasn't anybody else real close for him to play with. But the tree house was something he didn't want to share with Steve.

Billy hurried back behind the woodshed for the wooden slats and hammer. He just had time to nail up the slats today, and then tomorrow he'd gather up some of that old lumber behind the barn and cart it over to start building the house. When Marvyn and John came over for their next meeting he would take them to see the clubhouse he was building, and they could help. Wouldn't they be thrilled!

Billy raced across the field and through the woods to the big maple. He nailed the first crosspiece in place, tested it, then stood on it to nail the second slat. Three, four, five, six—up the tree he went. He was glad he'd brought the long nails. They were harder to drive in but they went right through the bark into the hard wood, and would be strong enough to hold the slats securely.

Now, just one more. He climbed down for the slat, then up the tree again. It wasn't easy now. He balanced himself against the trunk while he held the nail with one hand and worked the hammer with the other. There, that was right! He swung the hammer with as much force as he could. The nail hit a hard knot and slipped. Billy lost his balance, grabbed frantically at the crosspiece below, but missed, and with a wild shriek, hurtled to the ground.

He landed with a thud on his back, one leg twisted under him. For an instant he blacked out. The fall had knocked the wind out of him—he couldn't breathe!

"Billy!" Steve was there looking through the bushes. He came closer. "Bill!" Steve's face was puckered with fear. "Are you all right?"

Billy still couldn't speak. Steve looked around as if expecting help to come from somewhere, started to leave, then came back.

"Billy, say something! You're not dead; your eyes are open. Can't you talk?"

Billy managed to shake his head. Again Steve started to leave, then came back.

"I . . . I . . ." Billy tried to speak. He rolled over, tried to move, made a face. "I've hurt my leg, I think." He moved again and winced with pain.

"You'd better keep still, I'll go and get your father."

Billy nodded. In a moment Steve had disappeared through the bushes. Billy found that if he lay quite still his leg didn't hurt much. That Steve—what was he doing here in the woods? He must have slipped back and followed Billy to

FOR DADDY'S DAY

DAVID E. GUYTON

My Daddy's name was written
  Upon no page of fame.
He was no haughty hero
  For ages to acclaim.

He was of modest merit
  When matched with such as these.
From him I could inherit
  No princely pedigrees.

But he was brave and honest
  And knightly to the core
The cream of all the commons,
  And who could ask for more?

His love of God was loyal.
  He served his state with zeal.
His home he called his castle,
  His court of last appeal.

His wife, his sons, his daughters,
  His neighbors, great and small,
Rose up to do him honor
  And loved him, one and all.

His bit of earth was better
  Because he passed that way,
Thank God for such a father
  On this our Daddy's Day.

—Western Recorder.

find out where he was going and what he was doing.

It seemed a long time to Billy, just lying there waiting. It was very quiet in the woods, quiet enough to do some thinking. If he'd asked Steve to help him maybe this wouldn't have happened. It would have been easier with two working on it. And supposing Steve hadn't followed him, maybe he would have been here for hours, alone in the woods. Billy shivered.

At last they were there. His dad, Doc Phillips and Steve, still looking worried. The doctor checked to make sure there were no bones broken and then they carried Billy to the car.

"Just a sprain and bruises, I think, but we'd better take him in to the hospital for X rays and a checkup," advised the doctor.

"Is he going to be all right?" Steve asked.

"Yes, he'll soon be right as rain and able to play with you again."

Billy's injuries weren't serious but he had to keep off his leg for a few days. The next day Johnny and Marvyn came to see him.

"I was trying to nail up a crosspiece for a tree house," Billy told them. "It's a swell place, a big maple up in the woods. Today I was going to start building the house, and I thought you could help me carry the lumber out there. Then we could use it for our clubhouse."

"That would be swell," Johnny said. "We could call ourselves the Treetoppers, or Tree Men or something."

"Yeah, it sure would be fun!" Marvyn said. "You mean just the three of us?"

"Yes, just us kids—" Billy stopped, hesitated. "No, just the four of us."

"Four? Who else?"

"Steve."

"Nix, not him, Billy. He's a square. That guy, he'd spoil everything. Anyway, you always said you didn't like him."

"I know. But maybe it was my fault. I wasn't very nice to him either. Maybe I haven't acted much like a Christian; I didn't even invite Steve to Sunday School like Miss Walters said."

"Well—"

"Without Steve there won't be a club," Billy said. "I was kinda mad because he followed me into the woods, but if it hadn't been for Steve I might've stayed lying under that tree for hours!"

Billy felt better after that. He wanted to tell Steve they were going to make him a member of the club, but Steve didn't come to see him although he phoned to know how Billy was.

The next week Billy looked all around for Steve. When he found him he said, "Hey, Steve, why didn't you come over and see me?" he asked.

Steve hesitated. "I knew I'd been a pest, so I thought I'd leave you alone."

"I wanted you to come. We're going to make a tree house up in that maple, me and Marvyn and John, and we want you to belong to our club."

"You do?" Steve asked eagerly. "You're not mad at me because I followed you?"

"Boy, it sure was a good thing you did, or I'd have been there for hours. Shall we start work on the house right away?"

Steve grinned. "Yeah, sure. I'm pretty good at climbing."

"Okay, let's get going then," Billy said. As they walked along, Billy smiled to himself. Maybe his dad and Miss Walters were right, if you were nice to a person he started getting nice to you, too. Steve was going to fit in just fine with Marvyn and Johnny and their club. And if they were real good friends it would be easy to tell Steve about the Lord Jesus, too, and take him to Sunday School with them.—Junior Trails.

WALKED OUT–?

(continued from page three)

from father to son—and perhaps to a grandson in time. Oh, she knew what it had meant to him.

But she knew what it meant to her boy, too, when this higher call came to him.

She knew if God was calling, then their boy must not say No.

She sank to her knees.

She was glad June had gone to Flo's that evening for dinner. It might be late when he got in. Flo was a sweet Christian girl, and should find satisfying fulfillment as a minister's wife. She would be a help to her husband in every phase of his work. So essentially fine she was! June couldn't have chosen better, thought his mother.

But her prayer as she knelt now was for her husband. Oh, if he might only see that June wasn't walking out on him—he wasn't walking out on anybody. In responding to God's call to this special work he just couldn't be doing violence to any human tie.

After all, they didn't own their son. He was merely loaned to them for a while; entrusted to them for rearing and right training; and now—he must be about his heavenly Father's business. But would John see it? If he only would!

John turned on his desk light. He fumbled in his desk.

He wondered if back in some drawer he would still find that book he put there—why, it was the very day he opened this plant for business. For some years he got out that book for a quiet five minutes or so at sometime in each day.

He hadn't done that, though, for a long time now. He'd say not! Not for a long, long time.

But he should have. He admitted it.

Finding the rather shabby copy of the Bible at the back of the bottom drawer, he opened it—

And why should it have opened almost of itself at the account of Abraham about to bind his son on the altar?

John Thornton bowed his head.

Had he accused his son of walking out on him? Walking out on his father? Yes, that was what he had accused him of doing.

But what had he, John Thornton, Sr., been doing?

Had he—well, had he—had he been walking out on God himself in trying selfishly to appropriate his son's life to himself—when God had special plans for the boy?

John Thornton sat at his desk a little while longer. Then he got up and went home.

Mary heard his step and met him at the door.

He put his arm around her and kissed her.

And she knew—there was understanding in that caress.

"I could do with a cup of coffee and a piece of pie," he suggested.

"Coming up," she smiled. "I think I'll have some myself."

They had only well begun their snack when the door opened.

There was June.

"Have a cup of coffee and a piece of pie with us, Son," suggested his mother.

"Will do," he smiled. "Nothing like your coffee and your pie, Mother."

They sat in silence a few minutes.

Then John Thornton reached for his son's hand and that of his wife.

Quickly June's hand and his mother's met also.

"It's all right, Son," said John Thornton with quick moisture in his eyes. "I'm proud of you."—Gospel Herald.

St. Claire Bible Class

The Sunday School Lesson

FOR JUNE 27

Seeds of Disunity

Lesson Text: 1 Kings 9:15, 20, 21; 10: 21, 22; 11:3, 4

Memory Verse: 1 Kings 11:4

I. INTRODUCTION

For our lesson background today we really need to look forward to the ultimate fate of the kingdom over which Solomon had reigned so sumptuously. Since we are able to do this, we find ourselves in a far better position to evaluate his life and accomplishments than he himself, with all his wisdom, could do. From our point of view, it seems strange that this wise king of Israel could not see that his policies were such as to undermine the moral, ethical, and spiritual foundations of Israel.

Having come to the throne as a young man, Solomon had been handed a great opportunity to build upon the solid foundation that had been laid by David. With a sincere desire to rule wisely and well, he had prayed for and received wisdom from God and the assurance of God's continued blessings so long as he remained faithful. He came to the throne in an era of comparative peace and could therefore give himself wholeheartedly to strengthening the life and character of the kingdom. This he did to a rather extensive degree. One of his first public projects was the building of the temple of the Lord. Other necessary and desirable projects were undertaken also, and completed. Trade and commerce flourished. Agriculture was encouraged. The nation's defenses were strengthened. To all appearances Solomon would leave to his son a kingdom much larger, richer, and stronger than he had received.

As a matter of fact, almost immediately after his death there were murmurs of revolt. His son Rehoboam found himself faced with a highly explosive situation because of the discontent of the northern tribes. Because of clumsy and unreasonable handling of the matter, the kingdom was divided, and the glory and strength of the Solomonic era were gone, never to be realized again by the people of Israel. The kingdom was divided, and for a while there was threat of civil war. A message from God through the prophet Shemaiah averted the conflict at the moment (1 Kings 12: 22-24), but future wars were waged between the opposing sides. Eventually, both kingdoms went down and down, until neither remained. Such was the future of the great nation over which Solomon ruled.—Standard Commentary.

II. HINTS THAT HELP

1. King Solomon placed a tax upon the people for the purpose of raising money to finance his building program (v. 15).

2. He built the temple before he built his own house or any of the cities (v. 15).

3. Solomon forced the captives to labor in his building program (v. 20).

4. He forced them to do the most laborious tasks (v. 21).

5. He gave the better jobs to the Israelites (v. 21).

6. Solomon became exttremely wealthy (v. 21).

7. All his private drinking glasses, as well as the temple vessels, were of pure gold (v. 21).

8. Solomon and Hiram owned a fleet of ships that brought in gold and other valuables every three years (v. 22).

9. In violation of the divine law, Solomon had a total of 1,000 wives (v. 3).

10. These strange women led Solomon away from Jehovah to the worship of idols (v. 4).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. When Solomon became king, he had many things working for him. He was the choice of his father David, the people, and God. Early in his reign God had answered his prayer and given him unusual wisdom plus wealth that Solomon had not even asked for. All the tribes of Israel were united for the first time under one government. But in spite of all this, Israel under his leadership became a decadent nation.

May we suggest three reasons for the decadence of Israel under the leadership of Solomon.

First, Solomon was interested in building an empire not people. Of course, Solomon had an interest in the people. In the beginning this interest caused him to ask the Lord for wisdom and understanding to judge the people aright. But as he became involved in the administrative affairs of the nation, Solomon became less and less interested in the people and more and more interested in building a great empire.

This is the way of material things. One first becomes slightly interested. Then interest feeds upon itself until it becomes a consuming passion taking up all the person's time and interest. This is exactly what happened to Solomon.

Second, Solomon increased in wealth, but not in character. One becomes a child of God by the new birth, but he grows a Christian character. Someone has said that we are always in the process of becoming. Either we are growing or declining.

Third, Solomon was led by the flesh and not by the Spirit. When he first became king, it appeared for awhile that Solomon was going to be a godly man and follow the Spirit's leading. But he began to marry pagan wives and they led him away from God to go into pagan worship.

"Is our nation emphasizing the materialistic view of excess? Are the people being overburdened with taxes? How about our homes? The cost of living continues to climb, and the race to "keep up with the Joneses," goes on until troubles are the ruin of many homes. How about us as individuals? Many are overtaxing their physical and mental abilities, and physical and mental breakdown results. In a materialistic, self-indulgent age, similar to the times of Solomon, we are sowing the historical seed of failure. What can be done? As individuals, as a nation, we can put first things first. We can seek God and put our trust in Him to guide us and help us to be strong."—**Selected,** Advanced Quarterly (F.W.B.).

2. Thousands cheered President Theodore Roosevelt as he walked down the gangplank of a ship in New York harbor after returning from a big game hunt in Africa. Bands played, guns saluted and surrounding ships sprayed water in festive white arcs. A missionary aboard the same ship had completed fifty years

of service for God in the dark continent and was coming back to the States, but no one was there to greet him. No one even knew he had returned. "Why?" asked the missionary in a moment of loneliness. Instantly God replied, "Why son, you are not home yet." God's Word describes Christians as "strangers and pilgrims" in the world (Hebrews 11:13; 1 Peter 2:11). Jesus counseled in Matthew 6:24, "No man can serve two masters . . . Ye cannot serve God and mammon" (riches). Solomon is the classic Old Testament example of a man who declined after starting out on a high spiritual level.—Bible Expositor.

3. Testified a Christian businessman whose office is across the street from the First Baptist Church, Dallas: "A few days ago one of the big businessmen of the city entered my office. He looked across the street and said, 'You have a good deal of money in that church, haven't you?' I replied, 'Yes, about $40,000.' Questioned the visitor, 'If you had that money back, you would keep it, wouldn't you?' I replied, 'Let me ask you a question. When that church was being erected, you had more money than I had. I put my money into the church. You kept your money. Then the financial crash came. Today both of us are broke. I have my investment in that church, hospitals, orphanages, missions and other worthy causes to show for my failure. What have you to show for yours? Which of us is really broke?' "—Adult Bible Teacher (Union Gospel Press).

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Questions & Answers

(continued from page eleven)

other, is very sufficient to prove that men may possess, not only gifts, but grace, too, and yet "return with the dog to his vomit" and "draw back unto perdition." I quote from these two well-known and widely recognized scholars to show that we do not have the hopeless lot the well-known founder of a certain so-called university accused us Free Will Baptists of when he said, in a chapel talk in one of our Free Will Baptist schools, "Read and learn for yourselves, for all the scholars that have written on this subject tell you that when we have got it (meaning salvation) we can't do any thing to cause ourselves to lose it." Some of the best of the scholars, including John Wesley and Adam Clarke, believed as we Free Will Baptists have always believed; viz, that man is still a free moral agent when he has been saved and that the Bible teaches the saved to walk circumspectly and in obedience to the known will of God; otherwise he loses his power to witness and his sensitivity to guard against temptation and sin, and may go so far in this way of disobedience that God's hardening and searing judgment may fall upon him. We Free Will Baptists have always believed that the Bible further teaches that one may so harden his heart that God's Word, instead of making the good impression on him to bring him back as it once did, will drive him further from the right path he once trod and in the process his conscience may become seared as though by a hot iron which will render him incapable of determining right from wrong. Such a one, though once a Christian, we believe, has gone beyond the line of no return and from whence he shall never be saved.

Knowing that this is a scriptural truth contained in God's own inspired Word, our Bible, should be sufficient warning to make us who are Christians cautious how we live and should enhance our desire to obey God's Word and to follow Christ in every thing that we do. If we have been careless heretofore, let us from now on be careful. If we have been complacent, let us from now on be fervent and diligent and as Paul advises, "put on the whole armour of God."

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The Lighted Pathway

(continued from page nine)

edge him, and he shall direct thy paths" (Proverbs 3:5, 6). It is said, "The Book of Proverbs is not so much designed to open to us the way of salvation, as it is to regulate our conduct after we have attained the knowledge of the truth. It abounds with maxims admirably calculated to assist us in our intercourse with men, and with instructions also relative to our walk with God."

"Now the God of peace, . . . Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20, 21).

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Our place in the kingdom of the future depends upon our lives down here.—Selected.

News Notes

(continued from page six)

nounces a gospel sing to be held on June 19. On Sunday, June 20, following the sing, the church will observe its annual homecoming.

Throughout the week after homecoming, June 21-26, the Ralph Hall of Norwood will be the guest evangelist for revival services at the church.

The pastor, the Rev. Truett Dick, and the church cordially invite you to attend all of these services.

Homecoming Service at British Chapel Church

British Chapel Free Will Baptist Church near Kinston, North Carolina, will observe its homecoming on Sunday, June 20. The pastor, the Rev. J. B. Starnes, will bring the message; and a picnic lunch will be served at the noon hour. All former pastors, members, and friends are cordially invited to attend.

Dr. Barrow to Speak At Hull Road Church

Dr. J. P. Barrow of Nashville, Tennessee, will deliver both the morning and evening messages Sunday, June 20, at Hull Road Free Will Baptist Church, Snow Hill, North Carolina. Hull Road is Dr. Barrow's home church. Friends of Dr. Barrow's are invited to attend these services.

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Treasures of Darkness

It is in the factory of suffering that the Holy Spirit manufactures the article of sympathy. The sweetest of God's children are generally those who have suffered most. Paul's life was full of comfort to others, but it was packed with suffering to himself. John's life was the same. Suffering generally hardens the sinner, but it softens the saint. It is safer to pray for suffering than it is to pray for ease.—Selected.

ORDERS STILL BEING FILLED ON

DVBS MATERIALS

Daily vacation Bible school materials are still being filled. We regret, however, that "The Great Beginning" songbook has been sold out. All other materials are still available. Send your order to the **Free Will Baptist Press,** P. O. Box 158, Ayden, North Carolina 28513.

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COM

BILLY GRAHAM–The Man Everyone Knows

(continued from page five)

edition was established, with a press run of about 55,000. It is also published in French and German, and there are separate British, Australian, and Canadian editions. The magazine includes features by Dr. Graham and his associates, editorials on Christian living, and often the captivating testimonies of those who made "decisions for Christ" under Dr. Graham's ministry.

A fifth ministry is counseling and follow-up by mail, which is handled by the Minneapolis office. Here a staff of ministers answer spiritual problems sent them by troubled people all over the world. Persons who make a commitment to Christ are enrolled in a correspondence course (free) which teaches them the meaning of their decision and gives them religious training.

The World's Fair pavilion of the Association is the sixth ministry, and one of the most exciting. An estimated two and a half million persons visited the Billy Graham exhibit during the first season of operation, and some 60,000 of them watched a 30-minute, color Todd-AO film, "Man in the Fifth Dimension," narrated by Dr. Graham. When the idea was first proposed, he was very reluctant and afraid that a World's Fair pavilion would be a flop for the Association. Now he is convinced it was one of the best decisions in a long time.

The final ministry is that of films. The Association has produced some 60 films at its old studio headquarters, across the street from the Walt Disney studios in Hollywood. They have just recently moved into new facilities in Burbank, called by some the most modern in the world. Cliff Barrows, who produces "The Hour of Decision" and directs music for all of the crusades, now heads up this branch of the ministry known as World Wide Pictures. The films are made available all over the world, and in this country a staff of 25 men work full time showing the films. The Association estimates that somewhere in the world a Billy Graham movie is shown every 40 minutes. Plans are now under way to double the production of films by late 1965.

All of these ministries have grown up just since 1951, when the Association was born in Minneapolis. It consisted then of Billy Graham, his wife, Ruth, and three other associates with a three-room headquarters. Billy had also been serving as president of Northwestern Schools (now Northwestern College) for more than three years.

By that time he was a national institution, with a dizzying schedule of crusades, rallies, Bible conferences, ministerial conventions, and lay seminars. The college took time also, and he had begun his "Hour of Decision" radio program, which generated a flood of letters. There was simply too much for one man to do. The Association was formed in self-defense. The headquarters are still in Minneapolis, but now there is a team office in Atlanta, Georgia, and branch offices in Paris, London, Sydney, Frankfurt, Winnipeg, New York, Hollywood, and Buenos Aires, Argentina.

Today the Association's decisions are made by a board of directors, made up of 15 business and professional men and six team members, including Mr. Graham, who is president. Dr. V. Raymond Edman, chancellor of Wheaton College, is senior vice-president. Other board members include two medical doctors, executives in printing, food products, a construction engineer, banker, lawyer, pastor, etc.

There is a unique sense of unity and comradeship among the board members which has made for a very smooth-running organization. Board meetings always include times of prayer. There is obviously more to the member's concern than the administrative aspects of a project.

When Mr. Graham graduated from the Florida Bible Institute) now Trinity College) in 1940, the valedictorian wrote in her address, as if with an inspired pen, "The time is ripe for another Luther, Wesley, Moody . . . There is room for another name in this list."

The valedictorian wrote concerning dark periods in the history of the world, "Each time God had a chosen human instrument to shine forth His light in darkness. Men like Luther, John Wesley, Moody, and others, were ordinary men, but men who heard the Voice of God." Then she wrote, "The time is ripe for another."

What is next for Billy Graham? Only time will tell what great things will be done through him. A commentator, writing in the **Christian Century,** once said, "There are many things that Billy Graham is not. There is one thing that he is—a man of God. Plainly he is being used as a channel of communication. There is no other explanation."

As for Billy Graham, he would humbly say, "If God should take His hands off my life, my lips would turn to clay."—Crusade Information Service.

BE SURE TO ATTEND THE

INTERNATIONAL CONVENTION

OF

ORIGINAL FREE WILL BAPTISTS

MEETING AT

East Rockingham Free Will Baptist Church

EAST ROCKINGHAM, NORTH CAROLINA

JULY 6, 7, 1965

First Session Begins on Tuesday Night

(Churches may represent with one delegate for each 100 members or fraction thereof, and $3.00 per delegate.)

the Free Will Baptist

Ayden, North Carolina, Wednesday, June 23, 1965

Luoma Photo

MY BIBLE AND I

(FROM 212 VICTORY POEMS)

"We've traveled together, My Bible and I,
Through all kinds of weather, with smile or with sigh!
In sorrow or sunshine, in tempest or calm!
Thy friendship unchanging, my lamp and my psalm.

We've traveled together, my Bible and I
When life had grown weary, and death e'en was nigh!
But all through the darkness of mist or of wrong,
I found there a solace, a prayer, and a song.

So now who shall part us, my Bible and I?
Shall 'isms' or schisms, or 'new lights' who try?
Shall shadow for substance, or stone for good bread,
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible, exponent of light!
Thou sword of the Spirit, put error to flight!
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I."

Plans Progress

In the April 21, 1965, issue, announcement was made to the effect that the Board of Directors of the Free Will Baptist Press had for some months been contemplating the erection of a new building.

Although there are yet many details to work out, it is likely that the plans will become a reality within just a short while. The building will stand on the ten-acre site, adjoining Highway 11, north of the town of Ayden.

* * * *

In the Editor's Mail

"I want to take this means to congratulate Reunión Chapel Free Will Baptist Church for their decision to return to the North Carolina State Convention and to the Eastern Conference. It was my happy privilege to pastor this church for five years. I can truthfully say that I never found any Christian body more united in the work of our Lord and Saviour Jesus Christ. The members of the church really worked with their pastor. No one ever failed to attend service unless it was a matter of sickness, or unless they were otherwise hindered. Due to declining health I had to resign as pastor of this church. I will always cherish the memory of this wonderful group of people."—The Rev. B. F. Ringgold, Route 5, Box 47, New Bern, North Carolina.

* * * *

'The Hole in the Fence'

A father took his little boy on his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how it capered in the sunshine until it wandered so far that it could not find its way back home. Then he told of the wolf that chased the sheep, until it was finally rescued by the shepherd, and brought back to the fold. When the story was ended, the boy asked, "Daddy, did they nail up the hole in the fence?"

It is not enough to build hospitals at the base of the precipice. We must put safeguards at its summit.—Walter B. Knight.

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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Editorial—

MOVING WITH GOD

It is a characteristic of human nature to rush into a task, finish it as soon as possible, and then move on to something else. Human nature is impatient, abrupt, and often inconsiderate. The Christian is no exception to these characteristics. Yet, it is the Christian who is admonished by God's Word to be patient, remembering that God is long-suffering.

We are made to wonder how many times the cause of Christ has suffered because of the Christian's failure to wait definitely upon the leadership of God, without seeking the will of God. To move without God is disastrous.

As an example of what it means to move with God, let us note the example of God's definite leadership during the Israelite's journeyings in the wilderness. "But God led the people about, through the way of the wilderness of the Red Sea: . . . And the LORD went before them by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and night; He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus 13:18-22).

When the tabernacle was erected under the directions of God, this cloud was there denoting the power and presence of God. "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the appearance of fire by night. the children of Israel journeyed: and in the place where the clouds abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD and journeyed not" (Numbers 9:15-19).

It is believed that this was only one pillar which was both cloud and fire. At night it shone as a fire. In contrast with the sun during the day, it appeared as a cloud. Regarding its form, "Unger's Bible Dictionary" states: "When this cloud went before the army of Israel it assumed the form of a column; but when it stood still above the tabernacle or came down upon it, it most probably took the form of a round globe of cloud. When it separated the Israelites from the Egyptians at the Red Sea, we imagine it spreading out like a cloud bank, forming, as it were, a dividing wall."

The cloud was God's revelation of Himself to His people. To be sure, it was a special revelation. The Israelites were obedient in following the cloud. When it moved, they would move. When the cloud hovered over the tabernacle, they would stop. There were times when they placed their wills above the will of God. Then they found themselves in serious trouble. Through these experiences, however, they learned the importance of moving when God moved, to follow when He led them.

We do not have a pillar of fire to lead us through the wilderness of life, through temptations and trials. We do not have a pillar of cloud to show us the way. The truth is that we have that which is far better. We have far more than the Israelites had. We have the Word of God to show us the way we ought to go, the way we ought to live. We also have the Holy Spirit who lives in the hearts of God's people, which makes His leadership far more personal than a pillar of fire. We have men of God to help guide our steps, and many, many churches which represent the blessings and presence of God.

There is absolutely no justifiable excuse for the Christian's failure in doing the will of God. There should be no problems in failing to see the way. We must wait upon Him, but we must also move when He leads us.

THE FUTURE BELONGS TO THOSE WHO READ

By DR. LOUIS H. BENES

DO YOU REMEMBER the man who trained for years to compete in the 1960 Olympics and then slept through the 800-meter run, which was the qualifying heat of his event? Wim Essajas of Surinam (Dutch Guiana), off the coast of South America, was sent to Rome to represent his little country in the Olympics. He was a one-man team and was to compete in only one event, the 800-meter run. The time of the race had been changed from its published schedule and messengers were sent to awaken the athletes who were to participate in this event. They were not able to arouse Wim Essajas, so the race was run without him and he lost his chance to compete in the Olympics.

He missed the opportunity to give his best, because he slept through the event!

Christ's church is engaged in a great contest. We who are Christian disciples represent Him in this struggle on the scene of time. What if we are not awake and alert? What if we do not keep informed and as a result are asleep for the event in which Christ depends on us? What if we cannot be aroused to action by the appeals of the Bible and messages from God's servants? Is there anything more pathetic than Christians asleep, or preoccupied with television entertainment or temporal goals instead of being alert to respond to the call of God, to learn His truth and to do His will?

The appeal of superficial entertainment via the tabloids and the comics or the television set, besides just ordinary mental laziness, may often tend to head off even serious determination to improve the mind and the soul. Ralph Tyler Flewelling, in his book **Survival of Western Culture,** says that "The most conspicuous lack of our times, in spite of our intellectual pride and self-sufficiency, is a dire mental incapacity, an inability for continuous or profound thought, an incapacity for mastery of many complementary facts . . . This is discoverable in the growing innocuousness of our educational curricula, in the meaninglessness of our amusements, in the journalistic reign of our mob psychology, in the over-flooded presses issuing the latest fiction, in the detonations of our jazz orchestras, the popular crooning of the radio . . ."

But shouting against bad literature will never fill our minds with the good. It is not enough to operate in the negative only. We need to fill our homes with Christian literature, the best of Christian books and magazines. Yet, look around you—**Christian literature in many a church member's home is almost non-existent!** Everything else is there—newspapers, secular magazines, television sets—but where are the Christian books and magazines? Oh yes, these are busy church people, active in attendance at many church meetings, but what happens when the motives for their activism have worn out? Have they been sufficiently rooted in the knowledge of the Truth, such as is fortified by choice Christian reading, to maintain their momentum?

But you don't read? Not a great deal, anyway? How much you are missing! Reading is one of the distinguishing marks which separates man from the animal! Language is God's gift to those whom He has created in His own image. This ability to read, to think, is a part of the image of God in us that was not lost in man's fall at the beginning of history. Perhaps that is why language is so sacred, so precious. God speaks to man through His words, and men communicate with one another through these same words. As Dinsdale T. Young, a British preacher of yesterday, has said, "One of the great presuppositions of the Bible is that God's people will read. The existence of Scripture is in itself an argument for the necessity of reading. That God inspired a book indicates His desire that His servants should be readers."

How precious is language, through which God speaks to man; language which links mind to mind and heart to heart. How unusually precious is it when it speaks of the marvel of our creation, or the mystery of our redemption. And how supremely precious is it when the Holy Spirit stirs a longing in the soul to read His Word, and whets our appetite thereby for all choice Christian literature. The non-reading Christian misses all this. He has enormous blind spots in his life which inevitably handicap him in his service as a soldier of the cross. He limits his witness and effectiveness in a time when ignorance of the Christian faith and the Christian warfare is most inexcusable.

The Archbishop of York, writing on **The Church's Task in the Field of Christian Literature,** said recently, "It is my profound conviction that the church—and I use the word in its widest sense—must take a new look at the whole matter of Christian literature. It must plan a new strategy, and that at once, unless we are to see the Christian battle for the mind of the world lost in our generation. Is not this the time to review our strategy? Is not this the time to alert the churches—and, beyond the strict limits of the churches, the well-disposed public—to the fact, which none can deny unless they shut their eyes, that the real battle today is being fought in the realm of ideas, and that ideas are born and nourished by literature? Nothing less is called for than the 'impregnation' of society, at all levels of culture, in all races of the world, with literature which conveys the Christian message."

This "impregnation" must begin within the churches, within our own hearts.

It must begin with Christian homes saturated with Christian books and journals. This will not only preserve us against the "brainwashing" of the mass media. It will also equip us to take the offensive and to invade our secular culture with the truth of the Gospel.

Christian magazines have a peculiar

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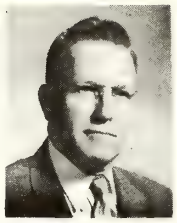
The Lighted Pathway



Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

GIVING GLORY TO GOD

". . . go forward" (Exodus 14:15).

These two words are connected with the wonderful deliverance of the Israelites from the bondage of Egypt. After a series of the most astounding miracles, the proud and impious monarch, Pharaoh, had given them permission to depart. But scarcely were they on their way before he again lapsed into his former state of infatuated hardness, and resolved to pursue, and either to destroy them or again bring them beneath his cruel and despotical yoke. The place where he overtook them was the Red Sea. The hearts of the Israelites melted with fear. Before them was a watery sepulcher; behind them a powerful army. Escape from both seemed impossible; but God said to Moses, ". . . speak unto the children of Israel, that they go forward." And onward they went, God opening a passage for them through the mighty waters; while Pharaoh and his host were all overwhelmed by them, so that not so much as one of them remained to carry back the tidings of their ruin.

We Christians are on our way to our heavenly Canaan. Enemies will pursue us. Difficulties oppose our course. Fears will often intimidate us. But the Captain of our salvation has one watchword for all His followers, and it is simply the two words of our text: "Go forward."

Let us think for a moment in what the Christian is to go forward. Now this is evident: we must go forward in the path of eternal life. It is often a long journey from the day of conversion to the realization of the fullness of eternal life, entered into when we have lived faithful to Him, enduring all for His sake, and He takes us to be forever with Him.

But more particularly, we must go forward in the increase in the Christian graces. We must seek to have all the fruits of the Spirit, and all in an enlarged degree. Faith must grow mightily, that we may stand fast and be shielded from the attacks of our enemies. Hope must be increasingly bright, that the Christian's head may be lifted up. Love must be increasingly ardent, constraining us onwards in all that is associated with self-denial and suffering in Christ's cause. Meekness must be the expression of the eye; patience, the expression of the countenance; kindness, the language of the tongue; and the whole soul, clothed with humility.

In the exhibition of the Christian virtues—such as justice, temperance, brotherly kindness, and charity—the people of God must ever be going forward. They must be non-conformity to the world, hospitality to the saints, goodness and compassion to all men. There must be an imitation of Him "who went about doing good," and who has left us an example that we should follow His steps.

In the performance of our Christian duties the command is, "Go forward." In the reading of His Word, in secret and public prayer, in the services of the church and in all the personal obligations of the Christian life, God's command is "Go forward."

There may be those who will ask, "Why should the Christian go forward?" The answer is clear: God commands it, and His authority is imperative. He made us and has, therefore, a claim to our obedience. He is our Sovereign Legislator and Judge. To reject His commands is rebellion. To deny His claims is infidelity. To refuse His authority is treason. But the true Christian is an affectionate son, a loyal subject, an obedient servant, and therefore feels, in all its commanding force, the divine injunction, "Go forward."

Christ urged His followers ever to be going on higher heights, and His claims are irresistible. He enforces it by His discourses and by His example. And He claims it on the ground of His love to us and our professed love to Him. He claims it on the ground of our calling, for we are called to glory. He claims it on the ground of consistency. He says that we are His friends if we do whatever He commands us.

The Holy Spirit moves us to go forward, and His influences must not be quenched. Does He not urge us forward in prayer and in praise? Does He not quicken, enliven, strengthen, guide, uphold, support, protect, and comfort that we may go forward? All that He does for us and within us is that we may ever be going forward until we reach our heavenly Canaan.

We have the examples of the people of God in all ages of the world to enforce this command on us. Noah, bad as the world was, went forward. He followed the commands of God to the letter. Abraham and the patriarchs went forward, sometimes not knowing where they were going; but the fact that God gave the command and then guided was reason enough. Moses, Joshua, and Caleb went forward sometimes in the face of the bitterest opposition. Samuel, David, and the prophets all went forward though the going was rough. The apostles and disciples (except Judas) went forward; and so today we have the New Testament, the Church, and a saving knowledge of the Son of God. The first Christian martyrs, even though it meant giving up their lives, went forward. The reformers and our pious forefathers refused to conform but went forward calling the world back to God and the way of righteousness. And now they have reached the goal and inherited the promises of a God who is faithful to every promise. Doubtless they watch our course with great interest and anxiety. We read, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

We should be influenced to go forward by the sufficiency of the means provided for our progress and safety. God gives to us much more than Israel dared hope for. The psalmist exclaimed, "For the LORD God is a sun and a shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Let me close by urging obedience to this command of God upon all classes and ages of Christians. To the young Christian and the aged disciple, the watchword is the same—**forward.** To the illiterate and the educated Christian

(continued on page fifteen)

INSURANCE EXECUTIVE CITES BIBLE AS CODE FOR BUSINESS PRACTICES

SENATOR PELL CALLS FOR 50-YEAR WAR ON SPIRITUAL POVERTY

JAMES F. OATES, Jr., Chairman of the Board of The Equitable Life Assurance Society of the United States and Keynote Speaker at the 149th Annual Meeting of the American Bible Society at the Americana Hotel, told more than seven hundred guests that the Bible provides a series of practical rules for modern business life by imparting concepts which continue to be relevant through the centuries.

"Underlying everything else," Mr. Oates said, "the Bible stresses close ties and loyalties, the values of honesty, honor and faithfulness. These are the values which outlive all changes in family life, city life or natural life."

U. S. Senator Claiborne Pell from Rhode Island, a Society Vice-President, was scheduled to act as Master of Ceremonies at the meeting, but was unable to attend because of a scheduled vote on the Civil Rights Bill. He said in his telegram:

"I suggest that the Bible Society's 150th Anniversary year—1966—begin a 50-year war on spiritual poverty, a poverty caused by three Bible gaps.

"One: The increasing gap between those who have and do not have the Bible because of literacy and population explosions. Two: The startling gap between those who have the Bible and read it and those who have it but do not read it with understanding. Three: The disappointing gap between those who read it and live it and those who read it and fail to apply it creatively and intelligently to life's problems.

"The American Bible Society has had these concerns in its heart for 150 years. There is no greater challenge to the people than to help this historic American spiritual organization in its program of reading and sharing the Bible in this country and 130 other countries."

Mr. Oates is a Director of the First National Bank of Chicago and was previously Chairman of the Board of The People's Gas Light and Coke Co. in that city. He is a past President of the Chicago Bar Association and a Life Trustee of Northwestern University.

He was presented with a Talking Book record, the one-millionth copy of Scriptures produced for the blind by the Society. The Society has been providing raised-letter printed Scriptures for the blind for 130 years and financed the development of the first raised-letter system. In recent years, it has also been producing recordings of Scriptures for the blind.

The many distinguished guests from business and church-related groups heard plans for the building of a new Bible House at 61st Streetand Broadway, adjacent to the Lincoln Center for the Performing Arts, and the worldwide distribution of 150 million volumes of Scriptures annually by 1966, when the Society will observe its 150th Anniversary.

Ten persons were elected to Honorary Life Membership in the Society because of work in the translation field or special devotion to the Bible cause. They were:

Rt. Rev. H. L. J. De Mel, Metropolitan of India and a Vice-President of the United Bible Societies.

Rev. Daniel J. Ebert of the New Tribes Mission in the Philippines, for contributing to the translation of the New Testament into the Palawano language.

Mrs. Ruth Ellenberger of the Christian and Missionary Alliance, for contributing to the revision of the New Testament in the Maninka language, spoken in the Republic of Guinea.

Rev. Dr. Billy Graham, World Evangelist and a Vice-President of the United Bible Societies.

Hon. Brooks Hays, Assistant to the President of the United States.

Rt. Hon. Sir Francis Ibiam, Governor of the Eastern Region of Nigeria and a Vice-President of the United Bible Societies who assisted in the formation of the Nigerian Bible Society.

Mrs. Carrie J. Moore of the Christian and Missionary Alliance, for contributing to the translation of the New Testament in the Kissi language, spoken in the Republic of Guinea.

Rt. Rev. Anba Samuel, Bishop of Public, Ecumenical and Social Services of the Orthodox Coptic Church.

Prases Dr. Kurt Scharf, Chairman of the Council of the Evangelical Churches in Germany and a Vice-President of the United Bible Societies.

His Excellency William V. S. Tubman, President of the Republic of Liberia.

Horace Hughes of Hartsdale, New York, Director of Public information of the Maternity Center Association, New York City, was elected a Member of the Board of Managers.—American Bible Society.

A HAPPY HOME

If you would have a happy home
As through the years of life you go,
It won't just happen through "good luck,"
Although some people think it so;
But there are rules by which to live,
And certain laws we must accept,
Which God has made for all mankind,
And these, we know, must all be kept.

Foundation for a happy home
No human by himself can lay;
For what he does, apart from God,
Will some time wither and decay;
But God has laid a solid rock
On which our lives and homes should rest,
And if we build upon this rock
Our hearts and souls will then be blest.

A home to be a happy home
Must truly be a home of prayer,
And meanwhile as the years go by
Life's burdens each must help to bear;
And when the tests sometimes are hard,
Or sickness takes away the health,
How sweet the comfort we can give
That flows from hearts of godly wealth!

A happy home is made through love,
In which a lot of kindness reigns,
And where God's spirit shows us how
To share our losses and our gains.
Also the Guide Book in this home
Is God's eternal Word of truth,
That leads along the righteous way,
Directing parents, children, youth.

A happy home's a treasure rare
That fame and money cannot build;
And all the learning earth affords
Cannot with sweetness keep it filled;
Therefore the unseen grace of God
Must, day by day, come flowing in,
And keep the home doors closed against
All envy, hatred, strife, and sin.

—Rev. Walter E. Isenhour.

"In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6). We cannot tell by what kind of path we shall be led onwards to our end. Our security from day to day consists not at all in that we can penetrate the future, and see no dangers in it. Our security is that we shall always be guided by infallible and loving wisdom.—Marcus Dods.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Graduates Honored With Banquet

The high school and college graduates of Reedy Branch Free Will Baptist Church, Winterville, North Carolina, were honored with a banquet on May 22, 1965, sponsored by the Adriel Sunday school class and the woman's auxiliary of the church. The theme of the banquet was "We Have an Anchor." The nautical theme was carried out in the room and table decorations, the programs, and the entertainment.

Miss Ann Jackson, president of the Adriel class and "ship hostess" for the night, gave the welcome. Mrs. Louise Langston, mother of one of the high school graduates and "ship nurse," responded with a short speech and presented everyone with a "stabilizer," a capsule containing some verses of Scripture to stabilize them on their voyage.

A toast to the graduating crew of Reedy Branch was given by Mrs. Joan Hooks, "steward" and teacher of the Adriel class. In behalf of the Adriel class, Mrs. Hooks presented each graduate and Miss Terri Lynn Averette, "ship mascot" of the graduates, a small token to remember the banquet by. Mr. A. T. Hooks, "first mate" and a high school graduate, gave a very appropriate response. After grace by Mrs. Jean Wilson, everyone enjoyed a delicious meal prepared by the women of the church. The meal was planned by the youth committee of the woman's auxiliary composed of Mrs. Lois Averette, Mrs. Blanie Moye, and Mrs. Belvin Tucker.

The Rev. Floyd Cherry, pastor of the Black Jack Free Will Baptist Church, speaker and "navigator" for the evening, delivered a very inspiring and challenging message to the graduates, their parents, and other guests, totaling 52 in all. The Rev. Willis Wilson, "captain" and pastor of Reedy Branch, concluded the evening message by giving out copies of a reading on how to be a "good sailor on the voyage through life."

A musical program was presented by Mr. and Mrs. Jimmy Stocks, "stowaways," featuring hymns and light numbers along the nautical theme.

In the picture, back row (reading left to right): David Dail, Edgar Hardy, A. T. Hooks, Danny Kittrell, and Tommy Langston.

Front row: Kenny Fussell, Trudy McLawhorn, Eleanor Hart, and Linda Averett. In front is Terri Lynn Averette.

Absent when the picture was taken were Wayne Corey, Daisy Hooks, and Marilyn Davenport.

Sound Side Church Homecoming and Dedication

On Sunday, July 4, Sound Side Free Will Baptist Church, Columbia, North Carolina, will hold its first homecoming service. The services will begin with Sunday school at 10 a.m., followed with the homecoming message at eleven with the pastor, the Rev. P. C. Wiggs, bringing the message.

There will be special music and singing featured during this service. Since this is the first homecoming service to be observed by the church, a special invitation is extended everyone to attend if possible. Especially are former pastors of the church invited to attend.

On Sunday evening at eight o'clock there will be a dedication service held dedicating the carpet, two beautiful Sunday school rooms, and bath rooms. The public is also invited to this service.

Second Union League Convention Postponed

The Second Union League Convention of the Central Conference, scheduled to meet at the First Free Will Baptist Church of Rocky Mount, North Carolina, on Saturday night, July 3, will be postponed one week. The convention will convene on Saturday night, July 10, at the Rocky Mount church at 7:30 p.m. The reason for the postponement is that the League Encampment at Cragmont will be held the week in which the convention was originally scheduled and that the president of the convention, who also serves as the director of the League Encampment, cannot get his group back in time to attend the convention.

Homecoming to Be Observed At Peace Church

Peace Free Will Baptist Church near Pinetops, North Carolina, will observe homecoming services on Sunday, June 27. The pastor, the Rev. Hubert Burress, will bring the message during the morning service. A picnic lunch will be served at the noon hour. There will be a short program in the afternoon.

All former members and friends are cordially invited to attend.

St. Mary's Grove Announces Revival Services

Revival services are scheduled for the week of June 27—July 4 at St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina. The guest evangelist will be the Rev. Dewey Boling of Clayton, North Carolina. The pastor, the Rev. Wiley Ferrell, will assist in the services which will begin each evening at eight o'clock.

The pastor and the church extend to everyone a special invitation to attend and to pray for the salvation of souls.

Minister Available For Pastorate

The Rev. W. L. Poythress, 215 Dewey Street, Wilson, North Carolina, writes that he is available for pastoral services part time or full time. He is a member of the Western Conference and the North Carolina State Convention of

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Coming Events

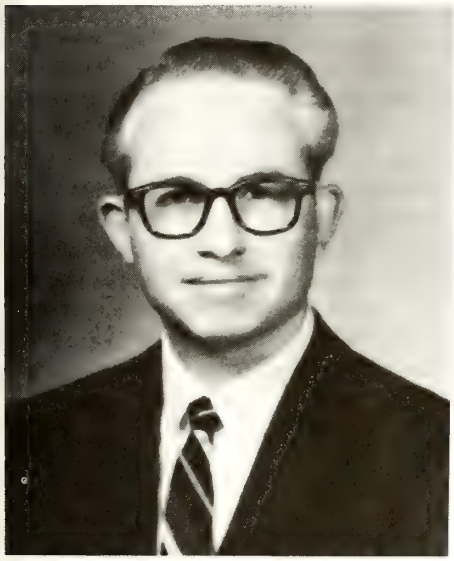
July 4—Independence Day

July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

Original Free Will Baptists, and is in good standing with both. He states that he has had fifteen years experience in pastoral work. Any church desiring his services may contact him at the address above or call 243-5032, Wilson.

Friendship Revival In Progress

Revival services began at Friendship Free Will Baptist Church near Trenton, North Carolina, on Monday night, June 21, with the Rev. Charles Sapp, professor of religion at Mount Olive College,



as the evangelist. The pastor, the Rev. Sheldon Howard, is assisting in the services which begin each evening at 7:30.

Mr. Sapp is a native of Oklahoma City, Oklahoma, and has pastored and held revivals in several states. Besides being a professor at Mount Olive College, he is supply pastor of Hugo Free Will Baptist Church near Kinston.

The pastor and the church extend to everyone a cordial invitation to attend the remainder of these services.

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Fidelity in Little Things

Is not this the real test of a man's worth? Does our Christianity help us to keep our homes tidy, to pay our bills, to be methodical in the details of ordering our daily life? No amount of church-going can make up for neglect of daily duty. We should hesitate to entrust a big piece of work to a man who was slovenly in a small piece. In God's sight the little things are great things, since each gives opportunity for faithful service.—Selected.

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God has a plan for your life, let Him fulfill it.—Selected.

PROGRAM OF THE

INTERNATIONAL CONVENTION OF ORIGINAL FREE WILL BAPTISTS

WHICH MEETS

JULY 6, 7, 1965

EAST ROCKINGHAM FREE WILL BAPTIST CHURCH

EAST ROCKINGHAM, NORTH CAROLINA

Tuesday Evening, July 6—Woman's Auxiliary Session

7:30—Opening Hymn, "In the Service of the King"
Scripture and Prayer, Mrs. Carl Dudley, President, North Carolina Woman's Auxiliary Convention
Welcome, Mrs. Walter Carter, East Rockingham Woman's Auxiliary
Response, Mrs. J. O. Fort, Newton, Georgia
Recognition Time, Mrs. J. C .Moye, Snow Hill, North Carolina
Special Music
Evening Message: "United Efforts in Woman's Auxiliary"
Hymn
Business Period, Mrs. James A. Evans, Chairman of Special Committee
International Convention Called into Session
Moderator's Remarks
Appointment of Committee on Committees
Special Announcements and Adjournment

Wednesday Morning, July 7

9:00—Registration
9:30—Devotions, the Rev. Paul Irvin, Colquitt, Georgia
9:45—Welcome, the Rev. Walter Carter, Host Pastor
Response, the Rev. Chester Pelt, Marianna, Florida
10:00—Report of Credentials Committee
10:10—Report of Committee on Committees
10:20—Report of Administrative Committee
10:30—Report of Standing Committees
10:40—Report of Woman's Auxiliary Work by the President
11:00—Music and Special Singing, Host Church
11:10—Sermon, the Rev. Thomas Mellette, Santee, South Carolina

Wednesday Afternoon

1:30—Devotions, the Rev. Andrew Hill, Deep Run, North Carolina
3:30—Adjournment

* * *

Please Note: Representation at this convention is as follows:

One delegate from each local church composed of one hundred members, or fraction thereof; five delegates from each local association, conference, or convention composed of fifteen churches, or a fraction thereof; and one additional delegate for each additional four churches or fraction thereof.

All ordained ministers belonging to the convention are delegates.

Fees are $10 for an association, conference, or convention with five churches. Associations, conferences, or conventions with more than five churches, fees are $20, and for churches $3 per delegate.

Each church, union meeting, conference, etc., is urged to be represented at this convention.

For the convenience of our readers, we are including a copy of the registration form on the back page which may be filled out by each delegate and brought to the convention.

Chairman—LOUIS A. HOLLIDAY, Manning, South Carolina

Vice-Chairman—WALTER CARTER, Rockingham, North Carolina

Secretary—LEONARD B. WOODALL, Kenly, North Carolina

Assistant Secretary—J. O. FORT, Newton, Georgia

Treasurer—Paul Irvin, Newton, Georgia

President Johnson: 'Our Prayers Have Been Answered'

Most surely, as the powerful Titan II lifted Gemini 4 off the launching pad at 10:26 a.m., June 3, the prayers of many people went up with U. S. Air Force Majors Edward White and James McDivitt.

At least we know the President of the United States prayed for the venture.

"Our prayers have been answered," he said as the countdown was finished and the capsule flung into orbit.

We're left to wonder for what President Johnson had prayed. Had he asked God to put the U. S. a space leap ahead of the close-orbiting Soviets? If so, was this to prove God by placing Him on the side of the finest rocketry?

If the President meant he had prayed for the safety of the two American "spies" he had sent into space, how had his prayers been answered at blast-off when the worst dangers still lay ahead?

Or had he prayed for the preparatory stages of the Gemini mission to add another feather to his administrative cap?

Anyhow, he prayed. And a nation prayed with him.

At the Seabrook Methodist Church, Houston, Texas, the Rev. Conrad W. Winborne Jr. told the congregation that "James McDivitt and our own Ed White are constantly in our prayers." Listening were Mrs. White and the couple's children, Eddie, 11, and Bonnie Lynn, 9.

Mrs. McDivitt and her two youngest children, Patrick, 4, and Ann Lynn, 6, attended Mass at St. Paul's Catholic Church of nearby Clear Lake. Msgr. George Bodin of Lafayette, Louisiana, who celebrated the Mass, prayed for the safe return of the astronauts, saying "they represent those who serve, however common the task, with dedication."

Pat McDivitt attended Mass everyday since her husband began his space flight. But this was not unusual. She goes to church everyday of the year.

John Glenn prayed to the God he knew personally and worshiped Him as he sped out there in space. But from blast off to splash down, no word of supplication in our hearing came from the most recent space twins as they gambolled about in space.

Let us hope that intercession has not ended, now that space probes are becoming commonplace and knowledge is increasing. "Our prayers have been answered" indeed for this Lilliputian leap into space. But there will be more flights and greater orbits and moons to go before we sleep.—Norman B. Rohrer (EP).

Radio School for Ecuadorean Christians

QUITO, Ecuador (EP)—A gospel radio school was recently organized by Nancy Woolnough, HCJB missionary in Quito, Ecuador. The school provides opportunity for young Christian Ecuadoreans to learn script writing, radio production and workshop in the studios of HCJB. **Principios de Radiofonia Evangelica,** latest publication of Difusianes Inter-Americanas, is one of the textbooks for the course.

Children's Crusades to Enlist Toronto Churches

TORONTO, Ont. (EP)—Metro Children's Mission here has designated 1966 as a year for the promotion of evangelistic crusades to reach boys and girls of public school age in Greater Toronto.

In this city of one and three-quarter million people there are 196,931 children enrolled in public schools, plus those in parochial and private schools. The total population, according to Lionel A. Hunt, MCM secretary, amounts to 226,-975 children aged six to 12 with less than 15 percent being reached by evangelical church schools.

"We are attempting to work through individual churches," Hunt says, "rather than attempting city-wide crusades on the child level. Children will therefore be evangelized by churches close to their homes in a building which can become their spiritual home."

By tackling today the problem of the unchurched child, Hunt says, "We are tackling the problem of the unchurched teen-ager tomorrow."

Winds of Change Blow in Spain

BARCELONA, Spain (EP)—The month of May was one of the most significant in the history of Spanish evangelicals. Three events marked it as such:

1. The opening of the first evangelical bookstore to operate with government permission.
2. The opening of the last church closed by government order.
3. The largest evangelistic meetings ever attempted by the minority Protestant community.

The bookstore was opened in Barcelona by Harold Kregel, an American missionary under the Worldwide European Fellowship. A sign over the door identifying it as "Liberia Evangelica" (Evangelical Bookstore) is the first public display allowed for anything of a Protestant nature.

The church, in Chiclana de Segura, was opened on May 18 by Dr. Jose Cardona, executive secretary of the Evangelical Defense Committee, through whose efforts permission was secured for both the bookstore and church opening. At one time—in 1960—more than 50 churches were closed. Now all are open, although about 30 percent of them still lack the official permit issued by the government.

Fernando Vangioni, an associate evangelist on the Billy Graham Team from Buenos Aires, Argentina, led crusades in four cities during May and June. Churches in Madrid, Zaragoza, Barcelona and Sevilla cooperated in the meetings. In some instances it marked the first joint effort for the churches.

Capacity crowds were reported in every place and in Barcelona, where 22 churches cooperated, closed circuit television had to be installed in a hall adjoining the Calle Verdi Baptist Church to accommodate the overflow crowds.

World Vision 'Halfway House' To Assist Vietnamese Wounded

MINNEAPOLIS, Minn. (EP)—World Vision, Inc., founded in 1950 to aid Korea's orphans, is now planning to provide a "halfway house" for wounded Vietnamese soldiers who are forced out of overcrowded hospitals.

This was disclosed in Minneapolis by Dr. Bob Pierce, founder and president of the interdenominational organization, in a report to some 250 Minnesotans who support the work of World Vision.

Dr. Pierce, who recently returned from Viet Nam, said the "halfway house" is not the answer to the problems of the wounded veterans.

But, he said, "perhaps a little Christian love for three to six weeks will soften the blow before they are thrown back into the world as cripples."

Dr. Pierce said World Vision currently looks after the welfare of 20,600 children in 269 orphanages in 19 countries. He said the organization also assists widows, victims of leprosy, missionaries and church leaders around the world.

Catholic Edition of RSV Bible Hailed by U. S. Cardinals

NEW YORK (EP)—A special Roman Catholic edition of the New Testament in the Revised Standard Version (RSV), prepared in England under the sponsorship of the British Catholic Biblical Association, also will appear in this country, it was announced here by Thomas Nelson and Sons, publishers.

The Catholic adaptation of the Protestant-produced RSV has been hailed by both Protestant and Catholic leaders as an ecumenical development of high significance.

A special copy of the English edition was presented to Pope Paul VI on May 22 and the edition went into general publication in early June. The publication date of the American version is July 15.

State Dept. Confirms Conviction Of Missionaries in Cuba

WASHINGTON, D. C. (EP)—Reports that two Southern Baptist missionaries charged in Communist Cuba with spying and illegal currency activities were convicted and sentenced were confirmed here by the U. S. State Department.

A spokesman said that Dr. Herbert Caudill, 61, a Cuba missionary for 35 years and head of Baptist mission work in the country, received a 10-year prison term. His son-in-law, the Rev. David Fite, 31, received a term of six years.

It was not immediately determined what, if anything, could be done for the Americans through the Swiss Embassy, which handles U. S. diplomatic relations with Cuba. There were some reports that negotiations were underway to obtain their release, but this was denied by the Cuban news agency Presna Latina.

The sentences indicated that Mr. Fite was acquitted of espionage charges but that Dr. Caudill was not. At a public hearing before the Revolutionary Tribunal of Havana, both reportedly admitted they had exchanged dollars for pesos, considered a black market dealing in Cuba.

With the American missionaries, 32 Cuban Baptist ministers and laymen were sentenced on a variety of espionage and currency charges.

Dr. Caudill, of Clinchport, Virginia, and Waynesboro, Georgia, and Mr. Fite, from Omega, Georgia, had been in custody since April. The elder missionary lived at the Cuban Baptist Theological Institute in Havana and Mr. Fite taught at the institute and held a suburban parish.

Mass in Abbey Will Be First Since Reformation

BATH, England (EP) — Roman Catholic Mass will be said on the grounds of historic Glastonbury Abbey, near here, on July 4 for the first time since the Reformation through an ecumenical gesture by the Anglican Bishop E. B. Henderson of Bath and Wells.

The occasion will be the annual pilgrimage of local Catholics in honor of English martyrs. This year Dr. Henderson has given permission for the abbey grounds to be used for the first time. During Mass the Apostolic Delegate, Archbishop Igino Cardinale, will crown the statue of Our Lady of Glastonbury. The statue will then be carried in procession back to St. Mary's Church.

Father John McNamara, parish priest of St. Mary's, described Bishop Henderson's offer of the use of the abbey grounds as a "practical gesture of ecumenism done in a manner kindly and gracious.

"We look forward to our first Mass for centuries in this hallowed place."

Catholic School Tax Ruling: Wife May Rent Home from Protestant Spouse

LONDON, Ont. (EP)—The Ontario Municipal Board has confirmed a judge's ruling that a Roman Catholic wife may designate her property taxes to a parochial school after signing an agreement to lease their house from her Protestant spouse.

Mrs. George F. McDonald signed the lease with her non-Catholic husband in 1963. Until then, they were listed as "public school supporters" on the tax rolls. As legal tenant of the house, Mrs. McDonald could then be assessed as a separate (parochial) school supporter.

The London Court of Revision at first dismissed the move to have taxes diverted to the parochial school. Then County Court Judge Frank Costello of Kitchener, Ontario, upheld an appeal against this ruling, giving no reasons for his reversal.

Upholding Judge Costello, the Ontario Municipal Board said:

"The board is of the opinion that Florence McDonald had such exclusive control and occupation to qualify as a tenant within the meaning of the Assessment Act, and thereby is primarily liable for payment of school rates. Her name should be entered on the assessment role as tenant and designated as separate school supporter."

It is expected that an appeal will be launched against the OMB decision. Such an action would be heard in the Ontario Court of Appeals in Toronto.

(Under Canada's Constitution, the British North America Act, Catholics are granted the right to their own school system up to Grade 10—in practice to Grade Eight, the last year of elementary school. Catholic homeowners may designate their taxes to support the public or their own separate parochial schools. A Protestant does not have to designate his taxes. They go automatically to the public schools.)

Aucas Receive First Gospels

CAMP CLASSEN, Oklahoma (EP) — "A marvelous thing has happened! The Gospel of Mark has been published in the Auca language!" With this significant statement William Cameron Townsend, general director of Wycliffe Bible Translators highlighted his report at the mission group's Biennial Conference at Davis, Oklahoma.

Townsend added that Bibles had been placed in the hands of four of the actual killers of five American missionaries martyred in Ecuador in 1956. Two attempts have been made by tribal members themselves to take the translations to down-river Aucas, and a third attempt is soon to be made.

The Gospel of Mark was translated by Wycliffe Translator Rachel Saint, sister of Nate Saint who was one of the slain missionaries. She was assisted by Dayuma and other Aucas. Printing of the translations was accomplished in Wycliffe's new translation center in Mexico.

Delegates from the 16 countries where Wycliffe is at work are meeting in policy sessions, hearing reports from various countries and formulating plans for the rapidly growing work which now numbers 1600 missionaries. The conference continues until June 4th.

NOTES AND QUOTES

By J. C. Griffin

GOD IS OUR REFUGE

In this day in which we live, we hear much about the conditions of our country and of kindred nations which are in keeping with what Jesus said and which was written in the Book of Luke and recorded for our instruction; to wit: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:26). We hear very often that someone has committed suicide. He was mentally disturbed and seemingly saw no way out but to end it all by taking his own life. God would not have it that way; so He arranged a different procedure as follows: He would have us to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalm 46:1-3).

Are we afraid that our enemy nations will overthrow the government of the United States and that a communistic government or a dictatorship will replace the government which our forefathers won at great cost? Then instead of fearing and letting our hearts break, why not give heed to the decision of the writer of Psalm 46 and say, "God is our refuge and strength."

The Faith of Job

Job said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). Should not we, with a living Saviour and the presence and power of the Holy Spirit, trust the Lord for victory?

The Faith of Abraham

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11: 8-10).

The Mysterious Faith of Moses

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Hebrews 11:24-27).

Why Do We Who claim Christ Have So Little Faith?

When I was a young fellow, there was an aged woman who during a long wet spell would say, "I'm afraid we will all starve because of this long wet spell. Everything is drowned." When there was a long drought she would say, "I'm afraid that we will have to suffer for bread next year." I believe that she was a good woman; but she did not have the faith to say, "God is our refuge and strength, a very present help in trouble."

In my 55 years of preaching the gospel of Christ, I have found some very good people whose salvation I did not question. I honestly believe that they knew God in the forgiveness of sin. They were God's children; but when a work was to be done in their church that called for a large sum of money, they would always say, "We cannot do it." I remember that message was sung by some very good people when talk began concerning the erection of an orphanage by North Carolina Original Free Will Baptists. It has been proved that if we say that we can't, usually we can't. It is wonderful to know that where we have can't's, we also have can's.

At this writing we have a great undertaking at Mount Olive. We have reached out with a long-ranged undertaking, the greatest undertaking in our day; and perhaps we will find that along the way some may say that it is too much. Let us remember that there is no job too big for God and that we "can do all things through Christ" who strengthens us. This motto has worked in the past when the work was for God, and it will work again as we take God at His word and give according to God's Word. He says, "Bring ye all the tithes into the storehouse, . . ." (Malachi 3:10). With the paying of our debt to God and by praying, God will do the rest. Jesus says, "Ask and ye shall receive." Someone has said, "Put feet on your prayers."

A Story

It is said that a good church member who prayed one night after the burial of a good neighbor said, "Father, bless Mrs. Jones. Help her to take care of her little children; feed them and clothe them. Amen." After the good man had prayed, his little boy said, "Daddy, you can answer a big part of your prayer for Mrs. Jones." The father said, "How, Son?" The lad said, "Daddy, you have money, meat, and bread; so why not answer your own prayer." It is said that the next morning the good man called his hired man and said, "Hook up a mule to the cart and go to the barn. Get a load of corn, drive by the smokehouse and get two or three hams of meat, and then take this envelope which contains a gift of money to Mrs. Jones. Tell her that when this gives out to let me know. There will be more coming." That is putting feet on your prayers.

Other Responsibilities

Plans are being made for enlarging our Children's Home at Middlesex and also for building more at Cragmont. This work is necessary for the enlargement of our state work. Then we have our missionary work here in the state, the Arizona-Mexico missions, and the work over in Old Mexico which is under the leadership of the Rev. T. E. Timmons. This is sponsored by the Original Free Will Baptists of North Carolina. Thank God for opening up the work of missions in Arizona-Mexico. God is blessing. Let us say with Isaiah, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" (Isaiah 60:1).

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No man ever repented of being a Christian on his death bed.—Selected.

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Be careful not to be led by impressions, test them.—Selected.

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When will we learn that if we indulge in a sin we invite a sorrow?—Selected.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What did Jesus mean when He said, ". . . The zeal of thine house hath eaten me up" (John 2:17)?—**K.C.**

Answer: This passage containing Jesus' words graphically describes the tremendous inspired enthusiasm of the one and only God-man, all of whose purposes are righteous and whose thoughts are pure. His whole being was energized by this zeal and enthusiasm in all that He did. If we were completely emptied of self and filled with the Holy Spirit at all times such would be our state of being; so whatever we lack in this Christlikeness we should be willingly, knowingly, and ambitiously committing ourselves to the Holy Spirit for. To obey the first of the Ten Commandments would qualify us. For the loving of God with all one's soul, mind, and strength would bring us into just exactly this oneness with Christ. One can obey the first commandment only when he has committed all to Christ and thereby become identified with Him in all things. That's why, with no qualifications, the Holy Spirit moves upon Paul inspiring him to write: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

The power of God is usually manifested through one's life in the degree that he is consecrated to God through obedience to the teachings of the Bible. Jesus said that He always obeyed His heavenly Father. He also taught that just as He had obeyed His orders we were required to keep Jesus' commandments. Jesus said that the first and greatest commandment was the first of the ten and that the second was like unto it. The story of Jesus Christ's earthly life as presented in the four Gospels and that which is said of Him throughout the Bible, presents Him as the one who is obedient in all things and the one who, because of that obedience, can do anything He wants done. The Bible does not stop here, but teaches that according to our obedience and consecration we are empowered to accomplish our desires. If I should have fleshly or carnal desires to bring about an end that would indicate that I am neither complete in my consecration nor my obedience to the Bible's message to me, I need not exact power enlightenment nor knowledge by which to accomplish their feat.

I have an idea that Jesus' disciples, who at the time of this event showed a lack of full consecration and complete obedience, were surprised and amazed at such courage as Jesus displayed when He overturned the tables of the moneychangers in the temple and drove out the merchants; for who would openly criticize what the high priest fostered, much less challenge it with such violent opposition, and especially their teacher who had always been noted for His meek and gentle disposition? He was undertaking that from which the bravest might have shrunk. Ah! they were just now discovering a new side to His character, but they had to ponder it only briefly to realize that the writing of the Old Testament prophets had so depicted Him when He should come. His indignation was to be kindled; and like a man of character when enraged against desperate wickedness, He was to rise against the enemies of God's house and brush them out of the way as a mighty storm sweeps the debris from its path. These things were hindering the purpose of God in building the temple and they must go.

If you are ready to submit to His authority, He will do it now while you live and let you use that temple by which to draw others into a right relation and place of worship. If you refuse, He may take this natural life from you soon, lest you go farther in your folly until you have completely apostatized. Remember He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20). But He also says, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

Question: Since no two Gospel accounts agree concerning the superscription on the Cross of Jesus Christ, is this sufficient proof of the unreliability of such records?—**J.R.T., Kansas.**

Answer: Indeed this is not such proof. Because there is basic agreement in all the Gospel accounts as to what title Pilate marked Jesus' Cross with. These accounts nowhere, or in no detail, contradict one another but rather they supplement one another. Beginning with Matthew through John here is how they read: "And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS" (Matthew 27:37). "And the superscription of his accusation was written over, THE KING OF THE JEWS" (Mark 15:26). "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS" (Luke 23:38). "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19).

None of the evangelists quoted all of the superscription but each quoted "The King of the Jews."

John I. Paton, in the **Good News Broadcaster,** says, "The complete title is, 'This is Jesus of Nazareth, the king of the Jews.' Luke adds a fact which may further explain the variation in these accounts. He says that the superscription was written in Greek, Latin, and Hebrew (23:28). The Hebrew, or Syro-Chaldaic, was the language of the country; Latin was the language of the Roman government; and Greek was an international language at that time."

I think that what Mr. Paton says here well expresses the orthodox view or understanding that prevails, and that which previous generations of the church held and is well taken. When we remember that the Bible was written for all people of all time to believe and obey and regard as an infallible guide, then we shall allow for the many shades of differences expressed in its several parts.

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STORIES —for our— YOUTH

THE TRUMPET OF THE LORD

EDWARD E. DINSE

ROSS HANSEN paused momentarily as the pianist played the final bar of the introduction. Then his trumpet leaped into life—crisp, clear notes burst from the glittering golden bell and swelled into the auditorium as if to expel all air from the room, leaving nothing but music.

His fingers flew over the valves and he felt the music surge through him carrying his spirit with it until the trumpet and trumpeter were linked together, the music in the mind and soul of the young man finding expression through the resonant metal of the instrument.

As the final note hung over his spellbound audience, Ross saw his music teacher, Herb Shrader, beaming with joy from the third row.

Just yesterday, Ross and Mr. Shrader, one of the finest trumpeters in the country 15 years ago, had stood together in the conservatory music studio and listened to the tall leader of a famous jazz band make an offer to Ross.

"You're a natural, Ross," the suave, expensively dressed man said. "I've got a spot in my band for you after you graduate next month. You can make a fortune with that horn of yours in a few years."

A feeling of exhilaration swept over Ross. A chance to play in the hottest band around! To travel to all the big cities—Chicago, New York, Miami, Los Angeles!

But then as he looked at Mr. Shrader standing quietly, a vaguely sad expression in his faded blue eyes, his mustache drooping slightly at the corners, Ross felt a different sensation steal away the delirium of joy that had engulfed him.

It was disturbing, this thing that was happening to him so much lately. Ever since Mr. Shrader had told him that 15 years ago he had picked up a Bible left in his hotel room and was so bothered by reading it that he looked for someone to explain it to him. The result was that he went through an experience he called "being saved." That ended Herb Shrader's brilliant career as a jazzman, but opened a new field as a teacher and part-time musical evangelist.

The band leader, Harry White, proffered his hand. "Think it over, Ross, and let me know." He pursed his lips thoughtfully. "Say, I've got an idea! Why don't you come down this afternoon and sit in on a rehearsal? We're going over some new numbers and it'll give you a chance to pick up some tips from the boys."

Ross nodded his head slowly in agreement. "Okay, I'll be there."

White smiled. "Good." He pulled a piece of paper from his pocket and wrote hurriedly. "Here's the address. See you later," and he was gone.

Ross placed his trumpet into its case and closed the lid gently. "Well, I guess that settles my plans after graduation," he said.

"Yes," said Mr. Shrader, "It does look that way." He smiled slightly. "I was hoping for something better for you, though. I'd like to see you playing for the glory of God and not just for the entertainment of man. Christ once said when He was on this earth, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' Before you make a final decision, settle your eternal future between God and yourself."

This plea had been stated many times before by Mr. Shrader, and Ross' reaction changed each time, progressing from surprise, to amusement, to interest, and as he came under stronger conviction, to impatience and irritation. He was uncomfortable now, and averted his eyes as he hurriedly picked up his trumpet and music and left.

"Why pick on me?" he mumbled to himself, "Is there anything wrong with wanting to make a little money?" But the uneasiness persisted.

When Ross entered the rehearsal room later that afternoon, he was greeted by the mixed-up jangle of noise that accompanies a band in the process of limbering up.

"Hi, Ross," called Harry White, "Come over here, I want you to meet our trumpeters."

The man playing first trumpet squinted at Ross. "Glad to meetcha," he said. "Bring your horn and sit over here." He slid a folding chair into position alongside his.

Then Harry White was at the front, calling for order, and the rehearsal began.

After a time White sang out, "Okay boys, take five," turned and went out of the room.

The first trumpeter leaned over to Ross and said, "Well, Ross, what do you think? Is this what you wanna do for a livin'?" He motioned to the door that White had disappeared through. "Now take Harry. Every afternoon about this time he starts hittin' the bottle. He's an alcoholic. In a year from now, maybe less, he'll be all washed up." He paused. "Don't get me wrong, we're not all like that, but there are too many opportunities for heavy drinking in this business."

Ross looked around the room quietly. Somehow, seeing all these men in shirt sleeves, some unshaven, others with lines of dissipation showing in their faces, and hearing their bawdy conversation, had wrung most of the glamour, from the profession for him. He thought of Mr. Shrader's many admonitions that playing with a jazz band was a tough life, and the temptations to indulge fleshly appetites was great.

The drummer strolled over. "You're Herb Shrader's pupil, aren't you?" he asked.

Ross nodded affirmatively.

The man continued: "I broke into this business with Herb's band just before he quit. He started readin' the Bible and pretty soon he told us he was getting out. Said it was no place for a Christian." He paused reflectively. "Nearly converted me too. . . . By the way, I understand he's playin' at some revival meetings here this week."

Just then, the door opened and Harry White reappeared, his face slightly flush-

ed. The musicians took their places and the rehearsal continued.

Later, Ross found himself on the street, wandering aimlessly as he struggled to straighten out his jumbled thoughts. He saw in his mind a picture of Harry White swaying slightly, talking louder and louder as the liquor took hold of him, while he directed the band. He heard the drummer saying that Herb Shrader had given up his profession when he became a Christian. He thought again of Harry White's words, "You can make a fortune . . ."

But through it all, and pervading his thoughts was the quiet voice of Mr. Shrader quoting, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

He walked faster, the cool air blowing against his face. "Lord," he whispered hoarsely, scarcely realizing upon whom he was calling, and not actually expecting an answer, "What shall I do?"

"Settle your eternal future between God and yourself!" The memory of what Mr. Shrader had said boomed so loudly in his brain that he stopped abruptly and looked around to see if anyone else had heard. But the street was empty.

How to settle this? Hadn't the drummer said Mr. Shrader was playing at a church somewhere tonight? Come to think of it, Mr. Shrader had invited him, but Ross had put it from his mind. **Now where was that church?** He reached his hand into his pocket and extracted a small memo pad. There was the address and he was only a few blocks away! If he hurried he could get there before the service was over and talk to someone.

The sonorous tones of a trumpet, played simply, without frills but with intense feeling, probed into the darkness around the little church, carrying the message of the old rugged cross to Ross's soul. He slipped through the open door and into an empty place in the last pew, his eyes fixed on Mr. Shrader.

Then the trumpet was lowered and the pastor was giving an invitation to all those who wanted peace with God to come forward.

Ross sank his face into his hands. He suddenly felt the enormity of his position as a sinner, guilty before God.

Mr. Shrader began playing an invitation hymn softly in the background as the evangelist quoted the verses; ". . . Out of unrest and arrogant pride, Jesus I come . . ."

Then Ross was stumbling up the aisle, tears of relief spilling from his eyes. As the service ended, the music teacher, a worn Bible in his hand, led Ross into a side room. There the confusion in the young man's brain was cleared up in the light of God's Word.

The next evening, Ross stood on the platform of that same little church. The gift of music with which he had been born was now intensified by the love of God.

His solo over, he stepped to the microphone. "Just yesterday," he said, "I intended to make popular music my career, but last night, as the result of the patient witnessing of Mr. Herb Shrader, I was led to this church, and here I met Jesus Christ. Now my ambition is to serve Him, and I am dedicating my life and my trumpet to the Lord."—Gospel Herald.

OBITUARIES

SANDRA MERCER

Funeral services were held at 11 a. m., June 17, 1965, at the Orphanage Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, for Sandra Mercer, age 16, of the Home.

The service was conducted by the Rev. C. H. Overman, pastor of Orphanage Memorial Chapel, and the Rev. J. W. Everton, a former superintendent of the Home. Choral music was rendered by the choir of Marsh Swamp Free Will Baptist Church, Sims, under the direction of Mrs. R. H. Jackson.

Graveside services were held at Cabin Free Will Baptist Church, Beulaville, at 2 p. m.

Sandra's death came after an illness of more than a year. She was taken to Memorial Hospital at Chapel Hill, North Carolina, in early May. She passed on to be with the Lord at 9 a. m. on June 15.

Sandra came to the Home when she was about three years old. As in any home, she will be dearly missed. Free Will Baptists everywhere express their sincere regret and sympathy to those who knew her best and loved her the most; but we are resigned to the perfect will of God.

MRS. LILLIE WEST OWENS BATTEN

It is with sadness and deep sympathy that we, the members of the Woman's Auxiliary of the Micro Free Will Baptist Church, Micro, North Carolina, wish to pay tribute to the memory of Mrs. Lillie West Owens Batten who passed away on December 17, 1964.

Her funeral was conducted by the Rev. Minot Godwin, pastor of the Micro church of which she was a member; assisted by the Rev. Charles Vernon and Dr. W. Burkette Raper. Burial was in the Sunset Memorial Park at Smithfield, North Carolina. Pallbearers were Dr. Woodrow Batten, Dr. Donnie H. Jones, Clyde Mozingo, Donnie Hugh Bryant, Archie Owens, and Claude Wheeler Jr.

Mrs. Batten was the daughter of the late Edwin and Nancy White Owens of Saratoga, North Carolina. She left Wilson County to teach in the public schools of Johnston County. There she met and married Stratford Culbreth Batten. She is survived by her husband; three sons, Owens C. Batten of Route 2, Selma; Carlyle S. Batten of Columbia, Ohio; and Charles Edwin Batten of the home; four daughters, Mrs. T. R. Ainsley of Middlesex; Mrs. James W. Benson of Fayetteville; Mrs. Douglas T. Johnson of Smithfield; and Mrs. Ralph H. Vann of Selma; and two sisters, Mrs. Myrtle Gay of Black Creek and Mrs. C. C. Wheeler of Wilson. She also had eleven grandchildren and five great-grandchildren.

Being a member of our woman's auxiliary, she served faithfully as mission chairman for many years. We loved her and miss her dearly.

Therefore, we desire to submit the following resolutions:

First, that we pray God's richest blessings on each member of the family and commit them to our heavenly Father for comfort and consolation.

Second, that a copy of these resolutions be sent to "The Free Will Baptist" for publication, a copy be sent to the family, and a copy be put in the minutes of the woman's auxiliary.

Respectfully submitted,

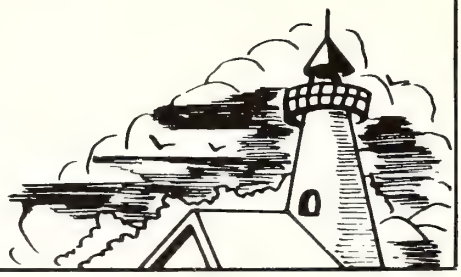
Mrs. Roger Fitzgerald
Mrs. Nancy S. Corbett
Mrs. Dorothy B. Owens

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road.—J. Wilbur Chapman.

St. Claire Bible Class

The Sunday School Lesson

FOR JULY 4



The Foundation of Christian Growth

Lesson Text: 1 Corinthians 3:3-11; 2 Corinthians 5:14-17

Memory Verse: 1 Corinthians 3:11

I. INTRODUCTION

There is an old saying which goes: "A thousand mile journey begins with one step." Though the first step does not necessarily imply that all the hardships of a long journey are conquered, it does indicate that we have committed ourselves to the journey with the belief that there are resources available to enable us to complete it. This is just as true in describing the Christian life as a journey. The journey of the Christian begins with the first step: the individual and personal experience called the "new birth." In one sense, the new birth is the complete journey because it makes us completely right before God. In another sense, and in the way we will be concerned this quarter, the new birth is merely the first step in a life in, with, and for Christ.

In scriptural language, salvation and the new birth are synonymous. The Bible tells us that the new birth is required of a man to become a spiritual son of God. It is required—not optional. We say that a man possesses salvation when he has experienced the new birth. The Scripture for today means this when it refers to a man "in Christ." What does it mean to be "in Christ"? (Ask your class to discuss the phrase, "in Christ.") The Scripture uses all kinds of words and phrases to describe the change that takes place when a man trusts Christ and His sacrifice for his sins. (Ask your class to name as many descriptions as they can think of which the Bible uses to portray salvation.) Some of these are as follows: a new creation; a son, and if a son then an heir; fellow citizens with the saints; have put on Christ; fellow workmen for God; the aroma of Christ to God; put on the new creature; created after the likeness of God; complete in Him; your life is hid with Him in Christ.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Church splits are usually an evidence of the fact that the members are carnally minded (1 Corinthians 3:3, 4).

2. Even the best and most successful gospel ministers are but instruments in the hands of God (v. 5).

3. Not human effort but the blessing of God gives success to a man's preaching (v. 6).

4. Planting and watering are both necessary if crops are to grow, so let us not despise anyone (vv. 7, 8).

5. We could not belong to a better labor union than that of which God Himself is the Head (v. 9).

6. The true foundation has been laid for Christian service, and Christians build on it by their labors (vv. 10, 11).

7. To realize that Christ died for all men should compel us to love all men (2 Corinthians 5:14).

8. Christ's sacrificial death should incite us to live unselfish lives (v. 15).

9. It is better to know men in a spiritual way than in a carnal way (v. 16).

10. The greatest new thing under the sun is the human being who has become a new creation by faith in Christ (v. 17).

—Bible Expositor.

III. ADDITIONAL TRUTHS

1. All of the lessons for this quarter are based on Christian growth. This is the introductory lesson for the whole quarter; therefore, we miss the point entirely unless we get two things from this lesson. First, we must realize that there can be no Christian until one is born again. One cannot grow as a Christian until he becomes a Christian. The only way that one can become a Christian is by being born again. This is basic and we must never forget it. Second, even after one becomes a Christian, he must depend upon the Lord for his growth. Someone has expressed the whole idea in this little illustration. The word **Christian** is composed of Christ plus I-A-N, which means Christ plus I-am-nothing. We must depend upon Him for everything.

There are those who believe that one may grow and develop into a Christian. We do not believe that any such theory is in keeping with God's Word. We believe that the nature of the individual must be changed. This cannot be done by education or training. It is a miraculous work of God's grace in the heart. This work of grace we call salvation, or being born again, or getting right with God. There can be no Christian growth until this takes place.

We may not work a miracle
In any given place,
But we can be a miracle
Of God's redeeming grace.

The call to work a miracle
May be for one short day;
The gift to be a miracle
Shall never pass away.
—Sunday School Times.

Rowland Hill, the great English preacher, once visited a home and saw a child on a rockinghorse. After watching the little boy for some time, he wittily remarked, "He reminds me of some Christians. There is plenty of motion but no progress." We must learn to distinguish between useless activity and real Christian growth.—Advanced Quarterly (F.W.B.).

2. **God gave the increase.**

An alcoholic staggered to Sam Jones, the famed evangelist and winner of souls, and hiccuped, "I'm one of your converts!" Looking disgustedly at the intoxicated man, the evangelist said, "You look like some of my bungling work! It is certain that you are not one of the Lord's converts!"

Only God can save people and sunder the shackles of sin: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

Neither is he that planteth any thing . . . but God.

In addressing a student body, a proud businessman said, "I give all the credit for my financial and business success to one thing alone—pluck, pluck, pluck!" What little impression he made was dissipated when a student facetiously asked, "How are we to find the right people to pluck?"

How Christlike we are when we ascribe all glory to God for our attainments! Paul said, "But by the grace of God I am what I am" (1 Corinthians 15:10).

If one died for all, then were all dead?

As Dr. Walter Wilson rode in a hearse to the cemetery with a Christ-rejecting undertaker, he said, "My friend, there are two dead men in this hearse!" The mortician looked in astonishment at Dr. Wilson and said, "There is only one dead man in this vehicle." "No," insisted Dr. Wilson, "there are two dead men in this hearse—one is physically dead and the other one is spiritually dead. All who reject Christ are 'dead in trespasses and sins' (Ephesians 2:1). All who receive Him pass from spiritual death into spiritual life, and become new creatures in Him."—Adult Bible Teacher (Union Gospel Press).

3. Ignoring Paul's statement that Christ is the only foundation, some have sought other foundations for their lives. There are still those who, like the Jews, demand a sign, seeking a direct revelation from God to indicate the course of their own lives or the lives of others. Setting aside the revelation given by God in His Word, these wait for a dream, a feeling, or some providential happening which will assure them of God's concern and direction for their lives. Calvary's invitation to all is ignored, while they wait for God to honor them with special invitations.

And the passion for wisdom has not been confined to the Greeks. Disregarding the fact that the world by its wisdom cannot succeed in knowing God or His Christ (1 Corinthians 1:21), many have turned to philosophy for the answer to man's needs. But the wisdom of men, however great it may have been, is today, or may become, is a poor substitute for the love of God for sinners dramatized on Calvary.

Science, to which many have turned, cannot provide a secure foundation for life. This is not to impugn the value of science, for scientists have contributed greatly to the welfare and happiness of man. At the same time, however, certain scientific developments have added greatly to his insecurity and fears. And science knows nothing of a loving God who gave His Son to redeem sinners.

Others have turned to education as the foundation for life. Education is important, opening doors to a world of new beauties, new interests, new insights, and new glories for many. Education is also important in the Christian's program for life. But we cannot educate people out of sin; for sin is not just ignorance and salvation enlightenment, as an early theologian taught. Without the shedding of blood there is no remission of sins (Hebrews 9:22). The fountain of cleansing was opened on Calvary.—Standard Commentary.

✠

The Future Belongs To Those Who Read

(continued from page three)

and distinctive function in the service of Christ and His church. They provide what neither newspaper nor television nor any other magazine can. They bring to the reader what no mass media communication can ever possibly furnish. Your Christian magazine presents you with information you get nowhere else. It helps you to interpret the meaning of contemporary history in the light of the Word of God. It binds you together with other Christians to make you aware of the blessing of Christian fellowship and of our common strength as we hold our faith and witness in a hostile environment.

Yes, millions of people are busy reading and writing and publishing the messages they believe in and the causes to which they are committed. They are out there in the Olympics, giving their best, running with all they've got to win for their causes. If the Christian faith is to win, Christians will need to outpublish, outread and outdistribute the secular world, the Communists, and all others who are competing to outrun the Gospel today.

The future does not belong to churches which are religiously uninformed and illiterate, or to Christians who think they can take it easy. The future belongs, under God, to those who know what they believe, and why. It belongs to those who have a passion to know more about the work of Christ in the world, that they may advance it more effectively. It belongs to those who believe in Him and His Word so utterly that they are willing to sacrifice to know His Will and then to get out His Word, even to the ends of the earth.

Does this future belong to you?—**The Evangelical Beacon.**

✠

The greatest and the best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer.—Alexander Whyte.

The Lighted Pathway

(continued from page four)

God says, "Go forward." Ministers, deacons, and all members of the church, the same—**forward.** Forward, in prosperity and in adversity; in sickness and in health; in life and until death!

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

✠

A Saviour's hand to guide is better than a map, for it upholds while it guides. Ability doth hit the mark where presumption over-shooteth and diffidence falleth short.—Cusa.

✠

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).

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Christian Education

College Receives Construction Grant

A construction grant to Mount Olive College in the amount of $113,437 has been approved by the Department of Health, Education, and Welfare. Announcement of the grant was made by Congressman David N. Henderson in a telegram to President W. Burkette Raper.

The grant was approved under provisions of Title I of the Higher Education Facilities Act of 1963, which provides for financial assistance up to one third of the cost of certain academic facilities designed for instruction in natural and physical sciences, mathematics, and foreign languages.

President Raper reported that the grant would be applied to the cost of the Henderson Academic Building now under construction on the new 90-acre campus.

The college filed application for the grant last November and in February it was given first priority in the state by the North Carolina Higher Education Facilities Commission.

The Henderson Academic Building, named in memory of the late Dr. C. C. Henderson of Mount Olive, will be devoted primarily to sciences, mathematics, and foreign languages.

Mount Olive College News

Foundation Gift

The Mount Olive College Area Foundation made a gift of $30,000 to the college on June 17.

John N. Walker, president of the foundation, reported that the allocation was to be appropriated as follows: $19,500 to the construction cost of the Henderson Academic Building; $5,500 to the cost of equipment for the Henderson Building; and $5,000 to help meet the cost of repairs and renovations on the old building.

The foundation is composed of a group of friends in the Mount Olive area who have organized to provide a medium of private financial support to the college.

College Day at Marsh Swamp Church

Marsh Swamp Free Will Baptist Church in Wilson County, North Carolina, will observe Sunday, June 27, as "Mount Olive College Day," the Rev. R. H. Jackson, pastor, has announced. President W. Burkette Raper will speak at the morning worship service.

Fiscal Year Closes June 30

Mount Olive College will close its fiscal year on June 30. All gifts received on or before this date will be applied on quotas for 1964-65.

German Court Studies School Prayer Case

WIESBADEN, German (EP) — Whether prayers and religious songs in public school classrooms are permissible under the West German constitution is being weighted by the Supreme Court of Hesse.

The case was brought to the state court by parents of a Frankfurt pupil who objected to their child's participation in religious exercises.

When they first objected a school administrator suggested that the youngster come to school five minutes late to avoid the prayer. The parent rejected this compromise, holding that it excluded the child from a portion of class activity and was thus discriminatory.

The case has been appealed through a succession of lower courts, one of which described the parents' argument as "essential." It held that the school prayer was not a constitutionally guaranteed right and might be in conflict with the Hesse constitution which holds that on the basis of tolerance, teachers must give consideration "to the religious and ideological feelings of all pupils." It also states that "nobody must be forced to or be prevented from taking part in a church ceremony or religious exercise."

A recent public opinion survey showed that more than 60 percent West Germans favor school prayers.

Registration Form

INTERNATIONAL CONVENTION OF ORIGINAL FREE WILL BAPTISTS

East Rockingham Free Will Baptist Church

JULY 6, 7, 1965

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Church or Body Representing _____

Address _____

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the Free Will Baptist

Ayden, North Carolina, Wednesday, June 30, 1965

Harold M. Lambert Photo

Taiwan Professor Admires Accuracy Of Biblical Account of Creation

William F. Junkin Jr., missionary of the Presbyterian Church U. S. and for seven years chaplain of Tunghai University, Taichung, Taiwan, gives the following statement about one of the professors at the university:

"Professor Chin, who was head of the Biology Department of Tunghai University, Taichung, Taiwan, until his retirement as active department head, was not a Christian when he came to the University campus. He was a senior, much respected, scholar, and is known for his scientific research. While at Tunghai University he publicly professed his faith in Christ and became a baptized Christian. In discussing the decision with him, I asked him what led him to his interest in Christianity. He stated that it was the first two chapters of Genesis. He went on to explain that he had read the accounts of creation in other religions but had found nothing that compared with the Genesis account in accuracy in the order of events in creation as science knew them.

"I asked him later to speak to the weekly chapel service. This he did effectively presenting the way he as a scientist admired the accuracy of the biblical account."

* * * *

The Goodness and Greatness of God

One of the water spiders fashions a balloon-shaped nest of cobweb filaments and attaches it to some object under water. Then she ingeniously entangles an air bubble in the hairs of her underbody, carries it into the water, and releases it under the nest. This performance is repeated until the nest is inflated, when the spider proceeds to bring forth and raise her young—safe from attack by air. Here we have a synthesis of engineering, construction, and aeronautics . . . . To me, this is a distince manifestation of the goodness and greatness of God.—A. Cressy Morrison, in "Seven Reasons Why a Scientist Believes in God."

THE FREE WILL BAPTIST

Volume 80 Number 26

June 30, 1965

C. H. Overman, *Editor*

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Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

Editorial—

You Don't Give Because You Have Money

"For where your treasure is, there will your heart be also" (Matthew 6:21).

Jesus had much to teach His disciples and followers. It is of interest to note that His teaching included stewardship. This was evidently important, as He speaks of it several times.

We often hear folk talk about the Sermon on the Mount and how wonderful it was, yet they often forget that much of what He taught was a stern message about stewardship. The words of Jesus in this great chapter tell us a number of things.

Stewardship Is a Clear Testimony

Jesus says, very simply, that if you have an interest or concern your treasure will follow that concern. He makes no exceptions. It would seem there are none. He did not accept the idea that it was possible to love or even be concerned about someone and not give to the need. There are folks in every age with high professions of love, yet when you see how much they give to the Lord's work you know how much they really love.

We always meet some who say, "I can't give because I just don't have it!" Jesus met this argument with the story of the widow and her small sum. He knew, as we know, that where there is interest the gift will follow.

We give to our families and our own needs because we love. Is it not different in the work of the church?

I no longer apologize when I ask God's people to give because I know I am giving an opportunity to express their love and interest for the Lord.

Giving Is Permanent

This is more than we can say about so much of our material things today. The value of a dollar continues to slip, houses and possessions crumble, but when we give to the service of Christ we give a permanent thing! This is the caution of Christ. On this earth there is not a thing permanent, yet how deeply we become attached to things. Jesus felt the need to impress men of the short satisfaction gained by placing our treasure of possession in this present world. This lesson needs repeating in every generation. There is no one area where there is so sad distortion of a man's actual rsponsibility than his relationship to things material. This is true whether we are rich or poor, believe me! I find the poor guilty more often than the rich. Oh, how easy to covet and to clutch to ourselves, or to feel the rich man is expected to give more because he has it. This is not God's standard.

You don't give because you have money. You give because you love!

Stewardship Is Attitude

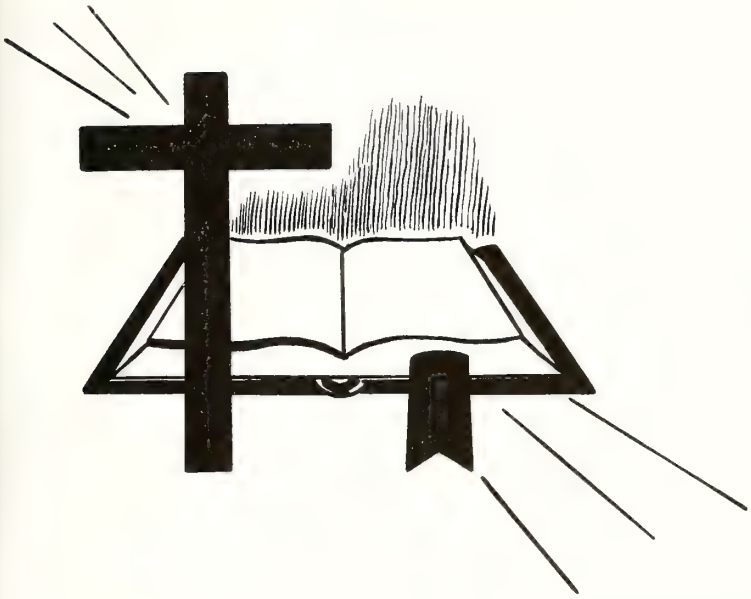
The consistent teaching in Matthew 6, as well as other numerous portions of Scripture, is that when I give it must be out of love and concern. If it is out of some kind of constraint it is selfish, does no good and gives me no satisfaction. Often the appeal goes out for people to give because it is deductible. If giving is purely done to get a favorable break with the government or a good impression with men, it is corrupted! How important it is, then, to be concerned not only with the amount I give or have left, but what my real attitude when I gave.

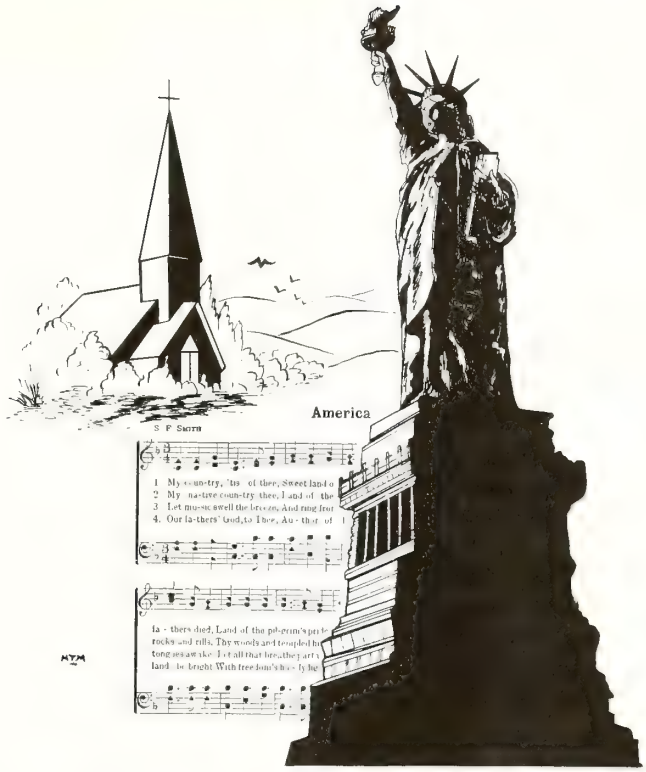
How I thank God for faithful souls who faithfully give out of love.

What a reward is going to be theirs in glory.

—Robert Fallt, in **The Evangelical Beacon.**

WHAT IS AMERICANISM?





By LOUIS E. LATHAM

It's Washington praying at Valley Forge,
It's a tall, gaunt figure at Gettysburg.

It's a coonskin cap and a bowie knife,
It's a muzzle loader, and a sleepless night.

It's blood and sweat and toil and tears,
It's disease and death in their early years.

It's wagons west to a new frontier,
It's a new land abornin', which their children share.

It's Atlantic and Pacific, The North and South—
It's hard work aplenty, in growth or drouth.

It's San Juan Hill and Belleau Wood;
It's mighty battles where our brave have stood.

It's a long gray line—a blue one too,
Where the gallant have fought, and bled and died.

It's trees, it's rocks, it's mountain and hill;
It's very name makes our glad hearts thrill.

It's blaring bugles, it's muffled drums;
It's every place of our heroes tombs.

It's The Star Spangled Banner, before the game;
It's the Liberty bell and our scripts of fame.

It's Ohio and Georgia and Texas and Maine;
It's all the others, too numerous to name.

It's Jefferson and Jackson; it's Grant and Lee;
It's the O'Haras and Kelleys and Johnsons and Gees.

It's the home of the homeless—yes for you and me;
It's the home of the brave and the land of the free.

It's "The Lone Eagle" flying the Atlantic alone,
Opening new vistas between Europe and home,

It's raising our banner on yonder crest
In mid-Pacific—our hearts were blest.

It's Bibles and Churches, integrity and truth;
It's Sunday-schools and camps inspiring our youth.

It's Girl Scouts and Boy Scouts, making them strong,
Upholding the right and condemning the wrong.

It's Yankees and Dodgers, and Braves and Mets;
It's popcorn and peanuts and hot dogs and Jets.

It's a way of life our Fathers have wrought;
It's the hated way our enemies have fought.

It's history to treasure, a future to hold;
The faint-hearted will lose it, the brave will be bold.

"Under God" is the watchword, it's our great defense;
The worthy will keep from every offense.

Author of Star-Spangled Banner Declined Ordination But Often Led Worship Services

FRANCIS SCOTT KEY, Devout Churchman

by GLENN D. EVERETT

IN SEPTEMBER 14 the United States is marking the 150th anniversary of its National Anthem, the Star-Spangled Banner.

Nearly everyone is familiar with the fact that it was written by Francis Scott Key, a Washington, D. C. lawyer, who was detained aboard a British ship during the bombardment of Fort McHenry, at the entrance of Baltimore harbor, and who spent an uncomfortable night September 13-14, 1814, waiting to see if American defenders had been able to hold off the British force which had already burned and sacked the city of Washington. He wrote the glorious stanzas next morning upon seeing that the flag still waved over the battered ramparts of the fort.

But few persons realize that Francis Scott Key was also a very devout churchman, who less than six months before he wrote the famous anthem had turned down an offer of ordination by the Episcopal Bishop of Maryland. Key, who was thirty-four, said he felt he should remain in the profession of law but accepted a license as lay reader in the Episcopal church which allowed him to conduct services of prayer in the absence of a clergyman and to assist at other rites. For six years he was virtually the acting minister of Christ Church, Georgetown, D. C., a parish served by an elderly and infirm pastor who was able to carry on only with Key's devoted help.

In 1960, the United States issued a stamp carrying a quotation from the little-used fourth stanza of the Star-Spangled Banner which exemplified Key's faith. Issued as one of the six "American Credo" stamps, it carries this credo from Key: "And this be our Motto, in God be our trust."

Certainly, Francis Scott Key lived up to that credo in every act of his long and distinguished public life. It is worth noting this little-known aspect of his career as the nation observes the anniversary of its stirring national anthem.

Key was born in southern Maryland in 1780 during the Revolutionary War in an area only a few miles from where in 1800 the new national capital was to be established. He studied law at St. John's College, Annapolis, Maryland, and it is not surprising that his law practice soon drew him to the new capital city to make his home.

During the War of 1812, a British fleet under Admiral Sir George Cochran sailed up Chesapeake Bay in August, 1814, to strike unexpectedly at Washington, while the small, scattered United States Army was engaged in operations in far-off Canada. They captured Upper Marlboro, Maryland, on the way, and Cochran made his headquarters at the home of a physician, Dr. William Barnes. The admiral needed another surgeon for his fleet and forced Dr. Barnes to go along as a prisoner after his troops burned Washington and headed back for their ships.

Dr. Barnes' family was terribly concerned for his safety and prevailed upon Key, an old family friend, to go after the British fleet to see if he could negotiate the doctor's release. This was a dangerous assignment because the British might shoot at Key's little sailboat before he could announce his mission. And he might well wind up a prisoner himself. Nonetheless, he resolved to undertake the assignment.

Key appealed to President James Madison who gave him permission to negotiate for Dr. Barnes' release and sent along with him John S. Shirmer, an American agent for the exchange of prisoners.

They set sail in a small sloop and soon overtook the enemy fleet which was approaching Baltimore and preparing to attack and burn that city. Key's flag of truce was respected and the British admiral agreed to release Dr. Barnes, but said he must detain the American party until after their attack on Baltimore because British battle plans had been discussed in their presence and they might warn the American defenders.

Thus it happened that as the British fleet began bombarding Fort McHenry the night of September 13 preparatory to landing troops, Francis Scott Key and his companions were aboard one of the British gunboats nervously watching the murderous attack on their fellow countrymen.

It was a sleepless night and Key gives us a vivid picture of his feelings in the stanzas he wrote. All night long the gunboats poured in shells and bombs, and fired off rockets to light the way for the landing party that was to capture the fort. Occasionally through the smoke of battle Key could see the American flag still flying over Fort McHenry, proof that its defenders were still in possession.

About four o'clock the guns fell silent. The calm was ominous. Had the fort fallen? Were the enemy forces even now on their way toward the helpless city of Baltimore in the distance? Or had they been beaten off and were now running for their lives to get back to their boats?

"O say can you see by the dawn's early light what so proudly we hailed at the twilight's last gleaming?" wrote Key on the back of an envelope he had with him. "Whose broad stripes and bright stars through the perilous night, O'er the ramparts we watched were so gallantly streaming?"

In the fourth stanza Key calls on the people of the United States to give gratitude to God and to trust always in Him to preserve them:

O thus be it ever where freedom shall stand
Between their lov'd home and the war's desolation:

Blessed with victory and peace, may the Heaven-rescued land
Praise the Power that hath made and preserved us a nation
Then conquer we must, for our cause it is just
And this be our motto: 'In God is our trust.'
And the star-spangled banner in triumph shall wave!
O'er the land of the free and the home of the brave!

Key and his companions were permitted to return to their sloop by the admiral who beat a quick retreat down the bay toward the open sea with his surviving forces. Reaching shore, Key learned that American militia units, alerted by the shocking news of the burning of Washington and correctly guessing that Baltimore was next marked for destruction had arrived in time to stem the assault. Baltimoreans who had expected to see their homes going up in flames were celebrating the victory.

Key went to the home of friends, Judge and Mrs. John Hopper Nicholson. After lunch, he showed them the poem he had composed. Mrs. Nicholson, so the story goes, dashed over to a printer and asked that copies be made and distributed about the city. Key suggested that it be sung to the tune of a popular song "To Anacreon in Heaven."

Key liked the music and had tried once before in 1805 to convert it to a patriotic song by composing an ode to Commodore Stephen Decatur, hero of the war against the pirates of Tripoli. It did not catch on. However, his new poem entitled, at first, "The Defense of Fort McHenry" was an immediate success in Baltimore and, dubbed "The Star-Spangled Banner" from his catchy words, was soon being sung up and down all the American states.

Yet, so far as Key ever knew, all he had done was compose a popular patriotic air, from which he never derived a cent of royalty, and, in his lifetime, no great fame. It was not until March 3, 1931, that Congress finally adopted a resolution making it officially the National Anthem. No one would have been more surprised than Key.

After the battle, he went back to the practice of law in Washington where he became very successful and widely respected. He became United States attorney for the District of Columbia and it fell to him, among other interesting events in his life, to prosecute the first man accused of attempting a Presidential assassination.

President Andrew Jackson almost became the first president to fall to an assassin's bullet in 1835 when a man fired a pistol at him on the steps of the Capitol as he was leaving funeral services for Congressman Warren R. Davis of South Carolina. Jackson's friends quickly clustered about him to protect him and the man was disarmed. He proved to be out of his mind and, although public feelings were inflamed and there were loud demands that he be hanged at once, Key asked only that he be confined by reason of insanity and the court so ruled. It was an enlightened and courageous decision for its day.

Key, meanwhile, continued to serve his church. As a lawyer and a lay delegate, he masterminded the ultimate victory of the "low church" group in liberalizing some of the attitudes of his church in its general conventions of the 1830's. He taught a men's Bible class at historic St. John's which, built in 1816 near the White House, has become known as "The Church of the Presidents."

When he died in 1843, Key's reputation as a lay leader in his church, a trustee of two of its theological seminaries, and author of several church hymns was as great as his reputation as a lawyer.—**The Church Advocate** (July 4, 1964).

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VACATION

DR. WILLARD M. ALDRICH

"What you need is a good vacation."

This is one bit of advice most of us are prepared to hear.

"Yes, sir," we reply in chorus, "what I need is a good vacation—a chance to get away from it all, to relax and not have a worry in the world."

What goes to make up this good vacation is pretty much the same for most of us. We want to relax. We want to get out of the routine of ordinary life. We want to shed responsibility. We want a change and we want rest.

How and where to get such a vacation varies with all of us. To some, the mountains are the answer. A good fishing stream satisfies another. The seashore brings to others a complete sense of relaxed well-being. A changing panorama of mountains, lakes and shores from behind the wheel of a car means vacation to uncounted thousands.

But it is possible to return from a good vacation to discover that the change we needed was not a change of pace nor a change of place, but a change of heart. Getting away from it all may have helped to ease tensions and to forget worries, but it did not solve them. The vacation gave respite, but not permanent relief. We discover that body and mind are not all that have needed relaxation and recreation. We discover that there are deep and demanding cries for inner peace, which neither mountain quietness nor pounding surf can fully satisfy.

With the Psalmist we must confess that we have lifted up our eyes "unto the hills"—we have sought help from the beauties of nature—only to discover, "My help cometh from the Lord, which made heaven and earth" (Psalm 121:1, 2).

We need a vacation from worry. Strangely enough, the word is not found in the Bible, and little wonder, for the one who trusts the God of the Bible will have no occasion to worry.

This wonderful truth is given beautiful expression by the Prophet Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:3, 4).

The same prophet sees the restlessness of the human soul which has not found its peace and rest in God. The very seashore to which thousands repair for recreation and rest is used to describe that restlessness: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21).

There are known causes of unrest and worry common to us all. How to pay the bills; how to regain lost health; how to succeed in business; how to gain a sense of security in the love of family and friends, are some of the things which cause us worry.

Then there is the oft-named dread of atomic destruction, and the unnamed fear of judgment after death. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

Do you need a vacation from worry? Do you want confidence in place of fear? Are there inner tensions and frustrations which destroy your peace of heart? Then you need what Christ alone can give. He can give you rest—rest from all your fears—rest in Divine forgiveness from all your sins.

Hear and heed His invitation, and take a permanent vacation from worry:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28, 29). — American Tract Society.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Grace Mission Revival
July 11-17

The Grace Free Will Baptist Mission located on U. S. Highway 1 South in East Rockingham, North Carolina, announces revival services for the week of July 11-17 with the Rev. Hampton Wallace, pastor of Whispering Pines Free Will Baptist Church, Rockfish, North Carolina, as the guest evangelist. The pastor, the Rev. L. L. Sweatt, will assist in the services which will begin each evening at 7:30.

The pastor and the church extend to everyone a cordial invitation to attend these services.

Kinston Church Presents
Bibles to Graduates

In a recent service at the church, the First Free Will Baptist Church of Kinston, North Carolina, presented its high school graduates with Bibles. In making the presentation, Mr. Fred M. Register Jr.,

teacher of their Sunday school class, said, "The greatest gift God ever gave the world was Christ Jesus. The greatest privilege God gave man was children to raise, train, love, and guide in His ways. Over half the world's population is under twenty-one years old. The youth of today is one of our church's greatest challenges. I deem it an honor and a privilege to recognize our graduates this morning."

Graduates receiving Bibles were, back row left to right, Nancy Roberts, Phyllis White, Cynthia Stroud, and Patricia Lee; front row left to right, Ronnie Hill and Willie Taylor. Those absent when picture was taken were Gerald Massey, Hubert Morris, and Joyce Tripp.

Continuing, Mr. Register stated: "On behalf of your Sunday school and church, I have just placed within your hands the Bible, God's holy Book—not 'a book,' but in reality a library of sacred books, containing history, laws, biography, poetry, geography, chemistry, archaeology, astronomy, prophecy, and the gospel which is God's plan for mankind's salvation. As such, it teaches us Almighty God's will for us in our relationship to Him, both for now and through all eternity. Therefore, no amount of education is complete without the Bible, God's holy Book. It contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

"Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its subject, your good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is given to you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its precepts."

J. C. Stroud led the dedicatory prayer.

Cragmont Treasurer's Report
For May, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of May, 1965:

Balance in Bank April 30, 1965		$1,948.12
Receipts		
Churches—Missions	$168.32	
Sunday Schools	6.00	
Sunday School Conventions	14.00	
Personal Gifts	100.00	
Woman's Auxiliary Conventions	235.01	
Woman's Auxiliaries	20.00	
Total Receipts		543.33
Total for Which to Account		$2,491.45
Disbursements		
Furniture	$754.27	
Mrs. David Hansley for Recreation	10.00	
Camp Advance	500.00	
Operating Expenses	153.03	
Total Disbursed		1,417.30
Balance in Bank May 31, 1965		$1,074.15

Calvary Church Concludes
Successful Bible School

The Calvary Free Will Baptist Church of Wilson, North Carolina, held its 1965 vacation Bible school the week of June 7-11. The pastor, the Rev. Roland C. Cherry, states: "We had the highest record attendance in the history of the church. There were 174 students and

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Coming Events

July 4—Independence Day

July 6, 7—International Convention of Original Free Will Baptists, East Rockingham Church, East Rockingham, North Carolina

workers enrolled with 168 attending three or more days. One hundred fourteen perfect attendance awards were given to students and twenty-one perfect attendance awards given to teachers and workers. Our theme, "The Great Beginning," was one of the best topics we have had and the children enjoyed it very much."

Director for the school was Mrs. Roland C. Cherry, assisted by Mrs. Harvey Pittman. Serving as secretary and treasurer was Miss Betty Lou Mitchell. Mrs. Margie Pittman was chairman of the music department with Miss Kay Richardson assisting her. Mrs. Joyce Saunders served as song leader. Mrs. Peggy Bailey was in charge of the preschool department, assisted by Mrs. Retha White and Mrs. Lois Skinner. Mrs. Shirley Avera served as chairman of the primary department, Mrs. Pauline Etheridge the junior department, and Mrs. Martha Etheridge the intermediate department. Mrs. Bertha Bartlett was in charge of the refreshments.

The Bible school commencement was held held on Sunday night, June 13, with an overflowing crowd in attendance.

(Editor's Note: Vacation Bible school plays an important role in the teaching ministry of any church. Our congratulations to Calvary for this successful record!)

Chaplain Narron Receives New Assignment

Chaplain John B. Narron of the United States Air Force, stationed at Offutt Air Force Base, Nebraska, has received orders for a new assignment to Germany. He and his family will leave McGuire Air Force Base in New Jersey for Germany on August 7. Their new address will be as follows: 50th Tactical Fighter Wing (USAFE), APO New York 09109.

Before leaving for Germany, the Narrons will be on leave in North Carolina after July 3 until departure date.

Alabama Church Enjoys Homecoming

The Lookout Mountain Free Will Baptist Church, Gadsden, Alabama, enjoyed a day of fellowship at its annual homecoming on Sunday, June 20. In the absence of the pastor, the Rev. A. G. Robershaw, because of illness, the assistant pastor, the Rev. O. O. Parrish, brought the morning message.

The Gadsden Harmoneers, along with many friends and visitors from other churches, were featured in a gospel song service.

After lunch D. J. O'Donnell gave a talk about Christ's sayings concerning His relationship, His commandments, and ordinances to the living Church.

League Convention to Convene At Rocky Mount First Church

The Second Union League Convention of the Central Conference will convene at the First Free Will Baptist Church of Rocky Mount, North Carolina, on Saturday, July 10, at 7:30 p.m. Leaguers of the district will note that this is one week later than the regular meeting date. Highlights of the program are as follows:

Devotions, Rocky Mount Leagues
Special Music, Elm Grove Leagues
News from Cragmont, Dail Griffin
Message, the Rev. C. H. Overman

Fayeteville Church Reports Services

The First Free Will Baptist Church of Fayetteville, North Carolina, reports three special services during the past week. On Saturday, June 26, the ladies' circle of the church sponsored a cookout on the church grounds, to which the families brought hot dogs, hamburgers, and rolls to cook and enjoy together.

On Sunday night, June 27, the Rev. W. O. Lassiter, a visiting minister, conducted communion services for the church.

This new church will have a regular church business meeting on Wednesday night, June 30, at 7:30. The Rev. Taylor Hill is pastor.

PLEASE NOTICE!

Those who will be attending the International Convention of Free Will Baptists which meets at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina, on July 6, 7 will find the following instructions for finding the church helpful:

Coming from the south on U. S. 1, turn right at Howard Johnson's Restaurant, go one-half mile, and you will find the church—the first **brick church on the left.**

Coming from the east on Highway 74, turn left at the intersection of U. S. 1 South, go about one-half mile, turn left at Howard Johnson's Restaurant.

Coming from the west on Highway 220 (or 74), turn right at the intersection with U. S. 1 going south, go one-half mile, turn left at Howard Johnson's Restaurant.

PRESS TO BE CLOSED!

Please take notice that the Free Will Baptist Press will be closed Monday, July 5, in observance of the Fourth of July holiday.

L. B. Woodall Jr. Accepts Pastorate of Hull Road

The Rev. L. B. Woodall Jr. has accepted the pastorate of Hull Road Free Will Baptist Church near Snow Hill, North Carolina, beginning the week after the fourth Sunday in August, 1965. Mr.

Woodall is presently pastoring the Piney Grove church, Route 1, Kenly, North Carolina, and the Stony Hill church, Route 1, Middlesex, North Carolina.

The Woodalls have three children: Mrs. Barbara Woodall Hinton and Mrs. Faye Woodall Jones, both of Princeton, North Carolina; and Hal Woodall of Kenly, North Carolina. In addition to their three children, the Woodalls have three grandchildren: Vivian Hinton and Ken and Dale Jones.

Mr. and Mrs. Woodall are both natives of Johnston County, North Carolina, and their home church is Tee's Chapel of Route 2, Smithfield. They plan to move into the Hull Road community the last week of August.

ORDERS STILL BEING FILLED ON

DVBS MATERIALS

Daily vacation Bible school materials are still being filled. We regret, however, that "The Great Beginning" songbook has been sold out. All other materials are still available. Send your order to the **Free Will Baptist Press,** P. O. Box 158, Ayden, North Carolina 28513.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

GRATITUDE AND COURAGE

". . . he thanked God, and took courage" (Acts 28:15).

Paul was now a prisoner, and on his way to Rome. That journey had been connected with many very striking events. The good providence of God had been signally displayed towards him from its commencement to its termination. He had now nearly arrived at its conclusion, when the brethren at Rome, being informed of his coming, went to meet him. Some of them went to Appii forum, and others to the three taverns, the former being about fifty-two miles from Rome, and the latter about thirty-three miles away. This evidence of affection on the part of his brethren greatly refreshed his soul; for when he saw them, "he thanked God, and took courage." Someone has said: "The angel-like ministry of encouraging the hearts of God's tried and suffering servants is quite within the reach of all the brethren who care to make a little self-sacrifice for their sakes. Don't wait till they come to you for sympathy, go and meet them. There are wonderful comfort and consolation in mutual faith and love." I am sure that every minister will agree that in times of distress and discouragement words of kindness and sympathy would have been cause for thanksgiving, and would have encouraged them to press on in their work of ministering to the needy.

As we think back over the life of the apostle, we find that his conduct was that of a model for the imitation of believers personally, and of the church in her collective capacity. Let us think of it at present under the latter aspect, as including the conduct of Christ's body, the Church, and more especially as expressing the sentiments of His church locally as we live from day to day. There are two things that must be necessarily included: the grounds and the manner of our thanking God.

We should thank God, first of all, for our existence as a Christian church. We read, "But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2:9, 10). There was a time when each and all of us were in the rude quarry of nature. We are strangers, foreigners, and aliens; without God, without hope, and without Christ in the world (read Ephesians 2: 12, 13). God called, convinced, and saved us. God collected us together and made us lively stones of His own spiritual house, members of His family, and members of the household of God. Jesus said to the Jews: ". . . Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew 21:42, 43).

We should thank God, secondly, for our preservation as a church to this day. Not only has God given us a church, which is Christ's body in the world, but He has preserved it all these years to carry on His work in the hearts of people. Someone has described the emblems of the church as "a **vessel** at sea, exposed to the tempest and the storm—a **bush** enveloped in flames—a **city** besieged with powerful and malignant foes." God, notwithstanding all these things, has preserved us. Christ has slept in the vessel but when shipwreck seemed inevitable, He has rebuked the sea and hushed the storm and given us rest. God has spoken out of the bush, and the flames have not devoured but purified His people. Zion's stakes have been strengthened, her chords lengthened, and friends multiplied. Then, can we do less, with such a delightful retrospect, than thank God?

But then there is the manner in which we thank Him. Our lips and voices, with a song of praise, should extol and magnify His holy name. Our souls, with all their powers, should be filled with the spirit of thanksgiving. All His people, everywhere, should be engaged in a continual act of gratitude. The minister, the deacons, the members—the old and the young disciples of Christ—each and all should "thank God." Every heart should provide a song, and every lip celebrate in lively accents of praise.

But to be effective and pleasing to God, there must be harmony—all in concert, all in unity—so that all can touch the strings of the harp together, until one long, loud chorus of praise fill the whole church and ascend as one mingled cloud of holy incense to the throne on high.

I will ask us now to give consideration to Paul's feelings in reference to the future, for he not only "thanked God," but "took courage." Now, the experiences of the past should inspire us with confidence and hope and determination as to the future; because of the difficulties and trials we have experienced, we shall experience no more. We may have similar ones; but as Israel only passed through the waters of the Red Sea once, so the individual and collective trials of the past are over forever. That part of the wilderness journey we shall never retrace. Those enemies we shall see no more forever.

Like Paul, let us take courage, because, amid all changes, our Rock and Help is the same. There is no god like our God. He is God all-sufficient and God unchangeable. His love, His pity, and His power never vary, never change. This is the God we adore.

Christ in all His merit and sympathy and fullness remains unaltered and unalterable. We have lived by faith in Him, stood fast in Him, borne fruit in Him, conquered through Him. We have had His merit to plead, His sympathy and compassion to succor, and His fullness to supply us. We have them still, and we shall have them forever. Let us, therefore, take courage.

The Holy Spirit's efficient agency is still ours to guide, to support, and to comfort us. Well might we despond if He withdrew His holy rays—if He removed His seat from our hearts. But He is still within us if our hearts are open to Him. He is the pledge of future blessings, the hope of eternal glory and He shall abide with the church forever. This great truth is another reason why we should take courage.

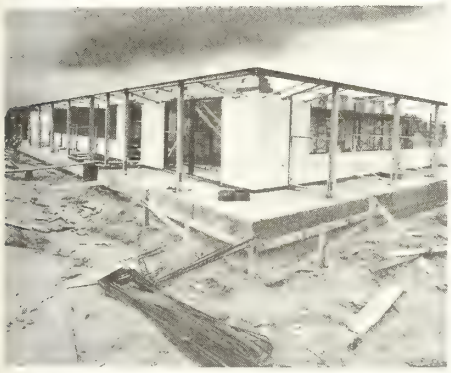
The promises of God, in all their variety and richness, shall never fail. These are the windows of the temple which let in the rays of comfort and

(continued on page sixteen)

Christian Education

Construction Moving Forward

Construction of the new campus of Mount Olive College, Mount Olive, North Carolina, is moving forward rapidly.



Shown above is the progress made to date on one of three dormitories now under construction on the 90-acre campus.

The above dormitory is expected to be ready for the opening of the fall semester in late September. The other two dormitories are scheduled for completion by December.

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Student Loan Fund Approved

Mount Olive College, Mount Olive, North Carolina, has been informed by the Department of Health, Education, and Welfare that its request has been approved for an appropriation in the amount of $6,750 to the National Defense Student Loan Program for 1965-66.

Allocation of the full amount of the request, however, will depend upon final approval by the Senate of the appropriation now pending. Favorable action has already been taken by the House.

The new appropriation will increase the National Defense Student Loan Program at Mount Olive College to $43,147. Of this amount $38,833 will be in federal contributions and $4,314 in college funds.

The fund represents a national approach to provide financial assistance for worthy and needy students. Preference is given to students preparing to teach or who have superior backgrounds in mathematics, science, and foreign languages. National Defense Loans are without interest during the time a student is enrolled in college or during military service, and repayment schedules may extend up to ten years.

A special feature of the fund is a forgiveness clause which provides for as much as one half of the loan to be redeemed through five consecutive years of teaching.

The National Defense Student Program at Mount Olive College is administered by Charles H. Harrell, business manager.

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Miss Hill Appointed College Recorder

Miss Bertie Ann Hill of Snow Hill and Mount Olive, North Carolina, has been appointed to the newly created position of recorder at Mount Olive College.

This new office will assume a portion of the duties currently assigned to the registrar, and the other duties of the registrar will be transferred to the office of the dean.

Miss Hill is a graduate of Mount Olive College and holds a B.S. degree in business from East Carolina College. She has served as secretary to President W. Burkette Raper since December, 1962. She is a member of Hull Road Free Will Baptist Church in Greene County, North Carolina.

Mrs. Josephine H. Ricks, registrar at Mount Olive College since 1958, has resigned her position effective June 30.

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Carteret County Dinner Raises $3,285

The Free Will Baptist churches of Carteret County, North Carolina, raised $3,285 at their development fund dinner Saturday night, June 19, for the building program of Mount Olive College.

Approximately 150 people from twelve churches attended the dinner at the Beaufort school lunchroom.

President W. Burkette Raper reported on the $1,000,000 development program now underway on the new 90-acre campus of the college and showed color slides of construction progress of the buildings under construction.

T. A. Taylor Sr., of Sea Level was chairman of the Carteret County drive. Serving on the steering committee with Taylor were the Rev. Jerry Rowe of Newport and Reginald Styron of Davis.

Participating churches, the amount of their contribution, and their chairmen were:

Mount Pleasant, $27, Norman Culpepper of Newport; Welcome Home, $200, Nelson Gillikin of Beaufort; Crab Point, $255; Robert Davis of Morehead City; Davis, $960, Mrs. Sarah Styron of Davis; Otway, $10, Heber Golden of Beaufort; Pilgrim's Rest, $16, Arthur Goodwin of Cedar Island; Holly Springs, $135, James Gurganus of Newport; Sound View, $120, L. L. Hall of Newport; Faith, $117, John Williams of Morehead City; Free Union, $1,210; T. A. Taylor, Sr., of Sea Level; Russell's Creek, $150, Fred McDaniels of Beaufort; and St. Johns, $84, Jerome Fulcher of Stacy.

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There is nothing more base than to find fault with that which thou dost not understand. That view vilifies everything it produces but bitterness and discord. Therefore, let us candidly interpret other men's work and not esteem our own as oracles, nor look upon the judgments of those men who do not understand what they read. Where there is hatred in judgment, judgment is blind. —Erasmus.

NOTES AND QUOTES

By J. C. Griffin

The message below is quoted (and slightly edited) from the writings of Doris Guinup, 261 Lanhside Street, Winnipeg 1, Manitoba, Canada.

LIFE, LIGHT, LOVE, POWER

Christ said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:4, 5, 7). Abiding in Christ is living the life of Christ, which is only possible through constant communion in prayer. A child of God is only living in the Spirit and love of God, his new divine nature, in so much as he is praying in the Spirit, and is obedient to the Holy Spirit, "Praying always with all prayer and supplication in the Spirit, . . ." (Ephesians 6:18), as Christ said, "If ye keep my commandments, ye shall abide in my love; . . ." (John 15:10).

These are the conditions for having the Father's love, and when we live in His love, we also have His light, as it says in 1 John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood (life) of Jesus Christ his Son cleanseth us from all sin." To walk in the life, light, and love of Christ, we must "Pray without ceasing," as commanded in 1 Thessalonians 5:17. If we disobey and stop praying continually, then we are walking in self, and we are tempted and influenced by Satan. Christ's warning was to "Watch and pray, that ye enter not into temptation: . . ." (Matthew 26: 41). Everything self does is sin, no matter how good it seems to be, because it is not God's will. It is a dangerous thing to be outside the will of the Father, because abiding in Him is our only refuge from all evil. God will work through us, if we submit to His will, and abide in Him, but He will not cooperate with self desires. It has to be all Him, or it is not Him at all.

Our abiding "prayer without ceasing" must include praise, for God's Holy Word says, "Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:2). Until we have thanked the Father for all past blessings, we should be ashamed to ask Him for more, and we would not receive them if we did, because our hearts would be ungrateful. This sin of ingratitude is an evil trait of self, which must be confessed and forsaken, if we are going to have communion with God. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).

We are not commanded to thank the Father for some things, but for all things. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). Some of God's children wonder why He does not hear their prayers for deliverance, when they are afflicted and in sore distress, but have they forgotten that ". . . all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28), and that we are commanded to give "thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20)? If we do not give thanks for these unpleasant things, perhaps we are resenting them, and the fact that God has allowed them. This would be resenting His will, and with this wrong attitude in our hearts toward Him, He cannot give us the victory over evil, but as soon as we praise and thank Him for these things, He often takes them away, or gives us His grace to bear them if they are necessary. Thus we have the victory in all circumstances, no matter what happens, because we are trusting in the Father's love.

If we bear resentment against anyone, with an unforgiving heart, this is not of God. Christ said, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25). He also gave the commandment to ". . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). Failure to forgive will break our abiding communion with the Father, and we will be joyless and fruitless.

We may have the joy and blessing of His presence, if we constantly turn all of our thoughts over to the Father for sanctification, guidance, and power, "Casting down imaginations, and every knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). "For as he (a man) thinketh in his heart, so is he: . . ." (Proverbs 23:7). Silent prayer makes possible sweat, unbroken communion with God, as we abide in His love, and have His thoughts, for His Word says, "Delight thyself also in the LORD; and he shall give thee the desires of thine heart" (Psalm 37:4).

A. B. Simpson has said, "Your communing with Christ is the source of your life. Abide in Him and draw life from Him every moment, as the root draws life from the soil, as the branch takes life from the vine, and the lungs drink in oxygen from the atmosphere. Speaking of the Holy Spirit, the apostle uses the figure of 'drinking' I Cor. 12:13. 'We have been made to drink into one Spirit.' It is not enough to receive the baptism with the Holy Ghost by an act of faith, but must draw the life of the Spirit by a constant habit of receiving. God will teach you this. It is an instinct of the new nature and cannot be taught by set rules, but is just learned by living. It is an instinctive reaching out to God, finding exercise in prayer, and silent communion, as if to take more of Him."

One of the greatest blessings is to pray on one's face. The holy angels worship God in this perfect manner, as recorded in Revelation 7:11, "All the angels . . . fell before the throne on their faces, and worshipped God." Matthew 26:39 says of Christ that ". . . he . . . fell on his face and prayed, . . ." Some say that it is not the position that matters, but it is the heart. The truth is that if the heart is right, the position will be also, for ". . . God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5). It is only when we know, that, of self, we are nothing but sin, that we will have a feeling of helplessness, and entire dependence on the Father.—Doris Guinup.

The writer of this column hopes and prays that the foregoing message will

(continued on page fifteen)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Does conscience ever approve anything that is wrong? If this is true, how can it be the voice of God in one's heart?—**R.C.S.**

Answer: The conscience of a person may and certainly does approve of things that are not right. One conspicuous example is that of the Apostle Paul who gave evidence to the fact that he thought when he was persecuting Christians, before he became a Christian, that he was doing a distinguished service to God; whereas, his testimony after he was saved proved just the contrary. After his conversion he often told of the new conviction concerning this that he gained on the Damascus road. Many people since Paul's day have erred in this way, while sincerely believing at the time that they were doing what was right and that was required of God. Sandison says, "Conscience, this, the faculty of the mind which discerns the moral quality of a course of conduct, and passes judgment upon it according to the standard of right and wrong which it has. If the standard be wrong, the decisions of conscience will be wrong. 'There is a way,' says Solomon, 'that seemeth right unto a man, but the end thereof are the ways of death.' Conscience needs to be educated; it must rely on knowledge and reason for its date; it has to avoid being wrapped by self-interest and being blunted by its environment."

Paul refers to conscience: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled" (1 Corinthians 8:7). By a weak conscience here is meant one that detects wrong where there is no wrong to be seen. The conscience when acting represents God in the person's life, but not with infallible judgment. It is always in need of the divine enlightenment which can come only by the correct use of the Bible. The Bible must be read regularly, obeyed, and meditated on in order that one's conscience be anything like a safe guide to the activities of the one whose it is. The good Bible characters, such as David, prayed constantly that their consciences might be renewed in the Lord. This needed refreshing of the conscience will come in no other way than that he who has it will be desirous of its accurate and correct function in the right direction and so desiring that justice and righteousness be its end that he will keep it renewed daily in prayer and Bible reading and obedience to the name.

Question: Please explain "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).—**O. W., Indiana.**

Answer: This verse points out to us the futility of trying to prepare for heaven by the works of the law. The fact that God's law is perfect and sinful man imperfect makes it impossible for him who has an unregenerated heart to keep it. Man's righteousness appears before God as filthy rags, "But we are all as an unclean thing, and all our righteousness are as filthy rags and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah 64:6). God gave Jesus, who gave His life a ransom for many. In this He has become our righteousness when we accept Him as such. His blood alone can cleanse from sin, and faith in Him alone is the only means by which we gain the righteousness required of us to come into fellowship and a right relationship with God.

Jesus depicted any who might try to come except through Him as thieves and robbers, making an effort to kill, steal, and destroy. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:9, 10). (Read all of John 10:7-16.)

Those trying to gain heaven by keeping the law would be thus classed by Christ as any by worshiping idols would. Jesus came as the end of the law. He fulfilled the law, hence trying to keep it, instead of accepting Him, would defy His claim as being the only means of salvation. We have an angry God that is to be appeased and in the case of Cain and Abel in their approach to Him, there was only one means that was available to both; one (Abel) accepted and appropriated it while Cain tried something else, with God, accepting and honoring Abel's and rejecting Cain's. How wonderfully consoling it is to a Christian that he is not under the law, but under grace. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh but they that are after the Spirit the things of the Spirit" (Romans 8:3-5).

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The Bible

There is no new device to give the young. Life is what it has been from the beginning. Temptations change with environment, and nothing but an inner strength can resist temptations of any kind or age. There is only one Book to which I can refer you, and that is the Bible. There is no other book like it, because there is no other book which is the revealed will of God. Follow it, and you cannot go astray.—William J. Bryan.

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A conscience is not a gadget built for comfort, but an internal time bomb. It ticks away the days, ready at a decisive moment to blow your life apart by turning you against your self-interest or setting you apart from your neighbors.—T. George Harris.

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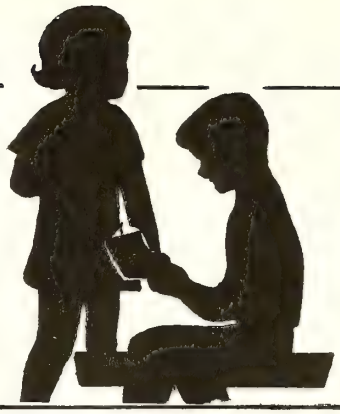
Has one man more than another the right to be called "missionary," for of what use is any man in the world if he has no mission in it?—Wilfred Grenfell.

STORIES —for our— YOUTH



FIRECRACKERS

OPAL LENORE GIBBS

"DADDY, can't I have some firecrackers on the Fourth?" Jimmy leaned coaxingly against the arm of his father's chair.

"I'm afraid not, Son. Our town has passed a law against fireworks, and you wouldn't want to be a lawbreaker, would you?"

"No-o."

"We'll get up some kind of picnic for that day," promised Daddy, with one of his chummy smiles.

But Jimmy wasn't interested in picnics, so he turned away with a very beclouded face. It was a fair, freckled face, too, the kind that is meant to shine all the time like a small sun.

Outdoors Jimmy saw Harvey Jones, the boy who, two months before, had moved into the house across the street. "Hey!" called Harvey, "Come on over!" Jimmy went over.

"How many firecrackers are you going to have on the Fourth?" asked Harvey.

"Not any," was the miserable reply. "My dad says there's a law against them in this town."

"Huh! Some town, I'll say! My Uncle Dan runs a store in the city, and he's going to send me a whole big package of them—as big as a barrel, maybe," boasted Harvey. "You can come over and see me fire them on the Fourth."

"I guess we're going on a picnic," said Jimmy sadly.

"A picnic!" scoffed Harvey. Then coming up closer, he whispered, "You tell your dad you'd rather stay home. Then when everybody's cleared out, we can have some fun—see?"

Jimmy saw and began to wonder if it could be managed.

The next day Mother spent a good deal of time in the kitchen. "I've been baking cakes and things for our picnic," she announced, wiping her flushed face, and smiling across the supper table.

"I guess I'd rather stay at home," declared Jimmy.

"Oh, no, you wouldn't," said Daddy, as he put a huge spoonful of omelet on his son's plate. "We shall invite Miss Harris and Peter to go with us, and there's going to be a lake with fish in it that we can catch."

"And ice cream on the way home," added Mother.

But no sunshine broke through on Jimmy's face. Miss Harris was his Sunday School teacher, and he liked her very much, while Peter, her brother, was only a year older than himself, and was the most fun of all the fellows he knew —usually. But not all the Miss Harrises and Peters and fishings and ice cream in the country could take the place of firecrackers, and Harvey was getting a whole barrel of them!

"All right," repeated Jimmy, looking still at his plate, "you can go just the same, but I'd rather stay."

"What would you do with yourself all alone?" inquired Daddy.

Jimmy hesitated. He'd better not tell on Harvey, for lawbreakers sometimes got put into jail. "I don't see what they made such a horrid old law for anyway," he burst out finally.

Daddy laid down his fork. "I'll tell you why, Son," he said gently. "Some years ago a boy in this town wanted firecrackers just as you do. His father bought him a lot of them, for he loved his little son and wanted to see him happy. Then toward evening something happened. People heard the little fellow scream and his mother ran to him as fast as she could and carried him into the house. The doctor came and they took him to the hospital, but it was too late."

"Did he—did he die?" asked Jimmy, with eyes round with horror.

"No, but he lost the sight of both eyes."

"Oh!"

"There was a little girl, too," went on Daddy. "She didn't lose her eyesight, but she burned her hand so badly that one of the fingers had to be cut off. People began to think that their children's eyes and fingers were too precious to lose that way, so they made this law against firecrackers."

"But if—if someone gets them anyhow, will he have to go to jail?"

Daddy looked grave. "No, children are not put into jail," he replied, "but their fathers sometimes have to pay a fine. Worse still, the father of such a boy would feel that his son had done wrong against his country and against God. That would grieve the father terribly, and don't you think the boy would feel punished just to know that?"

"Yes," said Jimmy, "but suppose the boy just watched somebody else have firecrackers—."

"Well, what do you think? If I watch a robber break into a house and do not tell on him or do anything at all to stop him, am I not guilty, too?"

Jimmy thought hard. "I guess you would be," he acknowledged with a sight.

"And don't forget, dear," put in Mother, "that when we are tempted to do wrong, there's Somebody close by waiting to help us be overcomers if we ask Him."

"Yes, I think perhaps Jimmy has been forgetting Christ," suggested Daddy.

"I'm remembering now," declared Jimmy, with a little new smile, "and I guess the picnic'll be a lot of fun."—The S. S. Times.

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The turning points of lives are not the great moments. The real crises are often concealed in occurrences so trivial in appearance that they pass unobserved. —William E. Woodward.

SPECIAL NOTICE
NO FREE WILL BAPTIST
NEXT WEEK

The yearly volume of "The Free Will Baptist" is composed of fifty issues. It is therefore necessary that we omit two issues each year. The first to be omitted this year is July 7. The next issue you will receive will be that of July 14. Thank you.

Woman's Auxiliary

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met Tuesday night, June 15, at the church with fourteen members and one visitor present. Mrs. Anna Mae Geeck was in charge of the program which opened with the reading of Philippians 2:5-11, followed with prayer. The group joined together in singing "I Love to Tell the Story." The program topic, "Tell How He Stooped to Save," was presented by Mrs. Lorraine Sutton, Mrs. Inez Potts, and Mrs. Geneva Walker.

The president, Mrs. Leora Johnson, presided at the business meeting. Following the reports of the secretary and the treasurer, Mrs. Lorraine Sutton gave a report on the State Auxiliary Convention held at Black Jack church on May 6. The group voted to send $5 to Cragmont, earmarked for improving the water facilities. Appreciation was expressed to all those who had a part in making the Bible school a success. Plans for the picnic held each year following the Bible school were announced. The members reported twelve sending cards, seven flowers, five trays, nineteen sick visits, and 137 chapters from the Bible read for the month. The meeting adjourned with the auxiliary benediction.

During the social hour refreshments were served by the hostesses and enjoyed by all.

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Ayden, N. C.—The YFA of Elm Grove Free Will Baptist Church met on Thursday evening, June 10, at eight o'clock, at the church for its regular meeting. The vice-president, Diane Briley, called the meeting to order and Wallace Beddard offered the evening prayer. Bruce Jones read the Scripture taken from the books of 2 Corinthians and John. The group then joined together in singing "In the Sweet Bye and Bye" and "Teen-Ager."

During the business session a discussion was held about having a youth Sunday in the church. The minutes of the last meeting were read and approved. Twelve members answered the roll call, with two visitors present. The treasurer reported a balance for April of $22.60 and for May, $23.80.

The program was given by Terry McLawhorn, Bobby Worthington, Bruce Jones, and Nancy Garris. Nancy closed the program with prayer.

Refreshments were enjoyed.

THE CHURCH - WORLD-WIDE

Anglican Controversy on Infant Baptism Spreads

LONDON (EP)—Controversy in the Church of England over infant baptism has flared anew with publication of a statement by outspoken Anglican Bishop Mervyn Stockwood of Southwark that it is intended for the children of believing parents, "not for all and sundry." The debate also spread to other Churches.

Bishop Stockwood's statement followed another by Bishop John Tiarks of Chelmsford which warned that diocesan clergy who refused to baptize infants as a matter of conscience should resign.

Both statements added fuel to a dispute which has led to the resignations of at least two Anglican priests and statements by others who vowed not to baptize infants. The debate has stirred the Convocation of Canterbury and has evoked comment from Baptists and Congregationalists.

Few recent issues have aroused so much discussion, largely because infant baptism has always touched the "man-in-the-street." Some Anglican churchmen hold that infant baptism should not be readily administered to children of parents who have little or no interest in the teaching of the Church of England and have no intention of raising their children as Anglicans. On the other hand, few clergymen refuse to baptize babies for fear this would be illegal, though they express strong views against the practice.

Parochial, Private Textbook Loans Approved in New York State

ALBANY, N. Y. (EP)—A bill signed into law by Gov. Rockefeller will permit parochial and other private school children to borrow certain textbooks from local public school boards. It will become effective September 1, 1966.

Under its provisions, school boards will be required to lend texts in mathematics, science and foreign languages to non-public school students in the 7th through the 12th grades. The books must be requested by the students from a list of texts approved for public schools.

The controversial measure — opposed by some groups on grounds of church-state separation—was signed by the governor without comment. Attorney General Louis J. Lefkowitz was expected to rule on the bill's constitutionality. But the governor declined to say whether the Attorney General had made a decision.

School boards will be reimbursed for the books they lend by the State Education Department—up to $10 for each parochial school pupil annually. According to Assemblyman William J. Ferrall, a Brooklyn Democrat who was co-sponsor of the bill, the program is expected to cost about $3 million a year and benefit 300,000 children.

Opponents of the bill, however, contend that the cost will be nearer to $16.5 million for the first year but lower in later years as the texts are continued in use.

N. C. Grants Tax Exemption To Religious Assemblies

RALEIGH, N. C. (EP)—North Carolina's numerous religious assemblies and conference centers have been exempted from all county realty and personal taxes through action of the Legislature.

A new law spells out the tax-exempt status of assemblies, retreats, and other religious centers maintained and used exclusively for religious and educational purposes.

The tax exempt status of these establishments had not been questioned in most counties, but in recent years Haywood and Henderson Counties had placed such properties on the tax rolls.

Methodist Conference Rules Local Churches May Withhold Funds

KNOXVILLE, Tenn. (EP) — The Holston Methodist Conference, at its annual meeting here, authorized local churches to "withhold payment to any item in general Church administration funds,"

(continued on page sixteen)

St. Claire Bible Class

The Sunday School Lesson

FOR JULY 11

Our Continuing Response

Lesson Text: Philippians 3:7-16; Romans 8:26-28

Memory Verse: Philippians 3:14

I. INTRODUCTION

The foundation of Christian growth is personal faith in the Lord Jesus Christ. After this foundation has been established in a person's life, the growth does not stop or end; there must be a continual growth, a continuing response on the part of each believer. In other words, salvation is not just one initial action; it is the responsibility of pressing on to maturity.

There are many ways that the physical life can be compared to the spiritual life. For instance, the physical life begins as a baby. As the life is nourished, the body responds by growing. If things are normal, physical growth will reach a state of completion. As a baby, milk and baby foods are essential; but with development there will come a time for the eating of more solid foods. Thus, in this respect, the spiritual life is similar. The Christian life begins as a "babe in Christ." If things are normal, there will be growth until a state of maturity is reached. It is a sad fact, however, that there are many Christians who never leave the milk stage of their development. This is even more pathetic than failure in physical growth.

In this lesson, let us learn what it means to respond to the Spirit of God, that we might persevere unto the end.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. After his conversion, Paul counted the things that once seemed a gain to him as loss (v. 7).

2. He counted all worldly gain as loss so that he might make Christ more precious (v. 8).

3. As he cast aside worldly things, he sought to know Christ more intimately (vv. 9, 10).

4. His desire was to understand and participate in the resurrection from the dead (v. 11).

5. The apostle felt that he had not reached his ultimate goal, but he sought to reach it (v. 12).

6. He pressed daily toward that which God had in store for him (vv. 13, 14).

7. Paul exhorted all who feel as he felt to join him in the endeavor and to hold on to that which they already have (vv. 15, 16).

8. The Holy Spirit guides and directs us in our prayers (v. 26).

9. The Spirit makes intercessions for the saints by directing and qualifying their supplications in a proper manner (v. 27).

10. Things work for the good of those who love and serve God (v. 28).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. The men in basic training with Dave Stowell knew that prior to his enlistment in the army he had been pastor of a small church. His outfit gave him a hard time. Often he was ridiculed and treated contemptuously. He was purposely assigned by his superior to the detail of cleaning latrines. David cheerfully and dutifully accepted the assignment. He did his work well. He showed no resentment or sign of breaking under the treatment he was receiving. His attitude during severe provocation made an impression on the men. They began to come to him with their troubles. He had the joy of winning several of them to the Saviour. How we react when ill-treated reveals our Christian character: "Being reviled, we bless . . . being defamed, we intreat: we are made as the filth of the world" (1 Corinthians 4:12, 13).

Before John Huss, the Bohemian martyr, was burned at the stake, a triple paper crown with grotesque devils was placed on his head. The bishops said to him, "Now we commend thy soul to the devil!" Huss said, "My Lord suffered and wore a crown of thorns for me. Why should I not, for His sake, wear this ignominious crown?"

When the Duke of Bavaria asked Huss to recant and escape death, Huss resolutely replied, "What I have taught with my lips, I now seal with my blood!" As the flames began to envelop him, Huss prayed, "I commit my soul to Thee, O Lord Jesus Christ. Thou hast redeemed me!"—Bible Expositor.

2. The human brain is not beautiful to look at. This portion, which fills the upper part of the skull, is the cerebrum. Below this, above the nape of the neck is the cerebellum. The spinal cord, which carries the brain's commands to the body, ends in this bulb and the medulla.

Why describe the brain in Bible class? Because it literally makes us what we are. The lower parts regulate such involuntary body activities as heartbeat, breathing, digestion, and muscular coordination. But it's the surface or cortex of the cerebrum which seems to control all our voluntary actions, our thinking, reasoning, passions, and desires. This portion is influenced by training, education, and experience. It is our center of self-control.

Here also lie our faith, hope, and love. Here we determine, if we follow Paul's advice in today's text, to "press toward the mark," subjugate our ways to Christ's way, and invite the Spirit to intercede for us with the Almighty.

Wonderful indeed is the brain of man. More remarkable still is the fact that God lets us make of our minds and desires and passions as we will. Let's bow our heads now, shall we, and thank God silently for this gift? Then let us promise Him we will make within ourselves a fit dwelling place for His Holy Spirit.—Standard Commentary.

FOR JULY 18

Christians Grow Through Conflict

Lesson Text: Romans 7:13-25

Memory Verse: Revelation 21:7

I. INTRODUCTION

The spiritual struggles which strain our faith to the utmost are the ones that do most to develop and strengthen that faith. Doing that which comes easy or natural to us might serve to keep our spiritual muscles in form, but true

Christian character is usually developed through the fire of the furnace.

Rudyard Kipling observed in one of his stories that we learned not only from those who took us by the hand and showed us the way, helping us over the rough places, but also we learned life's most valuable lessons from those who stood and disputed the passage with us. This may also well be true in the spiritual realm. Our most valuable lessons are not gleaned from the instruction received in the classroom, but come to us as a result of emerging victorious in a personal conflict with the forces of evil.

Meeting and overcoming temptation strengthens and confirms our faith and gives us the confidence that we are masters of it. This serves to strengthen our faith, and we can also rest assured that the devil himself is not incapable of developing a defeatist attitude. If we as Christians can deal him enough defeats, perhaps even he will give up in despair.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. God commands His followers to live a righteous life.

2. Only the failure to achieve righteousness when attempted with all self-powers teaches Christians the full value of God's gift.

3. The ungodly who do not really try to be good as God is good cannot fully understand why the Christian is not perfect or at least as good as the Christian aspires to be.

4. The fact that a Christian has sinned does not mean that he is not a Christian, nor that he sincerely wanted to sin.

5. To want to live righteously is not enough; the power to live righteously must be present; that comes from God alone.

6. The inner struggle of a Christian is continuous, but he need not despair; the Spirit of God offers strength to make him an overcomer.

7. To grow spiritually, Christians must apply the lessons learned in a spiritual conflict to life after that event. —Teen-Age Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. In this chapter, Paul gives us an illustration of deliverance from the power of sin. The simple analogy of a woman married to a husband is drawn by Paul. When the husband dies the woman is free from him. As a wife, she died when her husband died; but now she is free to become wife to another man. When we die to the law and the flesh, we are free to serve Christ with our whole being. So many professing Christians are not free to serve Christ completely because they have not died to the flesh.

In this chapter, Paul gives us an illustration of a man trying to live under both systems—law and grace or flesh and grace. We have sort of a Jekyll and Hyde existence, trying to be both righteous and yielded to Christ and trying to satisfy the flesh at the same time.

Triumph and victory may belong to every Christian upon the realization of the truth of Romans six and eight. The gospel says, first, we died with Christ and now we are alive unto God with the risen Christ; second, those formerly under the law are dead to and discharged from the legal economy; third, the Holy Spirit indwelling the believer has taken over the conflict with the flesh and is the power of the believer's triumph; and fourth, there is no condemnation to them that are in Christ.

Our prayer should be that we will die daily to the flesh and give Christ an undivided heart.—Advanced Quarterly (F.W.B.).

2. In Hawthorne's story **Earth's Holocause**, the inhabitants of the earth were overburdened with an accumulation of vain, deceptive, and paltry things; they determined to get rid of them in a general bonfire. Throughout the night, they tossed on the fire things they considered sinful—obscene books, implements of war, liquor, tobacco and various other evils. Late in the night, one who had watched the procedure with a cynical smile approached and said, "There is one thing that you have failed to throw into the fire without which the rest of the conflagration amounts to nothing, though you may burn the earth itself to cinders." Asked one, "And what may that be?" "The human heart," was the reply. "Unless you devise some method of purifying that foul cavern, there will issue from it all the evils you have consumed to ashes and vastly worse ones!"

The heart-transforming, character-ennobling gospel of Christ is mankind's last, best hope!

Martin Luther fasted, scourged himself and underwent many privations in his quest for deliverance from sin and soul-shackling superstitions, but to no avail. Coming to the end of all self-effort, he exclaimed, "He that made the heavens must do this, or it will remain forever undone!" When he discovered this emancipating truth, deliverance came: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5).—Adult Bible Teacher (Union Gospel Press).

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NOTES and QUOTES

(continue from page ten)

be a great blessing to the readers. He has contended for years that a great number of us live far below the standard that God has set for us. May our prayer life be the abiding life, light, love, and power. It is for us, so friends reach out for it.

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For your prayers to be real, you must be at grips with hard work. If you were to remain a dilettante, you would be incapable truly to intercede. Your prayer will become total when it is one with your work.—Rule of Taize.

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There has never been a saint who did not deal with politics and economics.—Martin Luther.

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DECLARE YOUR FREEDOM

WILLIAM J. KREUTZA

Every July 4th Americans are proud to declare their freedom. On that day in 1776 a number of great Americans signed the Declaration of Independence. They were free men. They were no longer obligated to pay taxes to a foreign ruler. They could choose their own government.

We enjoy the benefits of their struggles. We are free because they fought the battles. We celebrate because they gave their lives for the cause of freedom. In celebrating this holiday every year we should recall that many died so we may declare our freedom.

You may also make a spiritual declaration of freedom. All men are under the bondage of sin they are slaves to it. But there is good news. Someone has fought the battle for us. Someone has died for our freedom from sin. We do not have to re-fight the battle ourselves, just as we do not have to refight the British to keep our land free. This spiritual battle against sin was fought over 1900 years ago. Jesus Christ fought it, and won. We can now enjoy the blessings of freedom from sin because of His victory. "Christ died for our sins according to the scriptures" (1 Corinthians 15:3).

We are privileged to enjoy the freedoms of the United States without making a decision to do so; they come to us because we were born here. To the foreigner, our freedoms can only come by a personal choice; they must choose this country, give up their former land, and become citizens of our wonderful country by special legal actions.

However, we cannot enjoy the freedom from sin merely because we are born in a Christian country, or because our parents are good church members. We are foreigners to the Kingdom of God; we can only become citizens by turning our backs upon our former affiliation in the world, and by making a personal choice to follow Christ. We must choose to take the freedom that Christ offers us. If we do not make this choice, we will remain under the tyranny of sin. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

As we accept the gift of political freedom from our forefathers, so we accept the gift of eternal life from God through Jesus Christ. "By grace are ye saved through faith and that not of yourselves: it is the gift of God" (Ephesians 2:8).

This day, whether it is July 4th or any other day, you can declare to the world that you have been spiritually set free for time and eternity. You can make this declaration by trusting in Jesus Christ as your personal Saviour. You can claim the freedom from sin which He offers to all men who will believe. Go to your friends and family with this good news.

If you now accept Jesus Christ as your Lord and Saviour you can make today your great declaration day. You can sign your declaration of freedom from sin by becoming a Christian.—American Tract Society.

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The Lighted Pathway

(continued from page eight)

joy. How sweet, how varied, how appropriate they are! Well may they be styled "great and precious promises." Not one has been, or ever will be, erased from the precious page. All are intended for the strengthening of our hope and joy in God. Here is another reason we should take courage and press on, for God shall gather all His saints together in one vast innumerable company on the plains of celestial light, and all shall join in the grand and heavenly anthem of praise.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest" (Joshua 1:9).

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Whatever crushes individuality is despotism, by whatever name it may be called.—John Stuart Mill.

THE CHURCH WORLDWIDE

(continued from page thirteen)

after three congregations within the conference sought to do so.

Central Methodist Church here and Wesley Memorial and Asbury Methodist Churches in Chattanooga had withheld funds allotted to the denomination's World Service and Finance Commission, which in turn gives conference funds to the National Council of Churches.

The three local congregations declined to forward the funds on the grounds that they objected to a publication on sex distributed by the NCC. Entitled "Called to Responsible Freedom," the publication is now discontinued.

Educator Raps Efforts to Reconcile Theology with Science

MINNEAPOLIS, Minn. (EP)—A Lutheran educator warned here against attempts by the Christian Church to reconcile its teachings with the latest findings of science.

Dr. Joseph L. Knutson, president of Concordia College, Moorhead, Minn., said the attempt of the medieval church to reconcile theology with teachings of Aristotle resulted in scholasticism and was "a mistake."

Dr. Knutson, who gave the commencement address at Augsburg College, said there is a tension between intellectuality and spirituality which is both embarrassing and understandable for the Christian.

"Because of the Gospel's claim to revelation ,many reject it as anti-intellectual and unscientific," Dr. Knutson noted.

"Yet it can be demonstrated," he said, "that many things in the natural realm do not appear to be reasonable . . . The Gospel cannot be proved scientifically. The proof of the Gospel is in living it. . . ."

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The time which we have at our disposal every day is elastic; the passions that we feel expand it, those that we inspire contract it; and habit fills up what remains.—Marcel Proust.

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 14, 1965

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(For list of graduating students see Christian Education page inside.)

In the Editor's Mail

"I wish to take this means to thank every member of the Free Will Baptist church for all the prayers and acts of kindness rendered Sandra Mercer during her illness and death. I feel that Sandra's illness caused many to be strengthened spiritually through the sincere ministry performed by Mr. and Mrs. M. L. Johnson. The doctors, nurses, and patients marveled at the Johnsons' love, patience, and dedication to Sandra and they often spoke of how Christianity seemed to radiate from them.

"I have been spiritually strengthened through my association with these fine people. I feel that each child at the Home will be greatly benefited by having them as parents."—Sarah S. Bolin, Sandra Mercer's aunt.

* * *

"This is to state that I have resigned the pastorate of Piney Grove church, Washington County, and beginning in September I will be available for pastoral services wherever the Lord may lead me. I am a member of the Albemarle Conference of North Carolina."—The Rev. W. L. Brickhouse, Columbia, North Carolina.

* * *

"This is a notice that my address has been changed from 110 Pritchard Street, to 1201 Riverside Avenue, Elizabeth City, North Carolina." — The Rev. James E. Howard.

* * *

"Will you please print our change of address in the 'Baptist' along with our new telephone. It is: The Rev. A. J. Lyczkowski, 818 Clark Avenue, New Bern, North Carolina, phone 638-5736. Anyone wishing to contact us can reach us at this number."—Mrs. A. J. Lyczkowski.

THE FREE WILL BAPTIST

Volume 80 Number 27

July 14, 1965

C. H. Overman, *Editor*

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Editorial—

IT'S NOW THE GENERAL CONFERENCE

At the annual meeting of the International Convention of Original Free Will Baptists, meeting on July 6, 7, 1965, at East Rockingham church, East Rockingham, North Carolina, ministers and delegates adopted a revised constitution and bylaws which changed the name of the Convention to "The General Conference of Original Free Will Baptists." Actually, the name of the organization came as the result of an amendment to the then proposed constitution. In its beginning the organization was called "the Fellowship of Original Free Will Baptists." In 1964, meeting at Marianna, Florida, it was changed to "International Convention." At that time a committee was set up to study the constitution and bylaws and report at the 1965 session.

The adoption of the new name was quite appropriate. In reality it is the same name given to an organization of Free Will Baptist churches in the southeastern part of the United States which began in 1921 and continued with great success until the organization of the National Association in 1935.

Many feel that it was the rebirth of the old General Conference, for it was pointed out during the discussion that the purpose behind both of these organizations was and is the same. The purpose is "to unite Original Free Will Baptists in a Christian fellowship for the advancement of the Kingdom of God through worship, missions and evangelism, education, literature, benevolences, and other means as may be mutually agreed upon. This conference recognizes the individual freedom and mutual dependence of all who believe in Jesus Christ as Lord and Saviour."

The General Conference of Original Free Will Baptists "is open to any original Free Will Baptist individual, ordained minister, church, conference, association, union meeting, quarterly meeting, convention or other denominational organization that subscribes to the purpose of this conference and to its adopted articles of faith and practice."

Of all the denominational meetings we have ever attended, this was one of the very best. There existed a warmth of Christian fellowship that blended the minds and hearts of all into one great love. The name of Christ was exalted in song, messages, and we believe also in the business sessions. Beginning with the opening session, conducted by Woman's Auxiliary members, there was a bond of Christian fellowship. The singing throughout the session was good. The Rev. Walter Carter, host pastor, acted as president in the absence of the Rev. L. A. Holliday who was unable to attend because of illness. Brother Carter did an excellent job. Evidence to this came when he was elected president. (The complete slate of officers, along with other information, is featured elsewhere in this issue.)

To be sure, the highlight of the conference came on Wednesday morning when the worship message was delivered by the Rev. Thomas Mellette of Santee, South Carolina. Brother Mellette's text was Hebrews 2:1-4. The title of his message was "Lest We Forget."

We feel that the rebirth of the General Conference of Original Free Will Baptists in this manner has come about because of the blessings and directing power of God. We believe that it will continue to be blessed of God, for we believe that it honors the name of Jesus Christ. We realize that it may be several years before it is marked by any outstanding growth in number, but in time to come we believe it will reach out to Original Free Will Baptists everywhere, for this has just been the beginning of great and glorious things among Original Free Will Baptists.

THE GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS

Nearly 200 ministers, delegates, and visitors from the states of North Carolina, South Carolina, Virginia, Georgia, and Florida, met on July 6, 7, 1965, at East Rockingham Free Will Baptist Church, East Rockingham, North Carolina, for one of the most historical gatherings in the history of Original Free Will Baptists. A total of 68 ministers registered, 81 delegates, and approximately 40 visitors.

What started out as "The International Convention of Original Free Will Baptists" ended on Wednesday afternoon as "The General Conference of Original Free Will Baptists," now the official title of the organization. A constitution and bylaws was also adopted by the body. Reports were made by various committees which had been previously appointed, and also standing committees.

The following officers were elected:

President—the Rev. Walter Carter, 211 9th Avenue, East Rockingham, North Carolina.

Vice-President—the Rev. F. B. Cherry, Route 3, Greenville, North Carolina.

Secretary—the Rev. Cedric D. Pierce Jr., 1424 Rosewood Avenue, Rocky Mount, North Carolina.

Treasurer—the Rev. Thomas M. Mellette, P. O. Box 125, Santee, South Carolina.

On the Executive Committee—the Rev. M. L. Johnson, Middlesex, North Carolina; the Rev. J. O. Fort, Newton, Georgia; the Rev. Bobby Bazen, 190 Hill Prince Road, Virginia Beach, Virginia.

The following boards and committees were elected:

Board of Missions and Evangelism—the Rev. R. H. Jackson, chairman, Sims, North Carolina; the Rev. J. C. Fowler, High Point, North Carolina; the Rev. Chester Pelt, Marianna, Florida; Mr. Carl Maree, East Rockingham, North Carolina; Mr. W. J. Starr, Arlington, Georgia.

Board of Christian Education—Dr. W. Burkette Raper, chairman, Mount Olive, North Carolina; the Rev. Daniel Pelt, Grand Ridge, Florida; the Rev. S. A. Smith, Beulaville, North Carolina; Mr. Oscar Webster, Pinetown, North Carolina.

Members of the executive committee, left to right: Thomas Mellette, Walter Carter, Bobby Bazen, F. B. Cherry, J. O. Fort, Cedric D. Pierce Jr., and M. L. Johnson.

Board of Superannuation—the Rev. D. W. Hansley, chairman, 303 Meade Street, Greenville, North Carolina; the Rev. E. P. Kirby, Lake City, South Carolina; the Rev. Fred S. Powers, Smithfield, North Carolina; the Rev. Norman Ard, Ayden, North Carolina.

Board of Publications—the Rev. N. Bruce Barrow, chairman, Ayden, North Carolina; the Rev. Willis Wilson, Winterville, North Carolina; the Rev. C. B. Hansley, Ayden, North Carolina, the Rev. J. C. Griffin, Bridgeton, North Carolina.

Board on Church Relations—the Rev. Michael Pelt, chairman, 2107 Hillandale Road, Durham, North Carolina; the Rev. Austin Carter, Mount Olive, North Carolina; the Rev. James A. Evans, Goldsboro, North Carolina; the Rev. J. W. Everton, Clayton, North Carolina.

Chaplain's Commission—the Rev. Sheldon Howard, chairman, Route 1, Middlesex, North Carolina; the Rev. Leonard Woodall, Kenly, North Carolina; the Rev. C. F. Bowen, Wilson, North Carolina.

Woman's Auxiliary Committee—Mrs. J. C. Moye, Chairman, Snow Hill, North Carolina; Mrs. J. O. Fort, Newton, Georgia; Mrs. Walter Carter, East Rockingham, North Carolina; Mrs. Carl Dudley, Fuquay Springs, North Carolina; Mrs. J. A. Evans, Goldsboro, North Carolina.

Historic Relations Committee—the Rev. F. B. Cherry, Chairman, Route 3, Greenville, North Carolina; the Rev. M. L. Johnson, Middlesex, North Carolina; the Rev. L. E. Ballard, Greenville, North Carolina.

Donations and offerings totaled approximately $250.

The 1966 session of the General Conference of Original Free Will Baptists will meet on July 5, 6, at the First church, Wilson, North Carolina.

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Cato, the old Roman, started to study Greek when he was around 80. Someone asked why he was beginning so large a task at such an advanced age. Cato replied dryly that it was the youngest age he had left—and went on studying. —Technique of Life Insurance Selling.

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I had rather take my chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumor and gossip in place of undismayed and unintimidated inquiry.—Learned Hand.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE CHRISTIAN WAFARE

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare" (1 Timothy 1:18).

War, as we know it in this age, is a word filled with horror. It is associated with all that is disastrous, terrible, and destructive. David prayed that God would ". . . scatter the people that delight in war" (Psalm 68:30). Who can describe the wretchedness, woe, and wailings war has produced on our earth? The earth has been made to groan to its center, and its surface has been crimsoned with human blood. War rushed into our world through the passage which sin opened, and it has run parallel with sin through all ages, until the present hour. War is, however, doomed to have a sure and everlasting termination. Isaiah predicted, ". . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). Every benevolent heart will pray, "Lord, hasten it in thine own time!"

The Bible directs our attention to a warfare being carried on by Satan, and his hosts of angels and followers, against God and His people. (Read Revelation 12:7-9.) This war he still wages against God and His saints on earth. But we are assured in Revelation 20:1-10 that this warfare shall also be brought to a glorious and final end. In this conflict all human beings on earth are concerned and deeply interested. All persons who are in their sins and a state of unbelief are allied with the powers of hell, and are fighting against God and His Anointed. Hence, sinners are described as enemies to God and as rebels. This is a warfare of the most base and foolish character. The Bible says, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" (Isaiah 45:9). The result must be ruinous to the sinner. The Lord will destroy such with the breath of His mouth, and with the brightness of His coming. Now, the people of God, all who have been renewed in their hearts and minds by the Spirit and grace of God, have to resist these spiritual foes, and are engaged under Jesus to contend against the powers of Satan and to "war a good warfare."

Let us describe the Christian warfare. Warfare implies enemies. The enemies against whom we have to contend are threefold.

The first enemy is Satan and the powers of darkness. He is called Satan, adversary, Abaddon, serpent, dragon, and the destroyer. He is compared to a roaring lion. This class of enemies are invisible, being spirits, and having access to our souls. This fact makes it doubly important that our warfare against them be continually and fiercely fought. This class of enemies are numerous. They throng the air. They are powerful, ever active, and hold countless myriads under their power. We read in Ephesians 6:11 of the wiles of the devil; of the fiery darts of the wicked one in the sixteenth verse of the same chapter and book; and in 1 Timothy 5:7, of the snares of the devil.

The second enemy is the world with its numerous evils. At the present time this world is Satan's seat and empire. He is "the ruler of this world." The world is fallen, in arms against God, full of snares, to entrap those who listen to their own greatest enemy. In James 4: 4 we read, ". . . know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

The third enemy that I call your attention to is the human heart. The heart of fallen man is naturally against God, and is indisposed to all good. Paul said in Romans 7:18, "For I know that in me (that is, in my flesh,) dwelleth no good thing." This heart must be subjected to divine grace, mortified, renewed, made progressively wiser and holier.

The Christian warfare also implies weapons. God has supplied His people with weapons with which to fight and win every battle against Satan and all his agents. These are referred to in the sixth chapter of Ephesians. These must be distinctly taken and used. Christians are not soldiers in the camp at ease, or in the city of peace; but are to be in the field fighting for their Captain. When converted, their carnal weapons are thrown away; and they receive the divine weapons, the whole armor of God. The warfare begins with the beginning of the Christian life, progresses with it, and can end only at the hour of death. It is a daily warfare, a constant conflict, and an incessant struggle.

Let us look carefully at the weapons God has provided for us that we may successfully carry on in the fight to final victory. We quote, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:10-18).

With these weapons employed and properly used no Christian can be led away from a life with God, or be caused to lose his fight against any and all enemies. We are fighting a warfare in a good cause. Truth and righteousness are its basis. It is a warfare under a good Captain. It is a warfare with eternity with God and all the redeemed assured when victory is won.

In this warfare we are to be indivdually engaged. Others cannot fight our battles for us. Neither can we fight them alone. Let us labor to feel our entire dependence upon God. At the same time let us unite as Christians under Christ, the Captain of our salvation. By a prayerful looking to Jesus, He will en-

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CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD,
Managers
Black Mountain, North Carolina

HEAP GOOD INDIANS!

"Where is Minnie Ha Ha?" "Watch out, here comes Chief Cochise!" "Let's ask Geronimo about that." "The Shawnee prophet told me what to do." "Where is Smiling Face?"

No, this is not a report of things overheard on an Indian reservation. The place was Cragmont, and it was the General Youth Conference (heap big pow wow of young braves and princesses). Minnie Ha Ha was Mrs. Elizabeth Hansley, whose more American title was that of dean of girls. Chief Cochise was the Rev. Willis Wilson, who served well as director of the conference. The Shawnee prophet each evening was the Rev. Eugene Sumner, the conference evangelist who preached with sincerity and conviction God's Word to the hundred twenty-three fine young people attending the conference and won many of them to Christ. The Indian names for people and places, and the Indian garbs and headdresses were only innovations used to add color and interest to recreational and fellowship activities, and in no way hindered the 1965 General Youth Conference (June 14-19) from being another great spiritual blessing to Free Will Baptist young people as it has every year since 1953.

We Brethren Love One Another

A most precious fellowship in the Lord was enjoyed by some sixty Original Free Will Baptist ministers who attended the Cragmont Ministers' Conference the week of June 21-25. The program was a good one. Some questions of vital importance were discussed. There were periods of worship and devotion inspiring to all. Surely the Lord was present.

Wash Up Good, Water's Plentiful

Last year we experienced water shortage in connection with some of our largest conferences. While almost everyone left Cragmont cleaner in heart than when they came, some left not so clean bodily. But all this has changed. We are now connected with both our supply of good Mount Allen water and also the Asheville waterworks. In addition we have more bath facilities. Everybody can get clean, stay clean, and leave clean —in body as well as in soul.

HIGH STANDARDS AT CRAGMONT

Since the North Carolina Free Will Baptist Sunday School Convention began sponsoring continuing annual youth conferences at Cragmont Assembly in 1953, a high standard has been maintained for these conferences. (Generally the same standard is maintained in conferences sponsored by other organizations.)

We have a high standard for the conduct of young people while at the assembly. While the young people are allowed freedom for proper association together, they are at all times under the supervision of carefully chosen adult counselors. There are rules against couples going off campus or being together in dark places alone. Dancing, petting, and other questionable practices are against the rules in these conferences. Cragmont Assembly is not maintained as a "courting place." Of course, young people do meet, form friendships, and a few of these friendships have ripened into romances; but the beginning at Cragmont in all cases was in an atmosphere of wholesomeness.

We have a high standard for our counseling. Counseling of the young people on their common or individual problems has been a distinguishing feature of these youth conferences. Always the counseling has upheld a standard of personal purity and adherence to conventional and Christian principles. We have contended that all boy and girl relationships must be "in all purity," and that some relationships must, in all cases await the marriage ceremony.

We have a high standard for our counselors. We cannot tolerate the kind of counselors who must say, "Do as I say, not as I do." We expect our counselors to govern their own lives by the principles of purity and conduct they offer to others. When there are indications that a counselor has failed to do so, that person is considered as disqualified for the staff of our conferences.

Upon the basis of these standards, and with the assurance that we will do all within our power to see that the influ-

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SOLDIERS FOR CHRIST

by MRS. W. F. WHORTON

AMONG our favorite denominational hymns we often sing is "Stand Up, Stand Up for Jesus," and we sing it with sincerity. Yet, how many of us are willing to stand up for Jesus when the going gets tough? Do we not grieve the Holy Spirit as we weakly give in to the devil and temptation?

For the past three days the writer has heard the following expression from three persons representing three different denominations: "I am quitting my church; I can't go along with the way things are going, etc."

Dear friends, let us not be deceived by the wiles of the devil. He is at the bottom of all discontent, all confusion, all sin; yes, and would deceive even the elect if it were possible (Matthew 24:24).

God's holy Word admonishes us against faultfinding in our fellowman. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Harsh criticism of a brother is a dangerous thing. Why can't we realize that we are under the power of the devil when we go about sowing seeds of discord among church members? This is one of the things the Lord hates: "A false witness that speaketh lies, and he that soweth discord among brethren" (Proverbs 6:19). It is not the sinner in the world that hurts God's cause, it is the backslidden Christian who finds so much fault with the church. We must remember that God established the church and said that "the gates of hell shall not prevail against it."

Beloved, when we allow ourselves to become disgruntled and faultfinders, and even sulk up and stay away from church, we are not only hurting ourselves, but we are crucifying Christ afresh (Hebrews 6:6).

If we cannot pray for our wayward brother or sister, then it is we who are standing in the need of prayer. Surely we must not overlook the fact that we ourselves are not without fault. Let us get the beam out of our own eye, then we can see clearly to get the mote out of our brother's eye (Matthew 7:3-5).

The next time we sing "Stand up, stand up for Jesus, ye soldiers of the cross," let us ask ourselves, "What kind of soldier for Christ am I?"

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Cragmont Ministers' Conference

A total of 57 Free Will Baptist ministers from North Carolina registered for the annual ministers' conference at Cragmont Assembly, Black Mountain, June 21-25, 1965. It was a week of Christian fellowship for the brethren. The Rev. D. W. Hansley of Greenville was reelected as president. The Rev. Cedric D. Pierce Jr. was elected as secretary-treasurer. Items of business attended to during the week included the adoption of a constitution and bylaws.

H. M. Minchew Resigns Pastorate of Lanwood Chapel

The Rev. H. M. Minchew, Route 1, Kenly, North Carolina, has resigned the pastorate of Lanwood Chapel Free Will Baptist Church near Selma to become effective August 31, 1965. He states he is available for half-time services on first and third or second and fourth Sundays. He is pastor of Hickory Grove Free Will Baptist Church which states it will cooperate with another church to arrange the half-time schedule to their convenience.

Mr. Minchew served for two years as president of the Western Conference Ministers' Conference, served on the conference ministerial character board, and at present is serving on the conference mission board.

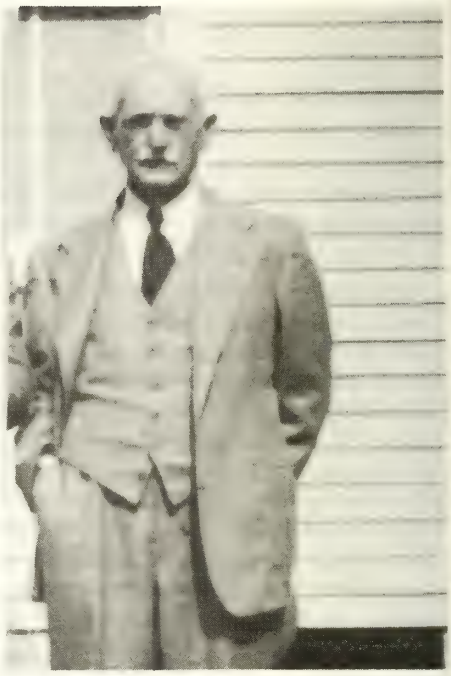
Any church desiring his services may contact him at the address above, or by calling 242-7787, Fremont, North Carolina.

Robert May Conducting Gum Neck Revival

Revival services began at Gum Neck Free Will Baptist Church, Columbia, North Carolina, Monday evening, July 12, with the Rev. Robert May of Ahoskie, North Carolina, as the guest evangelist. The pastor, the Rev. L. E. Ambrose, and the church extend a cordial invitation to the public to attend.

Honorary Deacon Celebrates 87th Birthday

Mr. Jimmy Blinson, an honorary deacon of Powhatan Free Will Baptist Church, Clayton, North Carolina, was



honored at a birthday dinner Sunday, May 23, celebrating his 87th birthday. The dinner which was attended by his family and many friends was served in the recreational building of the church.

"Uncle Jimmy" as he is called by everyone, is the father of five members of Powhatan church. He has sixteen grandchildren and thirty great-grandchildren.

The AFC members and sponsors are proud to be named the "Jimmy Blinson AFC's." They feel that Uncle Jimmy has lived a life that is worthy of being memorialized in this way. They know that he has rendered many years of service to their church and to God.

During his youth, Uncle Jimmy was a member of Tippett's Chapel Free Will Baptist Church, where he served as a deacon for several years. In 1918 he became a member of Powhatan church, where he remains a deacon today. His health for the past five years has kept him from active service in the church. But because of his diligent work and faithfulness to the church, he has been made an honorary deacon. The church has felt the great loss of his guidance and wisdom for these past few years, but the memory he has left will last for many years to come.

Uncle Jimmy's late wife, the former Miss Zula Mooneyham, was also a member of Powhatan church. He has been

without his faithful companion for many years.

His family and friends would like to wish Uncle Jimmy many more happy birthdays.

Dublin Grove Revival In Progress

The Rev. W. H. Willis is the evangelist for revival services at Dublin Grove Free Will Baptist Church, Aurora, North Carolina, which began Sunday evening, July 11, and will continue through Saturday

night, July 17. Mr. Willis is a former pastor of the church and he is being assisted in the services by the present pastor, the Rev. Harry Jones. The services begin each evening at eight o'clock.

The pastor and the church extend a cordial invitation to everyone to attend the remainder of these services.

Gospel Sing at Mount Olive Church

The Mount Olive Free Will Baptist Church of Kannapolis, North Carolina, announces a gospel sing to be held on Saturday evening, July 17, at 7:30. The pastor, the Rev. Paul Warner Jr., and the church extend a cordial invitation to everyone to attend. Especially are all singers needed and welcomed.

The vacation Bible school at Mount Olive church will be held the week of July 19-24, at five o'clock each evening.

Much Progress at People's Chapel Church

Much progress has been made at People's Chapel Free Will Baptist Church near Elm City, North Carolina, in the past year and a half under the pastorate of the Rev. Swade Benson. In this period of time the membership of the church has increased twenty-two members. Also a prayer meeting and league has been started and the church will begin full-time services in September. On May 19 the church held a dedication service in which the new light fixtures, new pews, and a set of folding doors for another Sunday school room were dedicated to the Lord. The church requests the prayers of all God's people for the Lord's guidance in the future as in the past.

N. C. Superannuation Report For June, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for June, 1965:

Receipts

Balance on Hand June 1, 1965		$2,957.37
Regular Receipts for June		1,217.14
Adopted Ministers and Widows		12.00
Ministerial Retirement System		72.69
Insurance Premiums		349.07
Burress-Galloway Endowment Fund		200.00
Refunds		90.70
Total to Account For		$4,898.97

Disbursements

Minister's Monthly Checks	$155.00	
Widow's Quarterly Checks	308.50	
Insurance Premiums	418.69	
Operating Expenses	102.98	
Transferred to Burress-Galloway Endowment Fund	200.00	
Transferred to M. R. S. Fund	494.82	
Total Disbursements		1,679.99
Balance on Hand July 1, 1965		$3,218.98

Receipts by Conferences

Albemarle	$ 83.15
Cape Fear	$150.71
Central	$557.51
Eastern	$515.26
Western	$544.27

Church Seeking Pastor

The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, is seeking a full-time pastor for the coming year, beginning September 1. Interested persons please contact Mrs. Mathew Prescott, Route 1, Box 294, New Bern, North Carolina.

Ray Harrison Jr. Available For Pastoral Work

The Rev. Ray Harrison Jr., Route 2, Box 340, Grifton, North Carolina, states that he will be available for pastoral work on first and third Sundays beginning September 1, 1965. Any church interested in his services may contact him at the address above or by calling LA 4-4352.

Representatives Attended the Baptist World Alliance

The Rev. Michael Pelt, Free Will Baptist minister, attended the Baptist World Alliance which met June 25-30, 1965, at Miami Beach, Florida. Mr. Pelt attended as a representative of the North Carolina State Convention of Original Free Will Baptists. The Baptist World Alliance is made up of Baptist bodies from throughout the world. It meets once every five years. A report of this will appear in a later issue of "The Free Will Baptist."

OBITUARIES

MRS. GRACIE W. HADDOCK

On June 16, 1964, the death angel came and took back to the portal of glory the spirit of Mrs. Gracie W. Haddock to be with her Saviour. She was 43 years old and a faithful member of Rose Hill Free Will Baptist Church near Ayden, North Carolina. She was a loving Christian wife, mother, and grandmother; always lending a helping hand to friends and neighbors. Though we miss her, we feel that she has just moved out of her earthly house and gone to inherit that mansion which Jesus had prepared for her.

It is lonely here without her, but we are looking forward to heaven even more when we shall see her with Jesus her Saviour.

She leaves to mourn their loss a husband, two children, four grandchildren, mother and father, one sister, and two brothers.

She has left a beautiful memory,
And grief too great to be told;
But to us who loved and lost her,
Her memory will never grow old.

Written by her sister-in-law,
Faye H. Paramore

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To occupy oneself with God is not to be idle; it is the one occupation of all occupations.—St. Bernard.

Ayden, N. C.—The AFC of Elm Grove Free Will Baptist Church met on June 17 in the home of Mrs. Margaret Ard for its monthly meeting. Vickie Jones presided over the meeting which opened with the group's singing "In Vain I Searched." Prayer was offered by Joann Jones. The devotional reading was by Vonnie Williamson. The group repeated in unison the watchword and the motto.

During the business session the treasurer reported a balance in the treasury of $12.41. The secretary called the roll with fifteen members and one visitor present. The minutes of the last meeting were read and approved.

Those taking part on the program were: Introduction, Randall Worthington; Part 1, Gladys Jones, Randall Worthington, and Marla Ard; Part 2, Donna Briley and Wesley Beddard; Part 3, Pattie Williamson and Delores Briley; Part 4, Dalton Worthington and Lorraine Harris. Marla Ard prayed the closing prayer.

Mrs. Ard served refreshments, which were enjoyed very much, to everyone.

Four Oaks, N. C.—The YFA of Bethel Free Will Baptist Church met Sunday, June 27, for its monthly meeting. The president, Cathy Evans, presided over the meeting. During the business session plans were made for a study course to be held July 14. The group also voted to send some literature to our missionaries in Mexico. The program was presented by Ann and Gail Gilbert and Gayle Hill.

Elm City, N. C.—The Woman's Auxiliary of People's Chapel Free Will Baptist Church held its June meeting in the home of Mrs. Elizabeth Viverette in Wilson. There were fourteen members present with two visitors: Mrs. Elsie Parker and Mrs. Virginia Williford. There was also one new member, Mrs. Becky Boykin. The meeting opened with prayer by Mrs. Elizabeth Viverette. The group then joined together in singing "Tell Me the Story of Jesus," followed with the Scripture taken from Philippians 2:5-11 and read by Mrs. Carol Perry.

The program was given by the program chairman, Mrs. Myra Jordan. Those assisting her were Mrs. Virginia Crumpler, Mrs. Ruth Bass, Mrs. Blanche Windham, and Mrs. Kathrine Winstead. The Bible chapters for the month were Luke 7 and 8. The letter for the month was the letter "H." The meeting closed with the benediction by Mrs. Edna Wells. Refreshments were served by the hostess.

Kenly, N. C.—The Woman's Auxiliary of Mt. Zion Free Will Baptist Church held its June meeting in the home of Mrs. Lois Boykin with twelve members and one visitor present. The meeting was brought to order by the group's singing "Tell Me the Story of Jesus." The Scripture was taken from Philippians 2: 5-11. Prayer was offered by Mrs. Ruby Johnson. The program chairman, Mrs. Ruby Johnson, was in charge of the program, "Tell How He Stooped to Save." She was assisted by several members of the auxiliary. The program closed with the singing of "Where He Leads I'll Follow" and the praying of sentence prayers. This was followed with a short business session. The meeting closed with the praying of the Lord's Prayer in unison.

The hostess served delicious refreshments which were enjoyed by all. The July meeting will be held on July 26 in the home of Mrs. Geraldine Cockrell.

Deep Run, N. C.—The Woman's Auxiliary of Smith's New Home Free Will Baptist Church met recently in the home of Mrs. Lela Blizzard for its June meeting. The meeting opened with the group's singing "Work for the Night Is Coming." The Scripture was taken from Philippians 2:5-11 and read by the president. During the business session the secretary read the minutes of the last meeting and called the roll. There were ten members and one visitor present. Also three new members joined the auxiliary. An offering of $6 was received. The group voted to send $10 to Cragmont Assembly.

The program, "Tell How He Stooped to Save," was presented by the program chairman, Mrs. Annie Ruth Parrish. The program closed with the singing of "O Zion, Haste" and the benediction by Mrs. Parrish.

Refreshments were served by the hostess. The July meeting will meet in the home of Mrs. Fannie Davenport.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Free Will Baptist Church met Tuesday night, June 22, in the church with twelve members and two visitors present. Mrs. Robert Oakley, president, presided. She had the group join together in singing "Breathe on Me." Mrs. Oakley used for her Scripture Romans 8, followed with prayer by Mrs. Dick Smith.

During the business session Mrs. Adell Summerlin, secretary-treasurer, called the roll and received the dues. She also read the minutes of the last meeting and they were approved. This was followed with the treasurer's report. A motion was made and seconded to send $10 to Cragmont.

Mrs. Louise Owens, program chairman, read Philippians 2:5-11 for her Scripture lesson which was followed with prayer. Mrs. Owens had Miss Anna Gardner to sing the hymn, "Great Is Thy Faithfulness." Mrs. Owens read the program, "Tell How He Stooped to Save," written by Mrs. Haywood Hill. Mrs. Robert Oakley prayed the closing prayer.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptist Church met in the home of Mrs. Kathleen Mason for its June meeting. Ten members were present. The meeting opened with the group's singing "It Pays to Serve Jesus." Special prayer was offered for the sick and shut-ins. The Scripture reading was taken from Philippians 2:5-11, and was read by Dorothea Lawrence. Those taking part in the program were Dorothea Lawrence, Beulah Salter, Louise Lawrence, Agnes Baker, and Etta Gillikin.

Following the business meeting a social hour was enjoyed by everyone. The hostess served cookies and fruit punch. The July meeting will be in the home of Mrs. Emily Gillikin and everyone is urged to attend.

Bear Grass, N. C.—The Woman's Auxiliary of Rose of Sharon Free Will Baptist Church held its June meeting on July 1 in the home of Mrs. King Cratt with eight members present. Mrs. Cratt read the Scripture taken from Philippians 2:

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Christian Education

PROGRESS MADE ON HENDERSON BUILDING

The Henderson Building, the first academic building on the new campus of Mount Olive College, is scheduled for occupancy with the beginning of the fall semester at an estimated cost of $400,000. Progress to date can be seen in the above picture.

This 23,400 square-foot, modern two-story structure is designated to accommodate 350 students. It will contain laboratories for biological sciences, chemistry, physics, a large lecture science room, a foreign language laboratory, accommodations for business department, general classrooms, and offices for twenty members of the faculty, administration, and staff. The Henderson Building will be air-conditioned for year-round use.

Completion of this new structure will mark a milestone in the development of Mount Olive College and offer to Free Will Baptists an educational facility, which will help provide our youth with the best Christian education possible.

Thirty Students Graduate at Mount Olive

Thirty students received degrees and certificates of graduation from Mount Olive College, Mount Olive, North Carolina, on May 30. Seventeen students were awarded the Associate in Arts degree, five received the Associates in Science degree, and eight certificates in business were given.

The graduates as pictured on the front are as follows:

First row, left to right: Miss Julia Elizabeth Barwick, A.S., LaGrange, North Carolina; Mrs. Winifred Miles Whitman, A.A., Mount Olive, North Carolina; Miss Judy Baggett Peters, certificate in business, Dunn, North Carolina; Miss Brenda Lou Taylor, certificate in business, Newport, North Carolina; Misses Glinda Graye and Linda Faye Strickland, A.A., Godwin, North Carolina; Miss Annie Ruth Joyner, certificate in business, Mount Olive, North Carolina; Miss Sarah Ann Rose, A.A., Lucama, North Carolina.

Second row, left to right: Miss Loretta Faye Foreman, AA., Washington, North Carolina; Miss Annette Eleanor Stanly, A.A., Mount Olive, North Carolina; Miss Miss Beverly Jean Pittard, certificate in business, Prospect Hill, North Carolina; Mrs. Patricia Bissette Flowers, certificate in business, Sims, North Carolina; Miss Sybil Annette Goodwin, certificate in business, New Bern, North Carolina; Miss Harriet Dianne Ramsey, A.A., Jacksonville, North Carolina; Miss Juanita Wilson Jackson, A.A., Dunn, North Carolina; Miss Olivia Foy Fulghum, certificate in business, Wilson, North Carolina.

Third row, left to right: Mrs. Bonnie Coates Glass, A.A., Smithfield, North Carolina; Mr. Jerry Andrew Smith, certificate in business, Middlesex, North Carolina; Mr. Dana Bruce Wooten, A.A., Tarboro, North Carolina; Mr. Connie Maxton Pittman, A.A., Wilson, North Carolina; Mr. Charles Richard Lancaster, A.A., Kinston, North Carolina; Mr. Jimmy Leroy Kennedy, A.A., Pink Hill, North Carolina; Mr. Edward W. Miles, A.A., Mount Olive, North Carolina.

Fourth row, left to right: Miss Delinda Jan Dail, A.A., Goldsboro, North Carolina; Mrs. Susan Mitchell Beaman, A.A., Snow Hill, North Carolina; Mr. Randolph McPhail King, A.S., Mount Olive, North Carolina; Mr. Marshall Douglas Cox, A.S., Dudley, North Carolina; Mr. James Clayton Aman, A.S., Newton Grove, North Carolina; Mr. Gilbert Thomas Beety, A.S., Toms River, New Jersey.

Absent when the picture was made was Mr. Steve Daniel Worthington, A.A., Ayden, North Carolina.

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College Day at Saratoga Church

The Saratoga Free Will Baptist Church, Saratoga, North Carolina, will observe Sunday, July 18, as Mount Olive College Day, the Rev. Cecil Rose has announced.

President W. Burkette Raper will speak at the morning worship service.

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Report of Gifts

Gifts to Mount Olive College for the fiscal year ended June 30 totaled $160,275, Charles H. Harrell, business manager, has reported.

The Free Will Baptist denomination, which sponsors the college, led in financial support with gifts totaling $113,248. The second largest contributor was the Mount Olive College Area Founda-

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NOTES AND QUOTES

By J. C. Griffin

HAPPY CHRISTIANS

God wants us to be happy in His service. A. H. Ackley wrote, "I am happy in the service of the King; I am happy, oh, so happy; I have peace and joy that nothing else can bring, . . ." It is written, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17).

Here are some things that destroy our happiness: First, jealously destroys happiness. King Saul was happy until he became jealous of David. He was a great king. He had a group of men whose hearts were with him, but then he heard the singing, "Saul has slain his thousands, but David his ten thousands." Sometimes people get so that they think that everything is not right unless they do it. They hate to see some make a better mark in life than they are making. They are miserable in everything that they are called to do. They see the faults, and often they make up faults and peddle them all over the country. I have found those who were unhappy with their family life, unhappy with their work, unhappy with their neighbors, unhappy with their church life, and unhappy with their political affiliation. They were just so unhappy that they made everybody with whom they dealt unhappy.

There is a false **happiness,** a happiness that is produced by "foolishness." Some are happy when they are drinking and engaged in frivolities. I have seen that kind of happiness fade and the joy thereof turn to a state of miserableness.

The Kind of Happiness That Lives

The psalmist said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4). In my 55 years of ministry as an ordained minister, I have seen people go out from this life into the life beyond this vale of tears. I have seen the righteous die; or go through that ordeal that is called death, and they testified that they were happy. I have seen some die that were lost and they said so. They were miserable. One wicked man said, "The devil is here, I see him right there in the corner." The last moments of his life he screamed and died fighting. This man was so unhappy.

But I have seen the other side. I saw a young lady who had been married only a few months. She said to me, "Preacher, am I dying?" I said to her, "Why do you ask me such a question?" She answered, "Because I am so happy." It was the happiest face that I have ever looked upon. Every sign of pain had left her, and with the most precious smile she quit breathing. Heaven seemed so real. God was there with the Holy Ghost to comfort. She had lived in the abiding faith of her Saviour, now the valley of the shadow of death carried no fear.

Second, sinful amusements destroy happiness. The amusements of this world do not bring happiness. They belong to the flesh, and they are ruled by the flesh. People who follow after them are not happy. They may "kick up" and claim happiness, but it is not there. God says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16). The flesh and worldly things do not bring happiness.

I had a very well-to-do man, financially speaking, to tell me that he was an unhappy man. "What I have accumulated in this life makes me a miserable man. I would love to get back where my wife and I were when we had but little of this world's goods," he said. His wealth did not make him happy.

Third, covetousness destroys the happiness that God has provided for His children. If you covet your neighbor's possessions, you cannot be happy. Yet we human beings try to be happy and at the same time seek, if not in an open, natural way, possessions that belong to our neighbor. This can be done by scheming or trading. The covetous person cannot be happy.

Fourth, lack of faith destroys happiness. To be happy, we must have faith in God. Then what is faith? It is believing what God is and what God does, together with what He has done in all ages. It is written: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11: 6). There are many other things that can destroy happiness also.

A Happy Christian

A happy Christian is the person that can fellowship with other people who are Christians without finding fault with them because of a difference of opinion. The psalmist said, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1). He could sing, "I am happy in the service of the King."

The happy Christian is the person who has placed his all on the altar and can pray for the weak and help the fallen to his feet. He also carries no ill will toward his fellowman. A happy Christian loves the fellowship of God's children and loves God more than his earthly possessions.

Applause or Praise of Man

I have never sought the applause or praise of man. It has been my sincere desire to please God; however, since I am human, I like a rose rather than the thorns that come to many Christians. The Apostle Paul got some thorns; however, he appreciated roses. Some of the people were criticizing the Apostle Paul because he had preached the truth, but we have no record as to where Paul tried to preach to please men. He knew that there were people at Galatia who were against him and would work against him; therefore he wrote, "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16). I have known men to get mad because the preacher told them of their sins and backed it by the Bible.

Paul did not have the full cooperation of his churches. They accused him of preaching false doctrine, but he had an answer for them. He informed them that God had blessed and that souls were being saved. Some of these persecutions could have been Paul's "thorn in the flesh." God did not take the thorn away, but gave Paul something better: God gave him grace to defeat the devil.

I am like other preachers. I want a rose occasionally, don't you? Paul complimented those who worked with him in the gospel ministry. Search the writings of Paul and find his attitude toward those with whom he served.

I was chairman of the Treatise Com-

(continued on page sixteen)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Will the church be Christ's kingdom on earth?—**H. A., Michigan.**

Answer: No. The church which is designated as both the body and bride of Christ will be associated with Him in this kingdom so long promised to the Jews but which they have not as of now seen. Christian husbands, as a part of the church, are supposed to love their wives who also are part of the church, as Christ loves both the husbands and wives of the church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of His body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Ephesians 5:25-33).

Note several things we are told here: Husbands must love their wives as Christ loved them in the giving of His life for them (v. 26). In this He conditions it, making it a glorious church without blemish (v. 27). The Holy Spirit here turns to us Christian husbands, showing by the Word why we are to nourish and cherish our Christian wives. We are to them what He is to the church because both the husband and the wife, in a domestic Christian union, are part of the body of Christ (vv. 28-30). Then comes the final exhortation, one that each man should recognize himself to have reached sufficient maturity to obey before he leaves his mother and father. Because of necessity, the true Christian home must have as its head and co-head those that are joined together. It can't be a threesome or a foursome and the symbolism carried out. The husband and the wife must of necessity maintain a closer relationship and harmony than either with any other except God.

Therefore, let no parent presume that because a child is his that he has such a place of agreement with him that the two parents have with each other as long as they live on earth. Let no Christian anywhere presume that he or she may be as closely related to anyone else as to Christ, but the next in closeness of relationship is the husband and wife. This order of relationship calls for a wife to honor Christ first, but after that her reverential affections centers in her husband and him alone. She has maternal love for her children; but as an example to the lost world, she gives her most effective testimony as she obeys her Christian husband. She rules with him, and under his direction, her household; this way symbolizes what the church will be to Christ throughout all eternity as it rules with Him in His kingdom and as He now rules with God, His and our heavenly Father, in His kingdom. (See vv. 31-33; Revelation 19:7-9; 2 Corinthians 11:2, 3.) This teaching bars from interferring all mothers, fathers, mother's-in-law, and father's-in-law; as well as every other relative and friend.

———

Question: Is Nisan and Abib the same? When does the Jewish year commence according to the Bible?—**Mrs. A.P.**

Answer: "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus 12:2). The first month of the year as you can see was designated by God as the month Nisan, which is also called Abib, which corresponds to our month of April. Quite a long time ago the Jewish Rabbis arbitrarily changed the time of the Jewish new year. See Exodus 13:4; 34:18; 23:15; Deuteronomy 16:1; compare Nehemiah 2:1 and Esther 3:7. These verses carefully compared will tell plainly and clearly that both the names, Abib and Nisan, were used to designate the Jews' first month of their year.

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THE CHURCH WORLDWIDE

Giant Statue of Christ Planned in Tennessee

ATLANTA (EP)—A 100-foot aluminum statue of Christ being sculptured in an artist's workshop here will eventually project a "silent sermon" to visitors to the Great Smoky Mountains in Tennessee.

That is the hope of sculptor Julian Harris who has completed a 50-inch scale model for the statue. He has visualized Christ as "a very masculine man—I don't like these Sunday School pictures of Jesus as a bearded woman."

The statue of an erect Christ with hands extended as in benediction does not portray any particular incident in His life, according to Mr. Harris. "It will be a silent sermon," he said.

When completed two years from now it will be moved by helicopter in eight-foot sections to the Christus Gardens, one-third the way up a mountain near Gatlinburg, Tennessee. The head alone will be 16 feet high.

———

Insult to Catholicism Held Crime by Italian Court

ROME (EP)—The Constitutional Court of Italy has upheld the constitutionality of laws under which it is a crime publicly to insult Roman Catholicism, recognized as the religion of the state.

Italy's supreme judicial body has been asked by a court in Cuneo, northern Italy, to rule on the question whether the penal code, which makes any person who insults the Catholic faith liable to a year's imprisonment, clashed on this point with the constitutional guarantees of freedom of worship.

The Constitutional Court held that the penal law was designed to protect the religious sentiments professed by most Italian citizens and did not limit religious freedom.

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The dissenting opinions of one generation become the prevailing interpretation of the next.—Burton J. Hendrick.

STORIES for our YOUTH

RIDING DADDY'S SHOES TO HEAVEN

by PEARL BRANHAM

"LOOK, Mother! I'm riding on Daddy's shoes," cried little four-year-old Larry Wayne. He was standing on the toes of his father's shoes, holding to his dad's hand as they walked into the dining room.

After the family were seated around the dining table, with a serious look on his little face, Larry looked up at his father and said, "Dad, can I ride to heaven on your shoes?"

His father, shocked by such a question, said; "No, Son, you cannot."

"Why not, Daddy? I walked to the table on your shoes," Larry asked.

"Well, you see, Son, we were playing when you walked to the table standing on the toes of my shoes with me holding your hands. But I cannot take you to heaven that way," answered Father.

Again Larry asked, "Why not, Daddy?"

"Well, Son, let's put it this way," said Mr. Wayne. "To go to heaven is like coming to the dinner table. I worked to make the money to buy the food; Mother cooked the food and put it on the table; and you are sitting there in your chair eating the food. Now your mother or I cannot eat the food for you, you must eat it for yourself. Mother and I will help all that we can on your way to heaven by praying and reading the Bible to you and trying to teach you about God, the great Father and His Son, Jesus Christ. We will go to church with you and try to help you understand what is good and right and what is mean and ugly here in this life. We shall try to teach you the things you should do and the things you should not do. We will try to lead you in the right paths. But, Son, on this road of life, you will soon come to a place in the road where it separates. The road to the left is the road of sin that leads to ruin and destruction; while the road to the right is a clean, Christian road that leads to eternal happiness and peace with God. When you come to the parting of the road, you, yourself, must choose the one road you will travel on. You may take the left road of sin, or you may choose the right road by accepting the Lord Jesus Christ as your personal Saviour through the pardon and forgiveness of your sins, and through prayer, trust, faith, and love. You must make the choice for yourself, Son, just as you must eat your own food for your body to grow.

"No, Son, you cannot ride to heaven on your daddy's shoes!"

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Margaret's Temptation

"YOO-HOO, Margaret!" Edna called to her chum. "Can you go to the store with me?"

"Wait and I'll ask Mother," answered Margaret, and ran to find her mother.

Soon she came skipping back. "Yes, I may go," she said, "and Mother wants me to get her some baking powder, too. I must hurry because we are going to have shortcake for supper, and Mother wishes to have the baking powder in time."

"Promise me you won't tell anyone, Margaret, and I'll tell you something I am going to do today," said Edna.

"You know I won't," said Margaret, "unless I tell Mother. I always tell her everything."

"I don't tell my mother everything!" said Edna, with a smart toss of her head. "Anyway, Mother gave me fifty cents to get some brown sugar. I'm going to get only forty cents' worth and spend the rest for candy. Let's get some of those hard—"

Margaret had stopped short and stood looking at her chum in amazement.

"Why, Edna!" she said. "That's not Christian! That's not honest! Why, that's just like stealing!"

Edna gave her head another smart toss.

"I've done it before," she said. "Mother doesn't know the difference. Anyway, it's all in the family. I can eat that much less sugar! I ought to have some share in the family budget, oughtn't I? I figure that ten cents really does belong to me anyhow."

Margaret walked on slowly. "I don't know," she said, "but it does not seem right to me. Besides, you are deceiving your mother, too."

"Well," Edna returned, "if you don't want to eat any candy, you needn't; but remember, you promised not to tell."

"What can I do for two such fine little girls this evening?" the storekeeper greeted them. "Forty cents' worth of brown sugar, is it, and a dime's worth of candy? Here you are, and it must be a sweet tooth you have, wanting so much sugar," and the storekeeper laughed at his own joke.

"Please, I want a can of baking powder, too, the forty-cent size," Margaret said.

"All right, here you are. It is only thirty-five cents now, though! so you are a nickel ahead," the storekeeper smiled, handing the change to her.

"Now, Margaret," Edna said, when they were outside once more, "why don't you take that nickel and buy that little comb you have been wanting so long? As Mr. Smock said, you are five cents ahead and nobody need ever know."

Margaret hesitated. She did so want that comb. Many of the girls had them, and they were pretty. Mother had thought she didn't need one.

"Come on," Edna urged, pulling her arm. "You don't have to tell your mother. I'll take the money and buy it for you if you are afraid," and Edna darted into the shop.

"See, isn't it a beauty?" she said a minute later, holding out the comb. "I wish I had bought one, too, instead of so much candy."

Margaret took the comb slowly. It was pretty, and she had wanted it badly. Perhaps Edna was right; she needn't be so particular.

"Thank you, Edna," she said, and slipped the comb into her pocket. Somehow she didn't feel as good over the possession of it as she had thought she would.

(continued on page sixteen)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

AN EXPRESSION OF THANKS

We, the children and staff of this Home and the relatives of Sandra Mercer, gratefully acknowledge the many kind expressions of sympathy and concern received during Sandra's illness and death.

Although we had known for several months that Sandra's condition was critical, her suffering and death brought deep sorrow. We feel this loss very keenly. We are sustained only by a faith in God which knows He is too good to be unkind and too wise to make a mistake.

We are comforted by the assurance that Sandra is at rest. To us heaven seems much nearer since one we loved very much has gone to be with our Saviour.

We are also comforted by the knowledge that all that could be done for Sandra was done lovingly. A mighty outpouring of human compassion and Christian love made available to her the very best that medical science could offer and surrounded her with friendship and love seldom witnessed in our day. The devoted and gentle ministry of the doctors, nurses, and other medical personnel cannot soon be forgotten. The friendship and concern of hundreds of Sandra's friends both in and out of our churches made her days more cheerful.

Although this experience has been fraught with grief, we are comforted and inspired by the demonstration that there is still a lot of warmth, goodness, and love in what seems at times to be a cold and heartless world.

We sincerely thank all who shared this experience with us. Your sympathy and friendship helped us very much. We pray God's richest blessings upon you.

SANDRA MERCER MEMORIAL FUND

During Sandra's illness and since her death, many individuals and organizations sent gifts of money to this Home in lieu of flowers. Some sent flowers and gifts of money. Others have indicated that they desire to make gifts to this Home in memory of Sandra. These gifts are being designated as the "Sandra Mercer Memorial Fund" and will be used to establish a memorial to her.

The exact use of this fund has not yet been determined. The amount available will help determine the use to be made. It is our desire that the memorial shall be of a permanent nature and one that will keep her name alive on our campus just as her memory will live in our hearts. An appropriate announcement will be made as soon as the memorial has been determined.

While the use of this fund is being determined it is being deposited as a special savings account in our local bank. Those who have given are assured that their gift is deeply appreciated and will be used as intended. Other gifts may be designated for the "Sandra Mercer Memorial Fund."

REPORT OF CASH RECEIPTS FOR THE MONTH OF JUNE, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of June, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes gifts for all purposes)

Albemarle Conference	$ 343.45
Blue Ridge Association	77.25
Cape Fear Conference	153.41
Central Conference	2,968.00
Eastern Conference	1,615.30
French Broad Association	20.00
Pee Dee Association	15.00
Piedmont Conference	226.74
Rockfish Conference	7.00
Western Conference	705.34
Statewide Bodies	33.58
Total Gifts from Conferences	$6,165.07
Parents and Relatives	406.95
Friends and Others	15.00
Miscellaneous	387.55
Total Receipts for the Month	$6,974.57

Special recognition is hereby given to the following who made gifts of $100 or more.

Honor Roll

Davis Church	$100.00
East Rockingham Church	$100.00
Holly Springs Sunday School, Newport	$139.79
Rains Cross Roads, Kenly By Mr. M. B. Rains	$100.00
Mr. and Mrs. Robert Bynum	$100.00
Stoney Creek Sunday School, Wayne County	$100.00
Sarecta Church, Kenansville	$100.00
Gum Swamp Sunday School, Pitt County	$191.83
Gum Swamp Church, Pitt County	$180.70
Beulaville Church	$150.00
Free Union Sunday School, Greene County	$414.90
Black Jack Church, Pitt County	$110.21
Ormondsville Church, Greene County	$113.27
Deep Run Church	$202.32
Otters Creek Church, Edgecombe County	$100.00
Edgewood Church, Edgecombe County	$118.36
Sweet Gum Grove Church, Pitt County	$235.00
Marlboro Church, Pitt County	$142.32
Harrell's Chapel Church, Greene County	$100.00
Little Creek Church, Greene County	$100.00
Ayden Church	$175.00

Mother's Day Gift Honor Roll
(List No. 2)

The children and administration of the **Free Will Baptist Children's Home, Middlesex**, North Carolina, express their deep appreciation for the Mother's Day Gifts received since our last report as of May 17.

Since the above date the following organizations have reported to us that their gifts represented at least the equivalent of $1 per member.

Spring Branch Auxiliary, Greene County
White Hill Sunday School, Aurora
Rains Cross Roads Church, Kenly
Bethel Auxiliary, Johnston County
Indian Springs Auxiliary, Seven Springs
Edgemont Auxiliary, Durham
Stony Hill Auxiliary, Nash County
Vanceboro Sunday School
St. Paul Church, Elizabeth City

(continued on page sixteen)

St. Claire Bible Class

The Sunday School Lesson

FOR JULY 25

Christians Grow Through Study

Lesson Text: Acts 17:10-12; 2 Timothy 3:10-17

Memory Verse: Romans 15:4

I. INTRODUCTION

The purpose of study is for the acquiring of knowledge. In this day and age, the acquiring of knowledge is limited only by man's unwillingness or inability to acquire.

The same can be said with reference to study, or the acquiring of knowledge on the part of Christians. Today there are many helps that men did not have available several centuries ago. We understand, of course, that the Christian should possess a knowledge of many things; he should be an educated person —educated to the extent that he can adequately fill the place chosen or appointed for him.

At the foundation of all Christian study there is the Bible. The Christian must stand its truths and daily live by them if he is to grow in Christ. Neglect of the Word of God will lead to the neglect of other things that will lead to the perishing of the human soul.

There are three ways that men may approach the Bible: (1) One may read about the Bible. This means that one can learn all about the origin of the Bible, about the different versions, etc., and still not know what it actually teaches. (2) A person may read the Bible. This means that it is possible to simply read it, never learning its spiritual truths. (3) One can study the Bible. This is what really counts. With the reading, there must be real study. If there is not, then no real knowledge of the truths of God is obtained.

Dr. Frank Charles Thompson in "Thompson's Chain Reference Bible," gives five principles of Bible study:

1. The spiritual attitude indispensable.

2. Conscious need essential.

3. First hand knowledge best.

4. Study the Bible as a traveler who seeks to obtain a thorough and experimental knowledge of a new country.

5. Seek to understand the deep things of God.

If these five principles are followed, the Christian will truly grow in grace.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. We should study the Bible with a "readiness of mind," to form opinion, not to confirm existing prejudices.

2. We should read the Bible to discover whom and what we must support and oppose, rather than read for the purpose of confuting people we oppose.

3. If believers do not follow the leadership of God given in the Bible, they should not ask for additional light.

4. Many do not follow scriptural guidance simply because it does not lead them as they wish to go.

5. There is a significant difference and the results are quite different in studying the Bible in carnal quest for technical knowledge and studying it in a spiritual quest for Christian understanding.

6. Things we must remember in studying the Bible. It is a spiritual book. It must be studied with a spiritual mind. It must not become an idol in itself.—Teen-Age Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "A certain Christian traveler was packing his suit case when about to proceed on a journey, when he remarked to a friend: 'There is a little corner left in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library, containing thirty volumes, and all of these things must occupy a space of about three by two inches.' 'How are you going to manage that?' queried his friend, and the reply was: 'Very easily, for the Bible contains all of these things.'

"The most wonderful, the most marvelous book in all the literature of the world is the Bible, because it is God's own Book!"—Selected.

2. "Luther said he studied his Bible as he gathered apples. First he shook the whole tree, that the ripest might fall; then he shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig; and then he looked under every leaf. Search the Bible as a whole, shaking the whole tree. Read it rapidly as you would any other book. Then shake every limb—study book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake each twig by a careful study of each paragraph and sentence. And you will be rewarded if you will look under each leaf, by searching the meaning of the words."—Selected.

It has been said that to do God's work we must have God's power, and to have God's power we must know God's will, and to know God's will we must study God's Word. Is it possible that many of us do not have a greater Christian experience simply because we do not spend enough time in the study of God's Word? —Advanced Quarterly (F.W.B.).

3. In a small village in Syria, a man by the name of Abu Dugaom was severely persecuted because he became a devout follower of the Lord. His father-in-law took his wife of only a short time away from him, and the villagers tore down his new house. Through it all he remained true to his Lord. Finally he was led out of the village to be burned to death. He was put on a pile of wood and was given a chance to say his last words. To the surprise of the murderous mob, he neither cursed nor wept. He knelt and prayed for his persecutors. Either in fear or in penitence, the mob disbanded, leaving the man alone with his God.

Cragmont News

(continued from page five)

ences that come into lives at Cragmont shall always be uplifting, we appeal to parents, pastors, and youth leaders to send their boys and girls to the Young People's Bible Conference, August 2-7. Send names. addresses, ages, and a $5 deposit on the $30 fee to 1225 South Washington Street, Greenville, North Carolina.

THE SIN OF INGRATITUDE

ALBERT M. EZELL

GRATITUDE is indeed man's cardinal debt and responsibility to God. The poet, N. P. Willis, has said, "Gratitude is not only the memory but the homage of the heart—rendered to God for His goodness."

I believe that one of the greatest sins we find in evidence is the sin of ingratitude. The empty pews that we see in every church we visit on the Lord's Day speak of mute testimony to the ingratitude of a people that God has blessed above all other peoples. Where else but in America can we find complete freedom to worship according to our choice? In what nation but ours can the bootblack or the paper boy be the potential president of his nation? Freedom of speech, freedom of the press, freedom to choose the job of your choice are only just a few of the blessings which are a part of our glorious heritage.

Ingratitude and an unthankful heart are two of Satan's most effective weapons to alienate us from God. If there should ever be an eighth added to the seven deadly sins, I believe it could well be the sin of ingratitude.

I thank God that He has given us freedom of choice in all things; but more do I thank Him for His love that instructs us in that right choice. It could be that the conversation of the Christian may at times sound boastful to those outside of Christ, but no one knows better than the Christian how much he has to boast of. Though as the Apostle Paul said, all of our boasting is through Christ, for it was through Him that all of this wonderful transformation was wrought. Once where we saw depression and despair, we see joy and hope in the promise of immortality; where there was sadness, joy; where there was the gloom of defeat there shines now the light of victory; where there was once the inclination to surrender to the sinful pleasures of the world, there now burns the fire of determination toward ultimate victory over Satan and all of his gaudy enticements.

Many times we wait for the extraordinary or the spectacular before we think we have anything to be really thankful for; but the occasion for thankfulness is not measured by ostentation but by the humble everyday things for which we have the greatest cause to be thankful—the unmerited blessings of health; the solicitude of our God for all of our needs, both material and spiritual; the love and companionship of friends; the symmetry and fidelity of the seasons; the gentle caress of cooling rain on the thirsty earth; the graceful arc of the rainbow, recalling anew God's words, "I will remember"; the majestic flight of wild geese, whose unerring flight has continued to mystify the conjecture of man, but whose course is mapped by God. All of these things are a great occasion for thankfulness, and are a reminder that the finite mind of man, even with its great store of scientific knowledge, is incapable of even a remote approach to the infinite mind of God. When we behold all these wonders, and view the vast expanse of the universe, we are caused to realize our own ignorance and our own infinitesimal size in comparison, and again recall these words: "What is man that thou art mindful of him, or the Son of man that thou visitest him?"

Unwarranted worry is also an evidence of ingratitude. God has told us, "Cast your cares upon me." The beginning of Saul's downfall was caused by needless worry and anxiety. Because Samuel's appearance was delayed, he committed the foolish act of sacrilege, the same way many of us do when we are not willing to await God's promises, rush into something on our own initiative which may well prove disastrous.

Many times our misfortunes, when spiritually discerned, are causes for thankfulness. The apostles, after being imprisoned and beaten, were thankful that they were considered worthy to suffer for Christ. Many times our misfortunes reveal to us the true worth of our neighbors, or gives us an opportunity to prove ourselves as friends; for it is in sickness that we most feel the need of that sympathy which shows how much we are dependent upon one another for our comfort, and even necessities. Thus disease, opening our eyes to the realities of life, is an indirect blessing.

Simon Patrick said, "It is distrust of God to be troubled about what is to come; impatience against God, to be troubled with what is present; and anger at God, to be troubled for what is past."

Generally speaking, your neighbor does not care to be troubled with your account of your misfortunes; but God is a ready recipient of all your troubles, and can remove the burden when only the best your friends can do is to offer their sympathy.

Time That Isn't Lost

Count no time lost that's spent to help a soul
That's lost in sin and straying far from God,
Who needs forgiveness and salvation real,
Which only true repentance can obtain.

Count no time lost that's spent to help a friend
Or loved one who has gone away from God,
Get back to where he used to be in grace
That he may be a shining light again.

Count no time lost that's spent in earnest prayer
For those about you whose hearts are heavy,
Or those who need a kind, uplifting deed
In time of sickness, suff'ring, or distress.

Count no time lost that's spent to bless the world
By helping pilgrims travel heavenward,
Who may themselves reach out and gather in
A host to dwell with God forevermore.

—Walter E. Isenhour.

PAMPHLET NOW AVAILABLE!

—0—

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—0—

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COM

NOTES and QUOTES

(continue from page ten)

mittee when the National Association was organized. I was not asked what I believed, nor was I instructed as to what I should preach. I was present when the State Convention of Original Free Will Baptists of North Carolina was organized and I took part in the organization.

Since the first sermon that I ever preached, I have fought the devil and bragged on Jesus Christ. There have been times when I had to almost stand alone; but Christ stood with me. As I said sometime back, I am satisfied with the church of my choice. I have not always been satisfied with some of the decisions, but I never kicked out of harness because I could not have my way.

I saw a cartoon a long time ago. A mule was pictured with his hind feet up in the air; and the caption was, "A mule cannot pull when he is kicking." Neither can a church member pull when he is kicking. The Apostle Paul had to take notice of those who would not pull.

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Boys' and Girls' Stories

(continued from page twelve)

"My! Margaret, you were a long time," her mother chided her, taking the can. "Run, set the table now."

Margaret was thoughtful during supper. Later in the evening, when she went to bed, she took the comb out of her pocket and looked at it. "Maybe I'll feel better in the morning," she thought to herself. "I'll put it under my pillow so I can touch it."

Soon she was asleep. She dreamed the comb had grown into a giant. It chased and chased her. She ran on and on until she was very tired. All at once a big hole seemed to appear in front of her. She tumbled into it and awoke with a scream. Mother came hurrying into the room.

"What is the matter, dear?" she asked.

"Oh, Mother, I had an awful dream! I've been such a bad girl," Margaret sobbed.

"Tell me about it," her mother said softly.

Margaret sobbed out the story. Mother looked thoughtful and finally she said: "I don't believe, dear, you will ever do this again. You must remember that Edna has not been taught as you have. She does not go to Sunday School. We must help her to see the difference between right and wrong. You keep this little comb and it will help you to remember this temptation whenever you look at it. Tomorrow you can explain to Edna that Jesus calls those things stealing and lying."

"I will, Mother, and I'm sure she will understand," Margaret said, happy and relieved.—Unknown.

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The Lighted Pathway

(continued from page four)

able us to stand fast and persevere. This is a fight of faith and of sight.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man affairs of this life; that he may please affairs of this life ;that he may please him who hath chosen him to be a soldier" (2 Timothy 2:3, 4).

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Woman's Auxiliary

(continued from page nine)

5-11. This was followed with the praying of the Lord's Prayer in unison. The program text, "Tell How He Stooped to Save," was presented by Mrs. Jeannette Wynne.

During the business session a thank you note was read from Mrs. Mertie Coltrain. The treasurer, Mrs. Selma Cowan, collected the monthly dues and reported a balance in the treasury of $24.38. Mrs. Mertie Coltrain will be in charge of the program for the July meeting. Mrs. Selma Cowan dismissed the meeting with prayer.

The hostess served delicious refreshments, which were enjoyed by everyone.

Christian Education

(continued from page nine)

tion, which gave $30,893, followed by the North Carolina Foundation of Church-Related Colleges with an appropriation of $10,606, and the James E. and Mary Z. Bryan Foundation with a gift of $2,000. Miscellaneous gifts were received in the amount of $3,528.

Designation of gifts included $100,278 for the development fund, $49,835 for general operation, and $10,162 for specified purposes.

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Children's Home

(continued from page thirteen)

Gum Swamp Sunday School, Pitt County
Mount Tabor Auxiliary, Creswell

We are happy to report that the response to the Mother's Day Gift's appeal has been most gratifying. Our people have once again demonstrated their interest in and support of the ministry of their Children's Home.

SPECIAL NOTICE

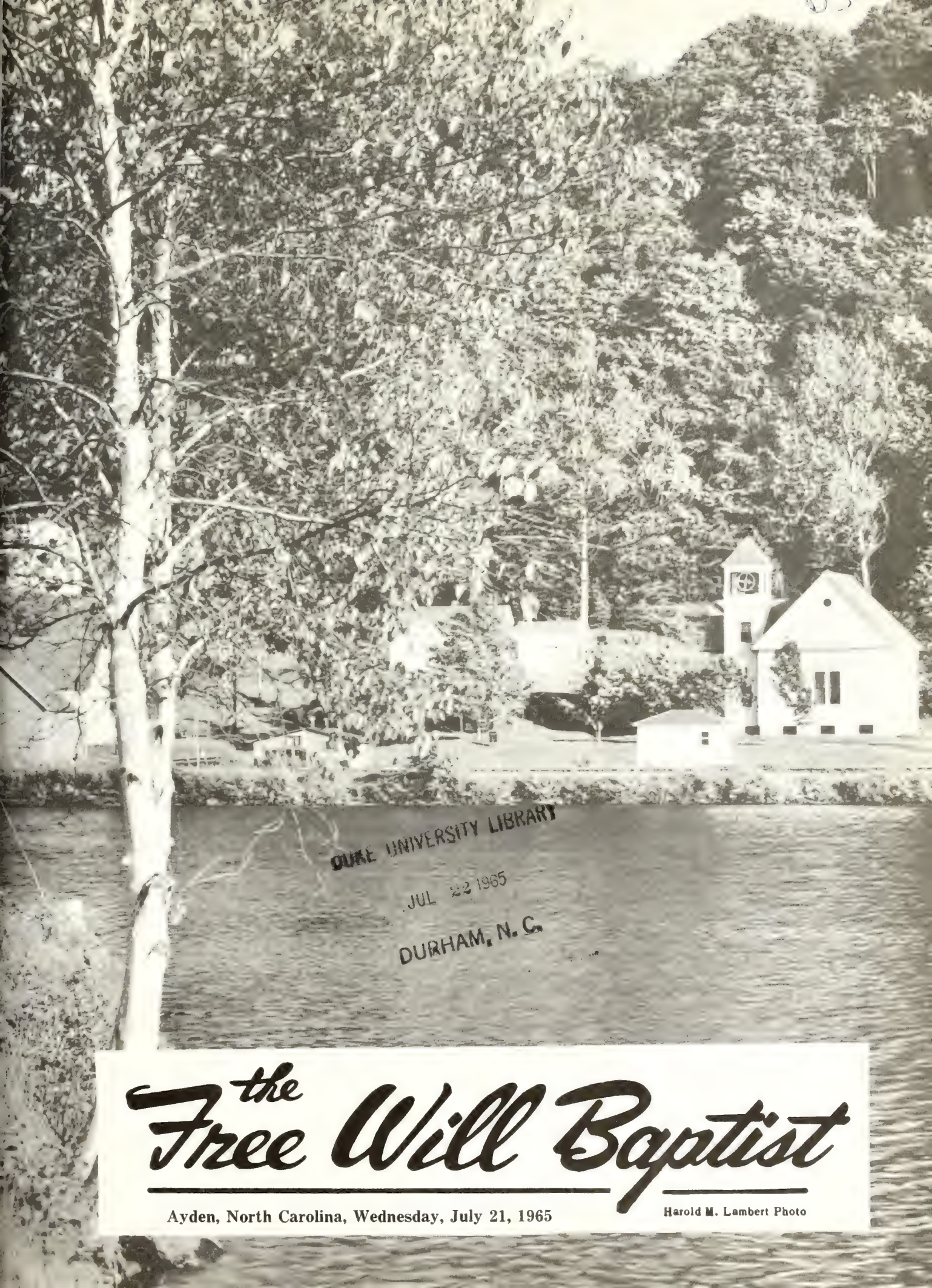
Those who have not sent in their gifts are urged to do so as soon as possible. Any organization having sent the equivalent of $1 per member which has not been included in the lists which have been published is urged to so notify us in order that it may be included in the final list.

Please Note

In December, 1964, a subscription to "The Free Will Baptist" was received but there was no name on the letter... The subscription price of $2.58 was received in cash.

In February, 1965, a check was received in the amount of $2.58 for another subscription, but the instructions as to where the paper should be sent were not received.

Anyone who can help us out in these two matters please contact the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.



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the Free Will Baptist

Ayden, North Carolina, Wednesday, July 21, 1965

Harold M. Lambert Photo

Ten Years Ago in the 'Baptist'

St. Mary's Free Will Baptist Church, New Bern, North Carolina, held its first worship service in its beautiful new building on Sunday morning, May 29, 1955. The structure was erected at an approximate cost of $80,000 and further improvements, which will be made shortly, will run the new construction to $100,000.

* * * *

In the Editor's Mail

Please publish in "The Free Will Baptist" my change of address from Route 2, Pikeville, North Carolina, to Route 4, Box 529A, Mount Olive, North Carolina, phone 658-4639."—The Rev. Jack Mayo.

* * *

"I will be available for the pastoral care of churches on second and fourth Sundays of the month beginning soon. Any church making a change and can use me on those Sundays may contact me at 1200 Tarboro Street, Rocky Mount, North Carolina, telephone G12-3536."—The Rev. R. P. Harris.

* * * *

Offerings at the Baptist World Alliance

At the meeting of the Baptist World Alliance, meeting in June at Miami, Florida, more than $20,000 was given in offerings on Sunday, June 27. "Of the $20,365.51 received, $15,876.32 will go for the world-wide relief work of the Baptist World Alliance.

"The offering on Sunday morning was $11,387.14 to be used entirely for relief, and the offering Sunday night at the Orange Bowl was $8,978.37. Half will go to relief, and the remainder for congress expenses.

"The relief program of the Baptist World Alliance aids distressed people all over the world, including hurricane victims in Haiti, Angola, refugees in the Congo, tribal refugees from East Pakistan in Assam, and many others."

THE FREE WILL BAPTIST

Volume 80 Number 28

July 21, 1965

C. H. Overman, *Editor*

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Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

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Editorial—

'YE ARE NOT YOUR OWN'

The question of divine ownership is a matter that too few in the church take seriously. This is evident as we observe the increasing number of those who relieve themselves of the obligations to God and the church with little feeling of self-responsibility.

When the Apostle Paul wrote to the church at Corinth, he was prompted to do so because of their warped beliefs and practices. One of the problems in Corinth was immorality. After warning them of the wrong in the matter, he wrote: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20).

The Christian, then, belongs to God. He is not his own. He cannot claim his time, his abilities, his possessions, or his life as his own. All these things in reality belong to God. We are stewards of them. This is what Paul meant when he said, "I am crucified with Christ"; and when he said, "I count all things loss, that I may win Christ." He acknowledged God's divine ownership. His chief concern in life was to do the will of God.

Contrary to the way that most people feel who are in the church, and thus professing to be Christians, the acknowledging of divine ownership is the normal pattern; it is what God expects, for it is in Him that we live and move and have our being. This means that our every move is to be centered within the scope of His will. The Christian's primary concern is to do that which is right in the sight of God. This concern, however, is never burdensome; it is his delight to serve God.

The ungodly does not recognize the divine ownership of God. He has no such desire. The truth is that his life is self-centered. His every aim is concerned with his own interests. His time is spent in the pursuit of those things that please his earthly desire. He does not know what it means to "lay up treasures in heaven." Like the successful farmer in the parable which Jesus told, his every decision is centered around "I" or "My." There is a complete change when one accepts the Gift which God has purchased for us.

Ownership, however, carries grave and sober responsibilities. In the business world today, purchasing power is high. When we pay the price to make a purchase, we expect the item purchased to live up to its expectations. Likewise, God expects the same of those whose salvation has been purchased.

"Ye are not your own," Paul wrote, for "we have been bought with a price." Our purchase price was the greatest that the world has ever known; it cost God His only begotten Son. This was the very highest price that could be paid.

Since we are not our own, what should be our response to this divine ownership? The answer is simple: we must glorify God in our body and in our spirit, for both belong to God. This means that every action is to glorify Him—at work, worship, or play.

Finally, there is an all-important question: Who owns you? If you claim the divine ownership of God, to what extent does it reach? What are its holds upon you? If you can just as easily get along without the spiritual benefits of close communion with God, then something is surely wrong in your relationship with God.

This day demands the very best that we have, and there are no substitutes for the accomplishing of the will of God. If God owns us, may we find the grace and courage to live the way He wants us to live.

The Uplook

Chester Shuler

VERY early one morning we were driving through dense fog, which at times became so thick that the headlight beams seemed to penetrate only a few feet in front of the car. The obscured blacktop highway was confusing. It was almost impossible to tell on which side of it we were driving. We realized the danger of a collision with other vehicles, and there was a feeling of helplessness as we were compelled to creep along, hoping and praying for the best. And then we saw a broken white line on the highway! We knew that it indicated the center and by staying on the righthand side we were comparatively safe.

But the white line had not been painted recently and was hard to see. At times it disappeared from our sight. When it reappeared, we were increasingly thankful for its help.

Here, we felt, was a good spiritual lesson. Christians, traveling through the fog of this world's present confusion, have a white line to follow if they will look for and heed it. Christ has been along the way before. He has placed markers at certain danger points. The Bible tells us where they may be found and how they should be heeded.

If we had not known the significance of the broken white line on that foggy morning, it would have been of small help. Likewise, lack of a practical knowledge of the Word of God or failure to heed that knowledge makes the Bible of little use as a guide in daily problems. Then too, there are times when our vision may be blurred by oncoming events which seem so frightening or impossible of solution. Things do not always seem "either black or white," like the highway and the white line. Instead, they take on a confusing grayness—as does a highway when we are overcome by drowsiness. There is a type of spiritual drowsiness and lethargy which is also most dangerous.

Continuing our fog experience. After inching along the valley road for some time, the way led upward sharply to higher elevations. How thankful we were when suddenly we seemed to be in a new world! We were above the fog, which now was overcome, on the heights, by the glorious sunshine. In the lower valleys the fog now appeared like an immense lake. Our spirit was revived, our fears of collision or worse were gone. We thanked the Lord for His care, and for this revelation of beauty in His wonderful world.

Presently, there is a tendency to belittle spiritual things and emphasize out of all proportion the "practical, down-to-earth" ideas. We do indeed live in a world of practical, realistic necessities, and to ignore this fact is foolish. Nevertheless, there is an important time for obeying the Psalmist's injunction, "I will lift up mine eyes unto the hills . . ." (Psalm 121:1). Remaining too long in the lowlands of daily routine, pressures, confusion and frustration is unwise, harmful, and can be most detrimental to one's spiritual and even physical health. Counsels the Word: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1).

Some time ago, a great Christian leader was asked, during some crisis, "How is the outlook?"

"The outlook is dark," he said, then added triumphantly, "but the uplook is wonderful!"

This can be the comforting and invigorating experience of any sincere Christian believer. No matter how dark the daily outlook may seem, he can gain refreshment and new courage from the uplook of faith. Indeed, in this present time of cold wars, dire predictions for the future, and very real danger, one must take advantage of the glorious uplook very often if one wishes to remain useful to God and his fellowmen.

Television, radio, the press, neighbors, well-meaning friends and even some ministers have little of comfort or assurance to offer concerning the present world outlook. God in His time and by His own methods, surely will bring to pass world events according to His will. But there is no assurance that even His most faithful people will escape suffering, hardship, possibly death, in the process. For as any informed person realizes, the world has never known such terrible and efficient death-dealing instruments as are on hand today A mere "accident" could cause a world conflict more horrible than ever has been experienced. Only God's loving but firm hand can prevent that which man through his folly and hatred has made probable.

Leaving the world situation out of the matter for the moment, it is suggested that the individual has plenty of reasons for uplooking very often. One reason is to thwart the despair which depression of spirit can bring. Most of us realize our many faults and weaknesses; we are not proud of some of our thoughts, words, deeds, motives. Despair and depression always are in the offing, ready to pounce upon the spirit. Unfortunate indeed is the one who does not know about or who refuses to use the uplook.

It seems likely that the one who wrote Psalm 121 raised his eyes in some time of deep trouble to the hills round about Jerusalem, on one of which was erected the Temple. In his moment of depression, he asked, "From whence does my help come?" He gazed longingly on the beloved hills of Palestine; but they could offer no help for his soul sickness. And then, raising his gaze higher than the tallest hill, he answered his own query: "My help cometh from the Lord, which made heaven and earth!" Surely the Creator of this earth and universe can send help to His believing children! In the upward look all may find, by faith, the secret of inner strength and victory over day-by-day troubles, fears, and dangers.

It is related that there once was a very poor old lady who lived near the beautiful White Mountains. She was so poor that some of her friends and neighbors banded together and built for her a neat little cottage. She had but one request concerning her new home: that it should have a window over her kitchen sink through which she might gaze upon

(continued on page fifteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE DECLINE OF THE UNITED STATES – AND FALL

Unless there is a change, deep down, in the American people, a genuine crusade against self-indulgence, immorality public and private, then we are witnesses to the decline and fall of the American Republic.

Death on the highways, a pack a day, cheating from top to bottom in our society, get rich quick, break-up of the family, faltering in foreign policy, reckless debt—these have destroyed nations before us. Why should we think we can take that path and change history?

Look around you and everywhere you see lack of principle and steadfastness in the right and brave. The disgraceful cover on the resent issue of a publication with a nationwide circultion and its palliating story of sexual immorality adds adult consent to the looseness of our youth, already far down the road of delinquency, shiftlessness, derogation of virginity in our girls who will be the mothers of tomorrow.

There is no financial morality in our Government—"Charge it," is the accepted practice.

Round the world they think they can take our money with one hand and slap us in the face with the other. We talk of our "leadership," but we are apparently incapable of giving leadership.

Oh, for a crusader to call us back to dignity and strength and austerity.

What was that last word? "Austerity" —plain living and high thinking, putting our money into the real things of life, not mink-handled saucepans and three cars in every garage; public servants who are not Bobby Bakers. Schools for the young, care for the elderly, strength so that none will dare attack us, a worthy succession to those men with feet wrapped in bloody bandages at Valley Forge to give us liberty. How have we used the liberty they bought for us so dearly?

Because it is unpleasant to think of unpleasant things, we say the Soviet Union may be changing its determination to "bury us." Red China is bad, of course, but maybe not Soviet Russia. . . .

We sell wheat to Russia to save her from a demonstration that Communism cannot produce enough for its own people. If we do this to get rid of surplus wheat, which we have already subsidized and which we subsidize again to give it to the Communists cheaper, we might try discouraging the production of surplus wheat and remember the old-fashioned private enterprise where one grows for the market, not the Government storage bins.

We faltered in Cuba and now she is the homeland of subversion of all Latin America and Africa. Where will we find a strong, good man to lead us? Would we vote for one if he campaigned, crying in the wilderness that we come and be saved—from ourselves? We could have saved Cuba for freedom, and saved ourselves and the rest of Latin America from this nest of Communism, but we did not. Around the world they do not believe what we say; they look at what we do.

The United Nations was founded in this country. Now it is a messy combination of polyglot nations, old and new, grabbing for our money and ignoring our half-hearted arguments.

The idea of letting a small nation of fewer than a half million people, utterly inexperienced in governing itself, unproved as a stable, honest state—letting them in within a few days of their establishment! We might at least insist on a period of probation.

The United Nations itself should be forced into financial honesty by the U.S. refusing to keep on paying the bills while many get a free ride while outvoting us. The idea of letting in Red China in the face of the Charter which says, "peace-loving nations"! True, we are against letting Red China in, but all we do is get out our hankerchiefs and weep into them while the majority in the U. N. does as it pleases.

We waste untold sums on useless defense, and fail to keep ourselves truly strong in all fields, to be able to fight small as well as missile wars.

We sign test-ban treaties with known enemies, known defaulters on treaties, that we will not test as we may need to. Why should we put our defense in such an agreement? If our defense experts—not businessman McNamara (Secretary of Defense)—say we need to test, then let us test without asking permission of friend or foe.

We fiddle-faddle in Southeast Asia, and may be ignominiously pushed out. Maybe we should never have gone in there —let the Reds take it—but there is one thing for sure: If we go in anywhere, we should go in to win.

We are losing the respect of the world, and respect is more necessary to a nation, as to a person, than affection. We get little affection from the people we have helped over the years—and we are losing respect.

Nobody respects a fumbler, a weak man, a wobbler, in policy or deeds.

First, every one of us has to clean out weakness and selfishness and immorality of all types. Then choose leaders who with strength and principle and intelligence will lead us to where we can have self-respect and respect of others.

Would we elect such a man if he campaigned on such a platform?—Christian Victory.

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THE TIME TO REPENT

made manifest; neither any thing hid, that shall not be known and come abroad" (Luke 8:17).

These penetrating words fell from the lips of Jesus, who will some day make manifest and judge the intents of the heart. All that has been hid and secret will then be brought to light.

Many are endeavoring to hide their evil deeds or sins from man, but this will prove a failure, for such can only succeed for a time. Then He will uncover and bring all hidden things to light.

The blood of Jesus is the only covering that is efficacious—able to cover a multitude of sin.

Now is the time to repent, to confess sin, and believe on the Son of God. Only He has power to forgive sin and cleanse from all unrighteousness.—Selected.

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Jesus Christ can so interfere in a human life that it can look up and say, "Bless the Lord, O my soul, and forget not all his benefits," even in the midst of sorrow or suffering.—Bob Pierce.

THE CHURCH - WORLD-WIDE

Queen, Churchmen Observe Salvation Army Centenary

LONDON (EP) — Queen Elizabeth and a distinguished gathering of Church leaders, government and diplomatic representatives and civic officials attended the inauguration here of 10 days of celebrations marking the 100th anniversary of the Salvation Army, worldwide evangelism movement.

The ceremony was held in Royal Albert Hall, immense 100-year-old oval in West London. There the Queen was introduced by General Frederick Coutts, eighth leader of the international movement founded on an East London slum street corner July 2, 1865, by William Booth.

Religious Leaders to Discuss Canadian Exposition in '67

OTTAWA, Ont. (EP)—The broadest interreligious conference ever held in Canada will convene here July 5 when representatives of 28 religious bodies will gather at the invitation of the Centennial Commission.

Canada's commission is surveying ways in which to mark the religious aspects of this country's 100th anniversary in 1967. Six major Christian churches, including the Roman Catholic Church have announced their cooperation in the Christian Pavilion at Expo '67, the Montreal World's Fair.

Baptist Missionaries Reported Safe in Congo

LEOPOLDVILLE, The Congo (EP) — The safety of 15 Swedish Baptist missionaries, stationed in an area where Congolese rebels had threatened to kill white hostages, was confimed here by the Swedish Embassy.

It announced that arrival of government troops, and subsequent occupation of the troubled area at Nioki, had made it safe for the missionaries to remain.

The mission group — stationed at Nioki, 220 miles northeast of Leopoldville—sent a radio message here that personnel were safe and well.

Clergy, Doctors Assess Common Moral Problems

ESTES PARK, Colo. (EP) — "When does a man fitted with a plastic heart die if his heart never stops beating?"

This was one of the provocative questions posed to 125 physicians and clergyman from 27 states at the first postgraduate conference on Medicine and Religion held here at the YMCA Conference Grounds.

The Rev. Paul B. McCleave, director of the Department of Medicine and Religion of the American Medical Association, presented this question as he described the deep ethical and moral problems involved in treating the "whole man."

Plastic hearts, it was said, are only a few years away and are examples of the rapid advances in medical and surgical techniques which carry with them increasing moral and ethical problems with which doctor and clergyman must struggle together.

Doctors who attended the conference could claim 13 hours of accredited postgraduate work—the first time, officials said, such a course has been accredited by a medical school.

Sponsors of the conference, in addition to the AMA and the Committee on Medicine and Religion of the Colorado Medical Society, was the Office of Postgraduate Medical Education of the University of Colorado School of Medicine.

"This is a pilot program and we are very enthused about the attendance and interest," Mr. McCleave said.

97,500 Hear Evangelist During Birmingham Crusade

MONTGOMERY, Ala. (EP) — Evangelist Billy Graham said at the close of his crusade here that Alabama is making rapid progress in solving its racial problems and may set the pace for the rest of the nation.

He called and hundreds of men and women, of both races, walked out of the stands at Cramton Bowl every night to commit their lives to Christ.

"In my opinion this march in Montgomery is even more significant, more constructive, and more revolutionary than the other marches we have read about in other parts of the country," Mr. Graham said.

The crusade was the first interracial evangelistic effort ever held in the Alabama capital. In eight days the meetings drew a total attendance of 97,500. Statistics showed that 4,414 came forward to receive spiritual counsel.

Appearing at the 11th Baptist World Congress in Miami Beach, Graham blasted the national television networks for not reporting his integrated religious crusade in Montgomery, Alabama, a race hot-bed in recent months. He called his Montgomery efforts "the most strategic and most important of any crusade, yet the least publicized."

He said up to 18,000 persons integrated nightly without incident, but this was not reported adequately by the networks.

"It looks as if you must protest something to get news," Graham said.

Declares 'No Communists' Among Visiting Russian Clergy

MIAMI Beach, Fla. (EP) — There are no Communists among the membership of Russian Baptist churches, five Baptists from the Soviet Union flatly declared here Thursday morning.

The Russians, attending the 11th Baptist World Congress at Convention Hall, made the statements in a press conference during the convention's opening session.

The Rev. Ivan Motorin of Moscow said that anyone who becomes a member of a church cannot be a Communist. "If he is a believer, he cannot be a Communist," Motorin declared.

Speaking through an interpreter, Motorin fielded most of the questions from reporters covering the meeting which attracting 20,000 Baptists from all over the world.

Motorin added than many Russian Baptists are government employees and workers with industrial concerns, but they are not required to be Communists.

Asked if Russian Baptists ever felt compromised by living in a Communistic state, Motorin said that Christians in the Soviet Union acted "according to the gospel, while atheists acted against God. They have nothing in common."

"But as citizens," he added, "We (Christians) live in a world where there are laws and we must obey them."

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Sixteen Baptized at Tee's Chapel Church

Sunday afternoon, May 21, at 3 p.m., sixteen candidates assembled at Strickland's Pond for baptismal services. Fourteen of the candidates were from Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, North Carolina, and two

candidates from Riverside Free Will Baptist Church, Route 1, Princeton, North Carolina. The Rev. C. M. Coates, pastor of Tee's Chapel church, did the baptizing.

During the evening service the candidates from Tee's Chapel church heard the pastor read the church covenant and were received into the church with the right hand of welcome; along with Mrs. Beatrice Overman who came into the church by letter.

High School Seniors Honored At Tee's Chapel Church

Sunday, May 21, was Senior Sunday at Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, North Carolina, in which the eleven high school seniors from the church were the honored guests. The church presented to the seniors from the church Bibles and a small gift to each of the two visiting seniors. During the morning service the church sang "Our Best," and the Woodall Trio rendered two selections in song. The pastor, the Rev. C. M. Coates, delivered the message entitled, "Preparation for Service." He urged the seniors to prepare themselves for the future and to read their Bibles daily.

The third Sunday in May has been designated as Senior Sunday at Tee's Chapel church for each year.

PLEASE TAKE NOTICE!

We earnestly request that all articles, news items, etc., to be published in "The Free Will Baptist," to be addressed to the editor of the press to assure you of their publication. Sometime the mail is delayed because it is not properly addressed. Thank you.

OBITUARIES

MR. E. J. HOUSTON

Mr. E. J. Houston, born September 25, 1930, passed away in Hawthorne, California, on April 22, 1965.

Mr. Houston was the son the late Joe Houston and Carrie Mercer Houston, and was a native of Duplin County, North Carolina.

Funeral services were conducted at Cabin Free Will Baptist Church near Beulaville, North Carolina, of which he was a member, by the Rev. S. A. Smith. Assisting in the services were the Revs. Lloyd Vernon and Walter Sutton. Burial followed in the church cemetery.

Survivors include his wife, the former Sarah Thompson; three daughters, Joyce, Deloris, and Jo Ann; and two sons, Terry and Jerry, all of the home; two brothers, Ramond Houston of Hawthorne, California, and Leamon Houston of Walaka, Florida; one sister, Mrs. Ralph Mercer of Beulaville, North Carolina.

We would commend those loved ones who are left to our heavenly Father who is able to comfort and heal their broken hearts.

Respectfully submitted,
Nora Mercer Miller

TOTAL STEWARDSHIP

The phrase of our Lord's prayer, "Give us this day our daily bread," is much more than a petition for divine aid in the earning of our livelihood. There is in it also the implication of our need for divine sanction in even the most secular affairs of daily life. Our reaction to this ideal is a test of the reality of our profession. The thought of the recognition of God's partnership in our secular affairs runs counter to the idea which not a few Christians have that we should not mix business and religion. That is just what we should do. There is no room in the life of the disciple of Christ for a business that is unrighteous, or for an act, however profitble, that is unchristian. God is not our Partner in spiritual things only. If there is that in our business life which makes His presence seem out of place, we also as Christians should feel out of place. The man of God is not only to be diligent in business, but he is also to be faithful in "serving the Lord," in his business life as in all other phases of life.—Christian Observer.

THE BIBLE

It seems as if to the feet of the sacred writers the mountains had brought all their gems, and the sea all its pearls, and the gardens all their frankincense, and the spring all its blossons, and the harvests all their wealth, and heaven all its glory, and eternity all its stupendous realities.

Oh, this Book is the hive of all sweetness, the armory of all well-tempered weapons, the tower containing the crown jewels of the universe, the lamp that kindles all other lights, the home of all majesties and splendors, the stepping-stone on which heaven stoops to kiss the earth with its glories, the marriage ring that unites the celestial and the terrestrail, while all the clustering white-robed multitudes of the sky stand round to rejoice at the nuptials.

This Book is the wreath into which are twisted all garlands, the song into which hath struck all harmonies, the river of light into which hath poured all the great tides of hallelujahs, the firmament in which all suns and moons and stars and constellations and galaxies and immensities and universes and eternities wheel and blaze and triumph.—Upward (Adapted).

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD,
Managers
Black Mountain, North Carolina

A BIG "A"—AND PLUS!

Once again, Cragmont Assembly has received a high "A" rating from the Buncombe County Health Department on general cleanliness and sanitary conditions. Along with the "A" the inspector gave us another rating of even greater value. Said he, "I am deeply impressed with the fine Christian atmosphere that prevails in your institution. It is something that all can sense upon visiting you." He wound up his tributes by asking for prayers for himself, confessing a need for a deeper dedication to God. We certainly want the "A" of the health department, but value even more the "A" commendations we get from those who visit Cragmont, and most of all we pray to be worthy of an "A" rating with God himself.

Important Place!

Recently a letter, mailed in Hawaii, and addressed to "Cragmont Assembly, Route 1, North Carolina," reached Black Mountain and Cragmont Assembly promptly. How many "Route ones" there are in North Carolina we do not know, but there's only one Cragmont Assembly—and, my! aren't we important!

Church Sponsored Projects

One of our lawnmowers went bad early in the season. A replacement was badly needed. By faith we bought one for around $80. Right away, along came a check from the Stoney Creek Sunday School and Layman's League in Wayne County for something over $100, earmarked for the lawnmower. So we have learned that one Bible promise might be translated, "Ask what ye will and it shall be given you," with 20 percent interest! We are encouraged to list the following Cragmont needs within the possibility of one church sponsorship. Stoney Creek church has sponsored a number of projects in the past—perhaps your church will sponsor one of these:

Cementing the remainder of the space under the porch, approximate cost $60.

An institutational size food mixer for the kitchen, approximate cost $175.

Tile for bath and floor for motel rooms, approximate cost per room $175.

Lighting fixtures for play area, approximate cost $50.

If money is sent in for a special project, be sure the letter or check states clearly the project for which it is intended. If your church will assume responsibility for a project, please notify the Assembly of this fact, and the project will be assigned to you. It will be best to raise the money and send it in all together; however, partial payments can be made and other payments follow until the required amount has been sent in. In the matter of the tiling of the motel rooms, each room will be considered a separate project. We would like very much to get tiling in all the rooms before another season.

Several new items of play equipment have been purchased recently with a gift of $85 from the Cape Fear Youth Rally. Also the YFA organizations are continuing to supply recreational equipment as their special Cragmont project. We have experienced more than the usual rainy weather during youth conferences this season, and the indoor recreational equipment has been a special help in keeping the young people occupied during periods when they have not been in classes.

FWBL Encampment and Youth Frontier Conference

Seventy-one were in attendance at the FWBL Encampment the week of June 28—July 3 under the direction of the Rev. Norman Ard. The camp was well planned and well ordered, and everybody seemed to get a real blessing out of it.

The week following the FWBL Encampment, one hundred twenty-three people were registered for the Youth Frontier Conference, which was directed in a very able manner by the Rev. David Charles Hansley. This fine group of young people showed "space age" enthusiasm during the week.

Next Special Attraction

The next outstanding event at Cragmont will be the Young People's Bible Conference, August 2-7. The Rev. Earl Glenn is planning some "new and unusual" features for this week, including a visit to a Spanish town atop a high mountain in Jackson County, where the group will witness a bull fight and other Spanish type entertainment and pan gold in DeSota's gold mine. The cost will be $30 for the week. Register with the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina.

MESSAGE FROM THE DYING

James C. Hefley

The curtains were drawn. Inside the sick chamber a Georgia mother lay dying. A thin, sallow-faced boy stepped to her side.

"I need you, Mother," he begged, while struggling to hold back the tears. "Don't leave yet."

Her voice was gentle. "Sam, I will never be able to return to you." She gasped for breath, then almost like a prayer added, "But you can come to me."

Sam Jones never forgot the words of his dying mother.

His health broke down later just before he was scheduled to enter college. Although his father was a Methodist minister he began drinking, thinking the alcohol would help his "nervous stomach."

Then he rallied and in between rounds of drinks began studying law. He was admitted to the Georgia bar in 1868 and called, by a judge, "the brightest boy ever admitted to our state's bar."

He married a lovely girl. But his drinking increased. When he was sober enough to try a case he was acclaimed, "Sam Jones, the brilliant lawyer." At other times he was plain "Sam Jones, the drunkard."

He was on a six weeks' binge when news arrived that his father was seriously ill. He hurried to his bedside.

"How are you, Dad?" the prodigal said, trying to hide his breath.

"I'm weak in the body, boy," the man of God replied. "But spiritually I'm strong. When every other prop fails me Jesus stands firm."

Sam squirmed uneasily. He had been one of the props that had failed.

His father grew weaker. The relatives were called in to say good-by. Sam stood at the foot of the bed listening to the farewell messages. When his father asked for him he moved to the head of the bed.

"My poor, wayward boy," the dying man gasped. "You have broken the heart of your wife and have brought me in sorrow to my grave."

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our Church Auxiliaries

Grantsboro, N. C. — The Woman's Auxiliary of Rock of Zion Free Will Baptist Church met on Wednesday night, July 7, at the church with the president, Mrs. Matthew Prescott, presiding. The pastor, the Rev. Williet L. Moretz, read for the devotional, Amos 2:11-16, and led the group in prayer. There were twenty-two members present. During the business session the secretary, Mrs. Adolph Slade, called the roll and received the dues. She also read the minutes of the June meeting which were approved. Following the reports of the various chairmen, the business session adjourned.

Approximately sixty people attended the special program. They all joined together in singing "In the Service of the King." For the program Mr. and Mrs. North Gaskins of New Bern showed colored slides of their recent trip to the Holy Land with Mr. Gaskins narrating. They showed pictures of such places as Bethlehem, Jerusalem, the place of Jesus' birth, the Sea of Galilee, the tomb of Lazarus, and Jesus' tomb.

Following the benediction the group adjourned to the fellowship building for refreshments of home-made ice cream and cake.

Fountain, N. C. — The YFA of Aspen Grove Free Will Baptist Church met on Thursday night, July 8, at the home of Peggy Hobgood for a wiener roast. There were nineteen present.

Following the wiener roast, the monthly meeting was held. The group joined together in singing a few choruses led by the president, Edna Ann Murry. Evelyn Morgan presented a very interesting program on the subject, "Truth Brings Loyalty." During the business session a new secretary was elected, Linda Morgan. Also a new sponsor was appointed, Mrs. Janie Baker. The next meeting will be held at the church on August 12. The meeting adjourned with the praying of the league benediction in unison.

Newport, N. C. — The Woman's Auxiliary fo Sound View Free Will Baptist Church met on Tuesday night, July 13, in the home of Mrs. Grace Long. There were twelve members and two visitors present. The meeting opened with the group's singing "Must I Go and Empty Handed." The Scripture was taken from Amos 2:11-16 and was read by Mrs. Hattie Heath, who also offered the evening prayer. The program, "Give of Thy Sons," and written by Mrs. A. B. Chandler, was introduced by Mrs. Hattie Heath. Assisting her were Mrs. Fannie Hall, Mrs. Wille Marie Padgett, and Mrs. Bessie Pelltier.

During the business session the minutes of the last meeting were read and approved. The treasurer reported a balance in the treasury of $32.22. The group voted to pay Mrs. Fannie Hall the money for the wiener roast held during the vacation Bible school. The next meeting will be in the home of Mrs. Lera Ward. The meeting adjourned with the praying of the Lord's Prayer in unison.

The hostess served delicious refresdments during the social hour.

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Hating anything in the way of ill-natured gossip ourselves, we are always grateful to those who do it for us and do it well.—Hector Hugh Munro.

Please Note

In December, 1964, a subscription to "The Free Will Baptist" was received but there was no name on the letter. The subscription price of $2.58 was received in cash.

In February, 1965, a check was received in the amount of $2.58 for another subscription, but the instructions as to where the paper should be sent were not received.

Anyone who can help us out in these two matters please contact the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

APPOINTED TO SECRETARIAL STAFF

Miss Olivia Foy Fulghum, native of Wilson, North Carolina, has been appointed to the secretarial staff of Mount Olive

College. Miss Fulghum is a graduate of Ralph L. Fike Senior High School of Wilson, and she holds a Certificate of Business from Mount Olive College.

Her parents are Mr. and Mrs. Elton A. Fulghum of Wilson. She is a member of the First Free Will Baptist Church of Wilson.

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SAPP ATTENDING SCHOOL OF THEOLOGY

The Rev. Charles Sapp, professor of religion at Mount Olive College, Mount Olive, North Carolina, is attending the Graduate School of Theology at the University of the South at Sewannee, Tennessee. The Sapps left for Sewannee on July 12 and will return to Mount Olive on August 26.

Mr. Sapp will resume his teaching duties at Mount Olive College in the fall.

✠

"What is begun and never done amounts to nothing. Better to do one thing completely than to begin a hundred and never finish them."—Selected.

✠

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.—Unesco Constitution.

Missions

MISSION NEWS

by J. E. Timmons
Eagle Pass, Texas

We are very grateful to the many friends who have remembered us during the past months. Mrs. Timmons is now home again from the hospital after having a serious operation. God has been good to us and we are grateful for His divine protection.

The summer here in Texas and Mexico has been very trying. The weather has been unusually hot; however, the nights are nice and cool. At night we find it an opportune time for holding services in Mexico in several of our missions.

We have the opportunity of buying the building we are new renting in Piedras Negras, Mexico, for $1,300. May we be much in prayer seeking the leadership of the Holy Spirit in this important matter. We can go only as far as you, our friends in North Carolina, will allow us. We can only reach out in our work to the extent of your giving.

It is only human to be discouraged at times, and this happens to the best of us. But thank God our faith can be strengthened as we press on through faith and prayer, telling some new soul of Christ.

Dear readers, do you want to do something for the Free Will Baptist work in Mexico? If so, there are many needs at present such as, old pulpits that can be repainted, folding chairs, kerosene lamps, gospel tracts in Spanish, hymnbooks in Spanish, etc. Perhaps to you these may seem small and unimportant, but for us out here they make a lot of difference. Remember you can send these items by freight at a very reasonable cost. We are praying that someone will feel led to send our mission work a used portable organ. "He who reaches for much, squeezes little" is a Mexican proverb we hear frequently as we view the field with its crying needs for intensifying our efforts in each local work.

After much prayer, consideration, and both extensive and intensive ministry, I am persuaded that it is not God's will for us to have an "either or" approach but a "both and" approach to meeting the challenge and trust God has committed to us. We cannot neglect one to carry out the other; nor can we carry out one at the expense of the other. We would that God would answer Paul's prayer, "Be ye also enlarged," and enable us to do both jobs well. We are willing and committed to do this, but the cost is great.

Here in Mexico we have to extend our help in each and every field as we do not take up an offering large enough to carry on the work. It takes money each day to pay the toll as we cross over the bridge from Texas into Mexico to carry the gospel. Also we are constantly in need of medical supply, clothing, food, travel expenses, etc. We have made the beginning, but we are constantly in fear of what will happen tomorrow if we fail and falter today.

I hope and pray that this article will be read by our people and not soon forgotten. May God bless all of you, is my prayer.

RECEIVING THE SPIRIT

"Is that a conscious possession?" it will be asked. The answer is that, as a rule, it is so. The rule is not without exceptions. Many things are done by God in a man's heart, which the man is not able to explain, or classify, or even name.

Practice is often beyond theory, especially in the holy life. But hundreds of Christians are able to testify to the change which came into their hearts when, in New Testament language, they "received the Holy Ghost"—between the old days when they labored in vain, and now when the Holy Spirit works through them. The change is great indeed, when it comes into the Christian life; and, as a rule, it brings it own evidence.—Dr. Elder Cumming.

Our idle days are the devil's busy days. —Selected.

'THE GREAT BEGINNING'

1965 VBS
Literature and Supplies

Teacher's Manuals
Preschool, to be used with nursery, ages 2, 3; and beginners, ages 4, 5, and preschool 6, 60c
Primary, ages 6-8, 60c
Junior, ages 9-11, 60c
Intermediate, ages 12-15, 60c

Teacher's Packet
Preschool, 75c

Pupil's Packets
Preschool, 25c
Primary, 25c

Pupil's Workbooks
Primary, 25c
Junior, 35c
Intermediate, 35c

Crafts and Projects
Children's Paint by Numbers, $2.45 per dozen
Pac-O-Craft, contains 6 sets for 98c
Tie Racks, 40c per pupil
Wallets, 80c per pupil
Pen and Pencil Holder, 25c per pupil
Seasonal Paint by Number Kits, 85c per kit
Reed Hanging Baskets, 75c per pupil
Personalized Bracelets, 50c per pupil

ORDERS STILL BEING FILLED ON

DVBS MATERIALS

Daily vacation Bible school materials are still being filled. We regret, however, that "The Great Beginning" songbook has been sold out. All other materials are still available. Send your order to the **Free Will Baptist Press,** P. O. Box 158, Ayden, North Carolina 28513.

A GOOD WAY

If you're told to do a thing,
And mean to do it, really,
Never let it be by halves:
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.
—McDuffy's Reader.

NOTES AND QUOTES

By J. C. Griffin

THE MINISTERS' CONFERENCE

Through the kindness of the Rev. Robert Rollins, with whom for the third year I have been able to attend the Ministers' Conference of the Original Free Will Baptists of North Carolina, on Monday morning, June 21, about 6 a.m., a horn "honked" at my door. It was Brother Rollins calling me to get going for Cragmont Assembly, Inc., Black Mountain, North Carolina. In a few minutes we were in Cove City where we were joined by the Rev. A. B. Bryan, and from there we traveled to the home of the Rev. Henry Armstrong, pastor of Lee's Chapel church near Dunn, and from there we drove to the Assembly. There we met a few of the brethren who had arrived at the Assembly earlier and had Christian ministerial greetings with them. In a very short time others began to drive up and greetings continued coming until we had a good gathering. It was grand to meet with those who had been in the previous conferences, and also a goodly number of young ministers who were filled with energy, enthusiasm, and spiritual fervor. Oh, it was good to be there! I was called by many of those present "Old Brother Griffin."

On Tuesday, at the lunch hour, the president, the Rev. David Hansley, led me to a special seat at the end of one of the tables where there was a large cake properly decorated and the group began to sing "Happy Birthday Brother Griffin." Tuesday was really my birthday. I had reached the 86th milestone. This was my second birthday celebration this year. On Saturday afternoon, before going to Cragmont, the church that I pastor, knowing that I planned to be at Cragmont on my birthday, gave me a birthday party with a large number of my friends participating. We not only had good eats, but they gave me enough money to pay my expenses to and from Cragmont; so I had a double birthday affair this year. I thank God for His wonderful blessings.

The theme for the Ministers' Conference this year was "Am I Fulfilling My Calling?" and the Scripture for this theme was "Wherefore the rather, brethren give diligence to make your calling and election sure: . . ." (2 Peter 1:10). The opening message was by the Rev. F. B. Cherry. His subject was "Some Problems Facing Free Will Baptist Ministers and How to Solve Them in Order That They May Fulfill Their Calling to God." Brother Cherry pointed out problems that must be solved. Among these are Communism, segregation, and others that have to do with false accusations and misunderstandings. "These things can be solved if we are true to our calling," stated Brother Cherry.

Our comment is that we are a people that believe in a God-called ministry; and a God-called ministry, under God, can solve all these problems or we will "dry up." When Brother Cherry had finished his mesage, I said, "That message is worth more, by far, than the cost of our trip up here, if there were nothing else accomplished during this conference."

On Tuesday morning the discussion was on the subject, "How Should We Induce Young Men to Enter and Prepare for the Ministry?" Should we persuade and induce them, or pray and wait for God to call them? There were several methods presented and discussed. This writer contends that God's way is to call ministers into the gospel ministry. The call may come in different ways: through the consecrated godly lives of other ministers, or through the prayers of godly parents; but for success the call must come from God.

I am old-fashioned enough and believe God's Word to the extent that I think the call must come from God. There was no show of hands on the subject, but in my opinion we all agreed that we, as Free Will Baptists, believe in a God-called ministry, regardless of God's method of calling. This has been my understanding from the time God began to work in my soul. According to the Word of God, ". . . The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest" (Matthew 9:37, 38). At one time we had this prayer offered in most of our meetings. I think that we ought to return to God and pray that God will call young people to the gospel ministry.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). But we go further with "thus saith the Lord." Listen to this. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but he also descended first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that he might fill all things.) And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers" (Ephesians 4:8-11).

For What Was This Gift Made?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:12, 13). Many of us have not yet reached that degree as expressed in Verses 12 and 13. Christ has made the provisions, so whatever gift that God has given to us, let us be careful in the fulfilling of our calling, whether it be prophet, evangelist, pastor, or preacher. I believe that teachers are **called.** I believe that real ministers are **called** of God. I believe that the evangelist is **called** of God. I believe that only God can make preachers. As I have said before God calls workers, but we are ". . . labourers together with God: . . ." (1 Corinthians 3:9). God makes no mistakes.

If God calls a preacher, He requires that preacher to study. Let's see what Paul says about this: "Study to shew thyself approved unto God, . . . rightly dividing the word of truth" (2 Timothy 2:15). God does not open our mouth and pour sermons down our throat. But I have heard some say, "Take no thought for what you shall say." That is right, but when are we to take no thought for what we shall say? Let Christ answer this question: "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no though how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: My Bible is a King James Version. A Jehovah's Witness told me the reason why we Free Will Baptists are wrong in our belief is that our Bible is Old English and that we can't understand it. I would like some help by which to answer them if they should return.—Mrs. C. High, Arkansas.

Answer: These Jehovah's Witnesses do a lot of bluffing. Some pretend to know the original languages in which the Bible was written, and that because of this they have a superior knowledge to that of those with whom they converse in their religious propaganda. When I first came to Nashville, Tennessee, the students from the Bible College and I were holding a meeting on Capitol Boulevard and Church Street when one of those so-called intelligencers that claimed to know Greek and Hebrew was preaching to a student, asking him questions and then answering them himself, making a scene in displaying his superiority. At this time the student called for one of the college teachers who came and asking a few simple questions that required only a minor intellegence in the ancient languages to answer. This Jehovah's Witness was only a few seconds getting compeletly lost in the crowds, and so far as I know, he never showed up to interrogate the group anymore, for he actually did not even know the Greek alphabet. Their course of teaching, I have been told, directs them in the approach of their victim to pose as being an authority in Greek and Hebrew, and that they have in the jargon they have, memorized a few words of Greek and Hebrew which they claim to explain, but of which they have no basic knowledge. The most of the people they try to proselyte do not know they are bluffing.

Even though our Authorized or King James Version was translated in 1611, I believe, as many scholars believed thirty years ago, that we do not have its equal so far a clear presentation of the original thought is concerned, to be found anywhere today in the English language. It is true, however, that we find in it words and expressions that are not commonly used today, but the same is true of some of the best literature; such as the writings of Shakespeare, Milton, Bunyan, and several other of the most noted writers we could mention. For these, as most readers will know, we have commentaries and explanatory notes; but we also have marginal notes, commentaries, and dictionaries to help us understand the King James Version of the Bible. Furthermore, I have read scholarly productions of many authorities on literature that credit the King James Version of the Bible as being the outstanding contributing factor to a unified English language. We have many English versions of the Bible, a lot of American versions, and several Australian and South African versions; but in these we have a difference, and therefore a limited sphere in which each serves. But not so with the authorized King James Version for British, Australians, Canadians, South Africans, and Americans alike understand it with little help; and up to this present date almost all standard helps have been prepared with the reader of the King James Version in mind, such as commentaries, concordances, and reference Bibles.

So I would advise Bible readers of today as Drs. James M. Gray, R. A. Torrey, and P. B. Fitzwater advised my classmates and me over thirty years ago: "There is no English text of the Bible so widely accepted, so well loved and revered by the masses and scholars alike, and so accurately prepared and preserved from error as that of the King James. Therefore, I would advise all English speaking students of the Word to adopt it as the standard and stay with it when a rash of versions may come forth under the influence of Satan's power, using any other versions available."

Now as to what helps you may use in aiding you to answer such intruders as Jehovah's Witnesses, Mormons, Catholics, Seventh Day Adventist, etc., I would suggest that you write the Free Will Baptist Press, Ayden, North Carolina. They probably have Martin's, Gray's, Torrey's, and several other works that refute false teaching and which will help in seeing the erroneous views of all these cults and why the victims of this false doctrine become propagators of its error. It is a satanic influence they fall prey to. When Eve and then Adam fell for Satan's lie in the Garden of Eden, as seen in Genesis 3, they no longer had the power to communicate with God nor to resist Satan. God had to both provide and show them the way to do this. He will do this through us in this day if we are faithful. These Jehovah's Witnesses are the tares that the devil planted among the children of the kingdom whom God has sown throughout the world to witness for Him of the grace of God in Christ.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:1-4). "He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Matthew 13:37-39). (See Matthew 13:24-30, 37-43.)

They will both be here in the world until the end of the age when God will send the angels to gather the tares (the Jehovah's Witnesses and all false teachers), and bundle them and burn them in unquenchable fire. The Bible further describes the situation by saying, "in the fire where their worm dies not nor the fire is ever quenched." Note that then is the time when the righteous shine forth as the sun. The Jehovah's Witness-

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STORIES — for our YOUTH

ODD-JOB DAN

Elsie Williams

DAN BAXTER could heard the tractor in the orange grove. Keith was tractor-man today. Charles was helping Dad, too, but Dan had to take care of the laying hens. This was his third load of heavy water cans.

"Chickens! Jobs around the house!" grumbled Dan.

He put the cans down on the stand noisily. The white leghorns began flying to the far corners of the pen. Several hens came squawking out of the nests. White feathers spun about in the air and then floated downward. Beady eyes looked at Dan, and Dan looked back with dismay.

He stood very still and spoke in soft tones to the hens. When they were settled down again Dan moved away carefully. He shut the door quietly behind him. He did not want to go into the last pen after the experience he had had, so he just looked in. Dan decided that there was enough water. Now he would ask Mother if he and Billy Edenfield could go fishing on the creek.

At the house Dan found Mother in the kitchen making marmalade.

"All through?" asked Mother. She brought a bowl of oranges and lemons to the kitchen table.

"Yes," said Dan. "Now may I—?"

Mother was getting the food chopper and the canning kettle. She did not hear Dan.

"Do cut this fruit for me, Dan," she said. "I want to make some more marmalade."

Dan put an orange on the big breadboard and slowly began to cut it into thin slices.

"I'd promised Billy Edenfield—" he began.

"Did you say something?" asked Mother.

"May I go fishing with Billy today? You know you asked me to be nice to Billy because he's new here. I invited him to Sunday School. Billy isn't a Christian yet, but he does listen when I talk to him about the Lord. He likes Mr. Driskell, our teacher, and—and he likes to go fishing almost as well as—as—."

"Do stop for breath, Dan!" said Mother. She laughed a little as she stirred the bubbling marmalade. Then she added, "I'm glad you are a good friend to Billy."

Dan said, "It's so nice outside, Mother, real fishing weather!"

Dan thought how nice it would be to go fishing with Billy and not have to do odd jobs here in the house! It would be cool and shady on the creek banks. He might even catch a trout as big as Keith did last week.

Mother said, "When you finish all the fruit, you may go, Dan."

"Oh! Thank you!" said Dan. If he worked hard he would soon be finished. At last there was only one small lemon left in the bowl. Surely Mother would not need it. He could just leave it. He had to telephone Billy now!

It was just as Dan had thought it would be—cool and shady here on the creek. He sat now with his back against a cypress tree and watched the water as it moved along slowly on its way to the big river.

"It's quiet here!" said Billy. "My little sisters are always so noisy at our house."

Dan said, "I wish I had a sister! Because I'm the youngest I have to help Mother."

"I'm the oldest in my family," said Billy. "My mother says I've got to be an example to the others. That's hard, too, being the oldest."

Dan felt a nibble on his line. There! A real tug that time!

"Got one!" he said. "But I wish I could get a trout like Keith's."

Dan did get several trout but none of them were so large as he had hoped. It was beginning to get dark now.

"We must go," said Dan.

Billy said, "I like to go fishing with you, Dan, and I'm glad you asked me to go to Sunday School."

"I'm glad, too," said Dan.

By this time they were in the orange grove taking a short cut home. There was no sound of the tractor.

"It's later than I thought," said Dan, "We'd better hurry."

Another short cut was by the chicken pens. Dan saw a flashlight there. Dad maybe? Or Keith? Dan remembered that he had not brought fresh water to the last pen.

It was Keith with the flashlight.

"Hi!" Keith said. "So you did get some fish!"

Dan looked up at Keith. Why, he was almost as tall as Dad!

"Was—was something wrong out here?" he asked.

"Yes, there was," said Keith. "No water in the far pen. Are you sure you watered them, Dan?"

Dan hung his head. There was Billy standing right beside him. A Christian couldn't tell a lie.

"No—o—o." Dan said slowly. "I just looked. I thought there was enough water."

Keith said, "I hope egg production won't go down. Dad was hoping to put in an automatic watering system soon."

Dan's head got lower and lower. What must Keith and Billy think of him?

"Well, let's go to the house," said Keith. "Mother was getting anxious about you, Dan."

Billy ran on down the road toward his home. Dan and Keith went inside the house. There was the good smell of supper cooking in the kitchen. Mother was putting away the jars of marmalade. She held a jar up to the light.

"Looks good enough to eat!" she said. "I'm glad you helped me, Dan, but you know, I found a lemon left in the bowl. I needed all the fruit. You didn't finish the job I gave you to do."

Again Dan hung his head; was it just a few hours ago that he had grumbled about doing jobs around the house?

"Look, Dan," said Keith, "you will learn. You have to do the little jobs well before you can take on the big jobs. I was the odd-job boy around here first. Then Charles. Now it is your turn."

Dan looked up at his tall brother. He

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information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

HOSPITAL AND BURIAL EXPENSES FOR SANDRA MERCER

Because so many people have inquired about the expenses for Sandra's hospitalization and burial, we are giving this report.

The actual cost to us for Sandra's hospitalization during the first part of 1964 and the time immediately preceding her death was just a little over $3,000. In response to an appeal we made while Sandra was in the hospital in early 1964, our people sent almost $3,000 designated for her hospital expense. This amount, together with some special gifts received while she was in the hospital the last time, was enough to take care of the actual cost to us.

It should be noted, however, that the amount we actually paid was by no means as much as it would have been if we had not received special consideration. The hospitals, both in Wilson and Chapel Hill, gave us special consideration in their charges and the doctors gave their services very freely. We have no way of knowing how much the cost would have been if we had been charged regular rates by the hospitals and doctors.

We feel every true Original Free Will Baptist is most grateful for the attention and consideration Sandra received from the doctors, hospitals, and other medical personnel. We have tried to express this gratitude but words simply cannot fully express what we feel in our hearts.

Sandra's burial expense was taken care by her maternal aunt, Mrs. Sarah Bolin, out of funds which she held as Sandra's legal guardian. These funds, for the most part, were being accumulated for Sandra's college education but were available for her burial expense upon her death. These funds, together with $200 burial insurance which Mrs. Bolin carried on Sandra, were enough to provide the very nice burial which she was given. Therefore, this Home did not have the expense of Sandra' burial. We are most grateful to Mrs. Bolin for her wise management which made this possible.

MEMORIAL FUND

As announced in "The Free Will Baptist," issue of July 14, many persons have given money in memory of Sandra and others have expressed a desire to do something in memory of her as an expression of appreciation to the doctors, hospitals, hospital personnel, and the funeral director for their kindness and consideration. The persons mentioned above know about the Sandra Mercer Memorial Fund and some of them have contributed to this fund. The exact use of this fund will not be determined until we know a little more about how much will be available. Friends are invited to give to this fund and to make suggestions for a suitable memorial that will keep Sandra's name alive on our campus. Funds sent for this purpose should be so designated.

ALUMNI PAYS TRIBUTE TO FORMER CHILDREN'S HOME EMPLOYEES

At the annual meeting of the Alumni Association in June, the Alumni members voted to have a written tribute for the former employees of the Children's Home, Mr. and Mrs. Horace E. Mixon.

Mr. and Mrs. Mixon served at the Children's Home for sixteen years, from the fall of 1948 to December 15, 1964. Words cannot express what they meant to the children while there. Mr. and Mrs. Mixon are Christian people and they were loved dearly while at the Home.

At the present time Mr. and Mrs. Mixon are employed at the Eastern North Carolina School for the Deaf. Mrs. Mixon is the dietition and Mr. Mixon is with the maintainence department. They are also doing a wonderful job there.

Mr. and Mrs. Mixon will always be remembered at the Children's Home. Our prayers are with them in anything they undertake to do.

Boys' and Girls' Stories

(continued from page twelve)

had never thought of it that way before. If he did his work well he might some day be tractorman for Dad too—like Keith. He hoped Billy would see the change in him. He must be an—example —to Billy.

"Odd-job boy!" said Dan. "I'll try to be a better one from now on!"—My Pleasure.

Message from The Dying

(continued from page seven)

Sam looked away as salty tears flooded his bloodshot eyes.

"Promise me you'll meet me in heaven."

Overcome with emotion Sam took his dying father's hand. "I promise!" he shouted. "I'll quit! I'll meet you and Mother in heaven."

The father died. Sam never took another drink. The following Sunday he went to hear his grandfather preach. At the close of the sermon he went forward requesting the prayers of the church.

He continued attending his grandfather's sermons. A few weeks later he plodded up the aisle again saying, "I want to give all that is left of me to Christ."

One week later Sam Jones delivered his first sermon from his grandfather's pulpit. That began a long career in evangelism.

Sam Jones was popular with saint and sinner alike. He was best known for his colorful language. Like, "Many a fellow is praying for rain with his tub bottom side up"; and, "It tickles me to see an old sinner come in and pull out an old, dwarfed member of the church, lay him down and measure by him, and say, 'Look here, boys. I'm as long, as broad, and as good as this man.'"

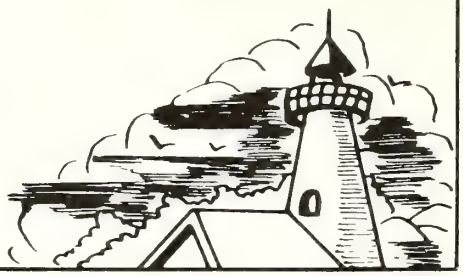
From Boston to San Francisco great crowds flocked to hear him preach. Thousands were converted through his ministry. D. L. Moody once took time off just to "hear Sam Jones preach." President Theodore Roosevelt asked for his counsel.

This was Sam Jones, the drunken lawyer, who became Sam Jones, the evangelist, who, as one admirer said, "put the fooder down low where the poor folks can reach it."—Selected.

St. Claire Bible Class

The Sunday School Lesson

FOR AUGUST 1



CHRISTIANS GROW THROUGH FELLOWSHIP

Lesson Text: Romans 14:13-21

Memory Verse: Romans 14:19

I. INTRODUCTION

Paul was dealing with a problem that may have been local and temporary in the Roman church, but it is a problem which is continually confronting the church. The eating of meat which had been offered to idols disturbed the Corinthian church (1 Corinthians 8—10). The situation in the Roman church involved three areas: eating meat, keeping days, and drinking wine. The meat problem in Rome was different from that at Corinth. In Corinth the problem was whether Christians should eat meat that had been offered to idols; whereas, in Rome the question was whether the Christian should eat meat at all. In the Roman church there were apparently two lines of thought. There were some who believed that now they were Christians the old law was gone and they were free to eat and drink what they pleased. This group believed that spirituality is not based upon what one eats or drinks but upon his relationship to Christ. The other group was very meticulous and believed that although they were Christians they were still obligated to keep the law.

Paul comes in and calls the ultra-scrupulous man the man who is weak in the faith. Perhaps, there are two reasons why Paul does this. The over-scrupulous man has not learned the true meaning of Christian freedom; he is still a legalist. Also, Paul recognized that such a person has not freed himself from a belief in the efficacy of works. In his heart he believes that he can gain God's favor by his good works. He is still trying to earn a right to his relationship with God. Instead of this attitude Paul urges the Christians to receive the weaker brother and to remember that they have a responsibility to him.

Our lesson deals with our responsibility to the weaker members of the Christian fellowship.—Advanced Quarterly (F. W. B.).

II. HINTS THAT HELP

1. The Christian life as reflected in your everyday life may attract or repel others for Christ, but it is never neutral.

2. If a fellow Christian does not wish to participate in a certain activity that you feel is acceptable, do not condemn or ridicule him for his view.

3. When a fellow Christian feels that a habit of yours is unbecoming to a Christian, though you have no inner condemnation about it, your love for him should lead you to give up that habit.

4. We must not judge by appearance only.

5. There is more to ask about a habit, an act, or an attitude than "Is it wrong?" We must also ask, "Will it weaken others?"

6. If we believe an act wrong, to us it is wrong.

7. We should not condemn another for different opinions about matters and things about which the Scripture does speak.

8. We should strive for helping our brother, for peace and harmony more than for "our rights." — Teen-Age Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "A traveler visited a church in Germany, famous for its stained-glass windows. The exterior was plain; there was no beauty in the windows from the outside—there never is.

"The first look within was a disappointment. Then the guide bade him go forward and look eastward when the sun was shining. Lo, a marvelous vision of Jesus in the temple with the doctors was revealed! This scene was called 'The Glory of Christ,' and it filled the traveler with ecstacy.

"The guide asked him to return about noon, and then another window flamed in the sun with Christ walking upon the sea. He was requested to come yet again at sunset, and then the rays fell upon Christ on the Cross, amazingly touching and convincing.

"Many people see nothing to admire in the Christian church. It is a disappointment, a fraud, a delusion, they say. There are always people who see the church from without only. Then there are some who view it from the inside at the wrong angle, or on a dark and foggy day; they see only the pews, the floor and the walls. But those who come inside and look toward the sun see the glory of Christ, His power, His salvation."—Evangelistic Illustrations.

2. The story is told of a young medical student who sold books during the summer to help pay his way through medical college. One hot summer day, he stopped at a farm house. Said a bright young girl to him, "My mother is a widow, and we cannot afford to buy books." The young man asked for a glass of water. "We have cold milk, and I'll give you a glass," the girl said. The student offered to pay for the refreshing milk. "Mother has taught me to be kind to strangers, and I cannot take any pay for the milk." Years passed. One day a woman was brought to a hospital critically ill. She did not recognize anyone. But the chief surgeon recognized her as the girl who had once given him a glass of milk. She was placed in a private room, and the doctor took special interest in her case. Weeks passed. "You're going home tomorrow," said a kind nurse. "I'm so glad," said the patient, "but the hospital bill worries me." How needless were her worries. When the bill was brought, she noticed these words: "Paid in full by a glass of milk!" Then followed the signature: Dr. Howard A. Kelly.—Bible Teacher (F.W.B.).

3. Let us not . . . judge one another any more.

Said a fault-finding minister to Bishop Ryle as they sat in one of Moody's meetings in England, "Do you hear that young Yankee smashing the Queen's English?" Bishop Ryle replied, "Yes, but do you see him breaking sinner's hearts in the gallery?"

Scrutinizing an owl, a man said, "That owl is not stuffed right! Its head is not right. The body is not poised right. The feathers are not fixed right. If I could not stuff an owl better than that, I would go out of the taxidermist busi-

ness." Just then the owl moved. The man had criticized a live owl!

Follow after the things which make for peace.

"Mommy, I was a peacemaker today at school," said little Jane. "How's that?" asked her delighted mother. "It was this way, Mommy. I heard something bad about Mary and I didn't tell it."

An asp-tongued woman said to John Wesley, "My talent is to speak my mind!" Wesley said solemnly, "Woman, God would be most pleased if you would bury that talent."

A government official, against whose policies the late Senator McCarthy had been so outspoken, was informed of the latter's death and asked to comment. He replied, "De mortius nil nisi bonum," which means, "Of the dead, nothing unless good." What is good for the dead is better for the living: "Of the living, nothing unless good!"

Whereby thy brother stumbleth . . . or is made weak.

A young man said, "One night I attended a banquet where liquor was served. I could hardly resist the temptation to drink it. Just as I was about to yield, I heard a young woman say, 'No, thank you.' This gave me courage. I watched her all the evening. I said, 'If she drinks, I will.' I was hoping, yet fearing, that she would. But she didn't. As often as she was asked, she refused. She didn't know it, but she pulled me through!"

"For none of us liveth to himself, and no man dieth to himself" (Romans 14:7). —Bible Expositor.

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Questions & Answers

(continued from page eleven)

es are casting too much shadow for that now. Now we are told that we must put on the whole armor of God that we may withstand this evil. Part of this armor is faith and another part the Word of God which is the Sword of the Spirit. We cannot withstand them, for they are empowered by evil spirits. God can, however, and will because He has given us His Spirit to be in us and with us, bringing with Himself all the power in heaven and in earth that God gave to Christ by which He enables us to overcome every phase of the evil power on earth.

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Remember the guest we have within us.—Douglas V. Steere.

THE UPLOOK

(continued from page three)

the lovely mountains. "I shall keep the glass very clean," she promised, "and the sill free from objects that might hinder the view." She wanted to look at the inspiring mountains while she did her daily work.

In Psalm 23, David writes of walking through the valley of the shadow of death, but fearing no evil. He had reason to fear, however. He knew the perils of the dark valley to both shepherd and sheep; for it was there that wild beasts, even robbers, lurked to kill and plunder. But David had no intention of remaining in the valley—he was walking through it —to higher, better pasture lands on the hills above. It is so easy in our troubled times to become so enveloped in the fog of petty annoyances, anxieties, worries, tragedy, and sorrow that we forget to look upward with faith "unto the hills" of God where we could have reassurance that light and hope in Him still exists. Like the old lady in the cabin, we need to have a window of faith, for use while we faithfully do our daily duty; a window kept clear and clean by daily prayer and communion with the One above.

"But," objects someone, "all this is visionary, impractical. I have little time to indulge in daydreaming. My work is too important."

Practical-minded persons find it difficult sometimes to believe that inspiration can come from above, through faith in an unseen Christ. Many of life's greatest victories have been won by people who had this "impractical faith" in things unseen. A faithful Sunday School teacher has in her class a boy who is considered "bad" and "good-for-nothing" by nearly everyone else. But she, through faith, believes he has some potential for Christ in him. She goes on praying and trusting for him. Finally sees him a Christian young man, successful and helpful to others.

Augustine said, "Faith is to believe what we do not see; and the reward of this faith is to see what we believe." We must first believe that in looking to Christ there is inspiration and encouragement. Thus, believing, we shall indeed see.

Let us not miss the wonders of the higher view! The events of this world may grow darker, more ominous, but let us remember that this up-look gives the bright spark of living hope! — Gospel Herald.

NOTES and QUOTES

(continue from page ten)

of your Father which speaketh in you" (Matthew 10:17-20).

This promise was made to believers in Christ when they were on trial for preaching the Word. But when we preach we must "study to show ourselves approved unto God."

The Word teaches that we must study to preach, but when we are on trial by our foes we trust God for the answer. He has it for us. We must trust God for the preaching of the gospel, but with our trust we must study God's Word. Jesus said, "Search the scriptrues; . . ." (John 5:39). If we are called to preach, we had better search the Scriptures.

I will let others tell you more about the good things that we shared at Cragmont this year, for I could not get it all in.

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A man would do nothing, if he waited until he could do it so well that no one would find fault with what he has done. —Cardinal Newman.

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THE CHURCH WORLDWIDE

(continued from page five)

Methodist Missionaries Hit U. S. Latin America Policy

GREENCASTLE, Ind. (EP) — Fifty-five Methodist missionaries to Latin America have appealed to Methodist congregations in this country to support a Latin American policy for the U. S. government that would aid rather than hinder needed social reforms in that area.

"We are distressed about the tendency of our government, as illustrated in the Dominican crisis, to weaken or annihilate socially concerned moderate groups by identifying itself with right-wing, often military regimes," the missionaries declared in an open letter to all Methodist congregations in the U.S. "Such action leaves only the far left as an alternative for peoples demanding the basic reforms so necessary in Latin America today."

The missionaries, attending a New and Furloughed Missionary Conference here, deplored U. S. military intervention in the Dominican Republic because it violated "our pledged word in signing the charter of the Organization of American States . . . The intervention has given the Communists material for propaganda, and has dismayed democratic statesmen. We had thought this would never happen again."

Airline Held Mapping Flight of Pope Paul to the U.S.

ROME (EP) — Airline personnel here said that plans are being mapped for a visit of Pope Paul VI to the United States in October.

Staff aides of Alitalia, the Italian airline, reported they have been asked by the Vatican Secretariat of State to draw up plans for papal flights to the U.S. in October and to Poland in 1966.

Alitalia has been involved in all of the precedent-setting air travels of Pope Paul—to the Holy Land, where he met with Patriarch Athenagoras; to India, where he attended the Eucharistic Congress at Bombay; and, more recently, to Pisa.

115 Federal Programs Open to Churches, Study Shows

WASHINGTON (EP) — Churches and church-related institutions can be financially related to government agencies in at least 115 government programs, according to a staff report by the Baptist Joint Committee on Public Affairs here.

The report, and an accompanying article, was prepared by Miss Alice Moody, research assistant for the Baptist Joint Committee. It is a "preliminary survey" intended as a basis for more thorough study.

Government programs identified in the report are programs through which churches or church-related institutions may be financially related to government agencies through loans, grants, contracts, services or other benefits. Large areas such as preferential tax policies, military and institutional chaplaincies, and local services were not included in the survey.

Chaplain: Condemned Prisoners Preferred Death to Life Terms

OSSINING, N. Y. (EP)—Condemned prisoners would rather face the electric chair than life imprisonment, according to the warden and the Protestant chaplain at Sing Sing Prison.

Commenting on the state's new law abolishing capital punishment for most crimes of murder, treason, and kidnapping, Warden Wilfred Denno said that life in prison is a "greater punishment than death."

"In one sense, your troubles are over when you go to the chair," he said.

A similar view was expressed by the Rev. Luther K. Hannum, a Methodist minister who has been Sing Sing chaplain for 25 years and is better known as "Doc" Hannum.

He said that from "75 to 80 percent of the men who have gone to the electric chair preferred death to spending the rest of their lives in prison."

Chaplain Hannum has escorted 68 condemned men to Sing Sing's electric chair.

Warden Denno also recalled that when Gov. Frank C. Clement of Tennessee commuted the death sentence of condemned men in his state to 99 years, "we heard comments here (from convicts) like, 'I wouldn't want my sentence commuted to 99 years.' "

The warden reported that there was little or no reaction from men in the prison's death house when a baseball broadcast was interrupted for the announcement that Gov. Rockefeller had signed a bill virtually abolishing capital punishment.

"There was no demonstration, no cheering, no yelling at each other," Mr. Denno said. "There was no discussion at all. It may sound incredible, but they seemed more interested in the ball game."

Glenn Urges Faith 'Exploration'

DALLAS, Texas (EP)—Lt. Col. John H. Glenn Jr., America's first astronaut, called on clergymen to be the "original astronauts in the area of faith exploration."

Addressing some 8,500 Couthern Baptists here, he said, there must be a continual re-examination of religious faith, exceeding the exploration of space.

"The highest form of progress is in the realm of the spirit, not science," he said. "Ultimate progress deals with ultimate issues."

At the pastors' meeting, held in connection with the Southern Baptist Convention's annual sessions, Col. Glenn, a United Presbyterian elder, received a plaque for his accomplishments in his Christian faith and in the realm of science.

The citation was presented to Col. Glenn by the Rev. Jess Moody of West Palm Beach, Florida, president of the pastors' conference, who said that the astronaut's Christian influence among youths "is applauded by Southern Baptists everywhere."

In his talk, Col. Glenn chided pious people with preconceived religious ideas who want to rely on "the faith of our fathers," but when questioned about that faith reply only in terms of the "old church back home" — things and places instead of real faith.

"The young people of today are asking hard questions, and it simply is not realistic to demand that they accept religion on blind faith," the Marine colonel said.

the Free Will Baptist

Ayden, North Carolina, Wednesday, July 28, 1965

EASTERN PHOTO

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JUL 28 1965

CAREST THOU NOT?

BARBARA FLETCHER

"Carest Thou not?" they asked Him,
And the Saviour cared, we know,
For He spoke to them, "Peace,"
And the waves did cease,
And the wind refused to blow.

"Carest Thou not?" we ask Him,
As we faint mid the woe and strife,
And we know that He cares,
Each burden He shares
As He stills the storms in life.

TEN YEARS AGO IN THE 'BAPTIST'

The educational annex of the First Free Will Baptist Church, Morehead City, North Carolina, was completed in 1954 at an approximate cost of $20,000. The pastor, the Rev. Noah Brown, states that during the past two and one-half years the attendance has grown from 69 to 284 and that during this period the church has witnessed 148 professions of faith in Christ, with 103 uniting with the church.

* * *

On May 22, 1955, a new organization was begun at the Dothan, Alabama, Free Will Baptist Church to help promote the cause of Christ in a greater way. The organization is the Quarterly Meeting of the State Line Association of Alabama.

* * *

IN THE EDITOR'S MAIL

"This is to state that I have resigned as pastor of the First Free Will Baptist Church, Williamston, North Carolina, and am available for pastoral services. Any church wishing to contact me may do so at 206 Pine Street, Williamston, North Carolina, phone 792-3310."—The Rev. Robert Rollins.

* * *

EXAMPLE AT THE WHITE HOUSE

An article in "The Union Signal," issue of July 24, written by Mrs. Mildred B. Harman, refers to the subject of teenage beer drinking at the White House. Reportedly, it was "learned that on June 18 when Luci entertained about 250 sons and daughters of the Washington Diplomatic Corps in the East Room of the White House that beer was served along with the soft drinks. Guests were present from 60 different countries in an age from 16 to 21. Dancing was the diversion of the evening."

THE FREE WILL BAPTIST

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C. H. Overman, *Editor*

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Editorial—

'KEEP THE TRACES TIGHT'

On Tuesday night, July 6, at the meeting of the General Conference of Original Free Will Baptists at East Rockingham, North Carolina, a statement was made by one of our elder ministers that has stood out in our minds. The statement came from Elder E. P. Kirby of Lake City, South Carolina, as he gave the response to the welcome. Mr. Kirby said, "Brethren, let's keep our traces tight." This statement, we believe, was just a simple, down-to-earth way of saying, "Brethren, let's be faithful."

The significance of his statement is worthy of our consideration. Traces are two straps, chains, or lines of a harness for attaching a horse, or some other animal, to something to be drawn. Farmers of a few years ago, or anyone who has worked with such an animal, would understand the meaning of the statement. Slack traces can cause a great deal of confusion for the man and also the animal; therefore, one of the first things that the farmer must learn is to keep the traces tight. For example, when making a turn, and especially a sharp turn, it is necessary to keep them tight. This is accomplished by pulling back on the plow, or by lifting it and placing it in the proper position, or both. Failure to do so means that the animal will step out of the traces, or either they will come unfastened. Many a time a plowman has had to take time out to correct this. Thus, it did not take long for one to learn to take the necessary precautions. It is a simple maneuver, but an important one if very much work is to be done.

The application of the statement with reference to spiritual things is appropriate, for we must keep our traces tight if we are to accomplish much in the work of the kingdom.

More than anything else in this day, there is the need for being faithful in the preaching of the gospel. There is nothing that the church, or minister, can do to replace this vital part of the kingdom's work. A preaching of a social gospel is not the answer. What the world wants and needs today are the words of eternal life. There has been too much of the proclaiming of man's opinions. There has been too much emphasis placed on theological terminology without really applying the spiritual truths of the Word of God. It is not the purpose of the pulpit to propound philosophy, to present scientific truths, or to interpret politics. It is the purpose of the pulpit to preach the gospel of Jesus Christ.

Within our own churches there is the need to hold on to the faith which was once delivered to the saints. Free Will Baptists have a Bible-centered doctrine. It is a doctrine to be proud of. It is a doctrine that has stood the test of time, for there have been those who, down through the years, have kept the traces tight. To be sure, our doctrine has come under the critical eyes of the skeptics, doubters, and liberals. It has been termed as being old-fashioned and narrow. Yet, it has proven to be a blessing to those who believe. Each Free Will Baptist minister, and also each layman, is under divine obligations to preserve and defend this doctrine—to keep the traces tight. What a wonderful privilege is afforded us!

Keeping the traces tight may not always be easy. Our history reveals that there have been times of difficulty, but we are admonished to be faithful.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house" (Hebrews 3:1, 2).

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14).

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" (Hebrews 10:23).

What I Observed at the Baptist World Congress

by Michael Pelt
Durham, North Carolina

MY WIFE and I had the privilege of attending the eleventh Congress of the Baptist World Alliance which met in Miami Beach, Florida, during June 25-30. Since our denomination is not a member of the Alliance, I attended as a visiting representative of our State Convention. A Baptist World Congress is held once every five years. The last one met in Rio de Janeiro, Brazil, in 1960 with a record attendance of some 13,000 delegates. The 1965 Congress set a new record of more than 17,000 delegates or messengers, as they are sometimes called, in attendance.

The purpose of the Baptist World Alliance, which is a voluntary and fraternal association of more than 26 million Baptists in 121 countries or territorities, is clearly set forth in the Preamble to its Constitution: "The Baptist World Aliance, extending over every part of the world, exists in order more fully to show the essential oneness of the Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and cooperation among its members; but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations." The aims of the Alliance were further clarified by a statement issued in 1926 which reads in part: "The aims of the Alliance are moral and spiritual. It seeks to express and promote unity and fellowship among the Baptists of the world; to secure and defend religious freedom; and to proclaim the great principles of our common faith."

To carry out these aims the Alliance has established a fivefold program which includes the following functions:

1. The Alliance serves its members as an agency of communication through publications, dissemination of news, film and radio, personal visits and correspondence.

2. The Alliance offers a channel for member conventions, mission boards, churches and individuals to render aid to hungry, sick, ill-clad and homeless people. This program of relief includes aid in the settlement of refugees.

3. The Alliance serves as a vigilant force for safe-guarding religious liberty and other God-given rights wherever these rights are threatened by governments and other powers. A commission on Religious Liberty and Human Rights holds regular meetings and participates in the program at each Congress.

4. The Alliance provides a forum for study and fraternal discussion of doctrines, practice, and ways of witness to the world through its four Study Commissions on: (a) Baptist Doctrine, (b) Religious Liberty and Human Rights, (c) Evangelism and Missions, and (d) Bible Study and Membership Training.

5. The Alliance sponsors and arranges regional and worldwide gatherings of Baptists for the furtherance of the gospel. This 1965 Congress in Miami Beach is an example of such worldwide meetings.

The Baptist World Alliance was formed in 1905 in London as a result of a meeting of Baptists from 23 countries. The nearly 3,000 Baptists who gathered at this first world congress decided that a permanent organization was needed to strengthen their fellowship and to pursue certain limited aims. Since that time there have been 10 additional congresses or worldwide meetings, four of which have been held in the United States if we include the recent Congress in Miami Beach. Others have been held in Stockholm, Toronto, Berlin, Copenhagen, London, and Rio de Janeiro. The next Congress is scheduled to meet in Hong Kong in 1970.

The Baptist World Alliance has stood many tests, including two global wars, and has proved to be a lasting benefit to Baptists in all parts of the world. Its relief program at the end of World War II was a notable achievement and its emphasis on world evangelism is a lasting influence for Christ wherever its meetings are held. The last president of the Alliance, Dr. Joao Soren of Brazil tells that his country is still reaping the benefits of the Congress which met in Rio de Janeiro in 1960.

The program of the Congress which met in Miami Beach was a truly wonderful and enriching experience. There were numerous messages and addresses during the six-day period that the congress convened which would inspire any Christian who is concerned about the best means of witnessing to the gospel in today's world. Several speakers were notable for their ability in dealing with the great issues of our time. The program personalities included such well-known figures as Mr. Brooks Hays, consultant to the President of the United States and a past president of the Southern Baptist Convention; Dr. Billy Graham, well-known Baptist evangelist; Mr. Harold Stassen, past president of the American Baptist Convention; Dr. William R. Tolbert, Jr., vice-president of the Republic of Liberia, and now president of the Baptist World Alliance. In addition, there were numerous men and women who are better known in Alliance circles and in their respective denominations or countries. Almost every country in the world was represented in some way by persons appearing on the program. The roll call of nations at the recent Congress in Miami and the parade of flags from each of the nations represented gave further emphasis to the worldwide scope of the Alliance.

The first plenary session of the Congress was a moving experience. A crowd of 16,000 Baptists and visitors filled to capacity the great Convention Hall in Miami Beach. The program began with the singing of "All Hail the Power of Jesus' Name," a long-time favorite hymn in Baptists circles and the theme song of this Congress. The reading of Scripture from John 8:28-32, 36 reminded everyone of the majestic theme of the 1965 Congress—"And the truth shall make you free." These words were placarded across an open Bible at the rear of the speaker's platform as a constant point of reference. This first plenary session

(continued on page seven)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

THE CHRISTIAN'S HOPE

The influence of the gospel would correct all the ills of the world if men would voluntarily submit to its gracious power and influence and accept the help God offers. However, God has created man a free moral agent and He does not compel humanity to comply with His will and purpose.

The great religions of the world, Buddhism, Hinduism, Confucianism and Mohammedanism, have penetrated the minds of the people with their precepts and ideas, but have failed to offer a solution for their many problems.

A Chinese gentleman en route to Chicago was sitting in the coach of a train, reading his Bible, when another gentleman approached him and said, "I perceive, you are an Oriental. Are not the religions of other nations just as good as Christianity?" The Chinese replied, "Mohammed was a prophet, but Christ is a Saviour. Mohammed is now dead, but Christ is alive." Christianity has something to offer that other religions do not have. It is powerful and dynamic and meets the needs of mankind.

Robert Ingersoll invited Henry Ward Beecher to his apartment for an interview. They talked for some time; then Mr. Ingersoll said to Mr. Beecher, "I cannot understand how a man with your intellect and understanding can accept the doctrines of the Christian faith." Mr. Beecher, after a few moment's pause, replied with an illustration. "A crippled boy one day was walking down the street with his crutch when suddenly a man driving a car came along and almost ran over him, breaking his crutch, his sole support. That is like you, Robert Ingersoll. You are trying to break and destroy the only hope and support of mankind."

Hope is a desire, accompanied by expectation—a trust, a faith and dependent sense of possible fulfillment.

It is written, "Christ in you, the hope of glory." "Which hope we have as an anchor of the soul, both sure and stedfast."

The Christian's hope has a secure foundation, "Christ Jesus himself being the chief corner stone."

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

The Christian receives a rich compensation in this present world. He enjoys the presence and fellowship of Christ, and he possesses a peace that passes understanding, and a joy that is unspeakable and full of glory.

As long as individuals dwell in temples of clay they shall be subjected to trials and temptations. Christ said, "In the world ye shall have tribulation." However, there is a new day dawning for the believer. "Weeping may endure for a night, but joy cometh in the morning."

The Christian has a wonderful hope awaiting him in the future.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Heaven is a place beyond the fondest imagination of man. In the Book of Revelation, John gives us a picture of the Christian's eternal home.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

This holy city is immense and magnificent. It has twelve gates and twelve foundations; garnished with all manner of precious stones. The twelve gates are of pearl, each gate made of one pearl, and the streets are of pure gold. There will be "no need of the sun, neither of the moon, to shine in it: for the the glory of God (shall) lighten it, and the Lamb is the light thereof."

No sin shall enter into this city, only those whose names are written in the Lamb's book of life.

May we ever be true and faithful, and God will give to us an abundant entrance into the beautiful city of God. —**The Herald (Abridged).**

I BELIEVE GOD

Paul is very sure of God. "It shall be even as it was told me," he declares. Have I a similar confidence—that God is so almighty that no combination of hostile circumstances can defeat Him? —That God is so all wise that no devices and stratagems can outwit His intelligence, or make negative His will?—That God is so all faithful that His Word of promise must come to pass? His methods I do not forecast, the details of His procedure are hidden from me, but I can rest on Him. Paul realizes that it is necessary for man to yield to God. "Except these abide in the ship," he assures centurions and soldiers, "ye cannot be saved." The divine plans are unshakeable, and the divine counsels will not fail but they make room for human co-operation; they demand human obedience.

Let me fit myself into the purpose and arrangement of the great Governor. Let me have no unbelieving questions or disobedient desires. But let me wonder and praise the grace which invites me to aid the King of kings. Paul blessed the whole ship. "There shall not an hair fall from the head of any of you," that is his pledge; and its execution is not doubtful—it is guaranteed by the principle that the world lives because God's sons and daughters are in it. Let me dwell so near to Christ, let me be so impregnated and quickened and kept by the Holy Spirit, that I shall be of the salt of the earth; a wholesome healing, preservative force, a benefactor of the whole world.—**A. S., in Elim Evangel.**

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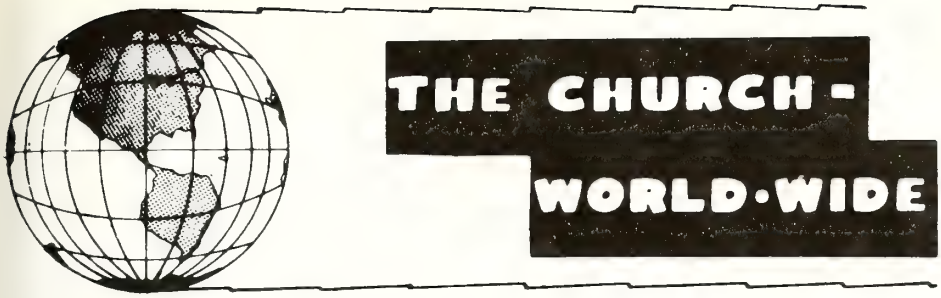
SUCH PLEASANT MEMORIES

Little things make such pleasant memories—
A friendly smile on the way to work,
A light of welcome in someone's eyes,
A cheery "good morning" from an acquaintance,
A word of praise for something done,
A card or letter from a dear old pal,
A nice long letter from Mother and Dad,
A favorite dish prepared by loving hands,
A thoughtful courtesy from a pupil,
A well-known classic on the organ,
A bit of lilting poetry from a great author,
A calm, rosy sunset seen from the hilltop,
A snatched moment alone with God,
These things leave such pleasant memories.

—**Church Bulletin.**



Refugee Watusis Astir in Congo

LEOPOLDVILLE (EP) — Fighting has broken out among refugee Watusi tribesmen in the Congo's northern Kivu Province.

The Congolese Press Agency said the rampage took place in Masisi, near Goma. An unspecified number of the seven-foot-tall warriors reportedly armed with arrows, machetes, and spears, provoked a general panic among officials, paralyzing all administrative activities.

The Watusis were driven from their native Rwanda, next door to Kiver, by Bahutu tribesmen after Rwanda's independence five years ago.

Protestants in Taiwan Celebrate Centennial

TAINAN, Taipei (EP) — Protestant churches observed their centenary on Taiwan June 16.

The first Protestant missionary was Dr. James Maxwell of the English Presbyterian Mission.

The week-long celebration began in Tainan, southern Taiwan, where Dr. Maxwell first preached.

Twenty-two Protestant churches and organizations established a committee under Dr. Chow Lienhwa to arrange the observance. One hundred and fifty Protestants from the United States and Asia also took part.

Clergy Clash Forseen at Viet Nam Seminar

SYDNEY (EP) — The situation in Viet Nam and Australian government policies involving war are expected to produce sharp differences among the 100 churchmen scheduled to meet here soon for the four-day National Seminar on World Order.

Protestant delegates eager to see immediate peace overtures and negotiations will be opposed by Roman Catholics and other Protestant groups who hold that continuation of the war is the only means of checking Communist domination of Southeast Asia. The "negotiations" group will be led by a number of Anglican bishops and by the Australian Council of Churches, sponsor of the seminar.

A council spokesman stressed that the seminar is not necessarily seeking full agreement between delegates, but rather to promote a better understanding of the differing Christian viewpoints on such subjects as peace, nuclear weapons, disarmament and international conflict. He said that the Malaysia-Indonesia conflict also would be considered.

Clergy Tax on Gifts Hit in Parliament

LONDON (EP) — Britain's law-makers have ruled that Easter offerings and other voluntary annual gifts to clergymen from their congregations shall remain subject to taxation, though a government spokesman admitted that they "probably are the most improverished section of the community." The ruling was made when the House of Commons rejected a motion to exempt such offerings from income tax during its continued debate on the national budget.

DIA to Translate Technical Articles

SAN JOSE, Costa Rica (EP)—Difusiones InterAmericanas (DIA) has been authorized by **Broadcast Engineering,** the technical journal of the broadcasting-communications industry, to translate into Spanish some of its articles. Valuable information, professional hints and "helps" will therefore be made available to Gospel broadcasters and others interested in communications media. The articles will appear in DIA's monthly Spanish news bulletin (**Resumen Mensual**) which is mailed regularly to 1800 radio stations, recording studios, missionaries, pastors, and laymen connected with mass media communication. **Broadcast Engineering** has also offered to send complimentary subscriptions of its magazine to all the gospel radio stations and recording studios in Latin America.

World Vision Announces Return of Korean Orphan Choir

MONROVIA, Calif. (EP)—Dr. Bob Pierce, president of World Vision, has announced the third North American tour of his organization's famed Korean Orphan Choir, beginning in mid-July.

En route home from Viet Nam, where World Vision has launched a vast aid program, Dr. Pierce stopped in Korea to pick up the choir and to lead them on their big journey across the seas.

The 37 "sober little charmers," as Life magazine dubbed them on their initial tour, made their debut this time at Winona Lake, Indiana, where World Vision held its "Festival of Missions," July 11-18.

They will also be heard in World Vision conferences at Pinebrook Bible Conference, July 18-25 and at Maranatha Conference Grounds, August 30—September 7. Then they begin a coast-to-coast itinerary of Canada and the United States. (Their detailed schedule may be obtained by writing World Vision, Box 0, Pasadena, California.)

With ages ranging from 8 to 16, the choir includes 13 who participated in previous tours. Their program this time will include special instrumental presentations.

On their previous world tours, the members of the World Vision Korean Orphan Choir have sung before heads of state, have been featured on numerous major radio and TV programs, and have had their adventures chronicled by various national periodicals.

But, as Dr. Pierce sums it up: "They come again as 'little missionaries,' singing on behalf of needy children the world over. They have a great sense of mission, and a precious spirit of Christian dedication."

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55 Enroll for Annual CEF Institute

GRAND RAPIDS, Mich. (EP) — The summer session of the Child Evangelism Fellowship International Institute opened June 7 at the Institute grounds at Wolf Lake, near Muskegon, Michigan, with 55 students enrolled—the largest class to date, according to the Rev. Jacob DeBruin Jr., CEF international director.

The registrants come from the Congo, Formosa, Ireland, England, and 20 states of the USA. The class will be graduated at the end of August.

(continued on page eight)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Sweet Gum Grove Church Concludes Successful Revival

Revival services at Sweet Gum Grove Free Will Baptist Church, Pitt County, North Carolina, the week of June 20-26, proved to be very successful. The pastor, the Rev. W. H. Willis, did the preaching each evening. His messages were filled with good gospel preaching and the Spirit of the Lord could be felt each evening. Along with the good preaching, the choir, under the direction of Mrs. Roscoe Barnhill, rendered special music each evening.

During the week there were eight first-time professions of faith and several rededications. The church is proud of these young people and pray that they will always be faithful and true to their Saviour and the church.

Ralph Lightsey to Conduct Trinity Revival

The Rev. Ralph Lightsey of Athens, Georgia, will be the guest evangelist for revival services at Trinity Free Will Baptist Church, Route 1, Pantego, North Carolina, the week of August 9-14. The pastor, the Rev. R. P. Harris, will assist in the services which will begin each evening at 7:45.

The pastor and the church extend to everyone a cordial invitation to attend each service.

Virginia Beach Mission Schedules Revival

The Virginia Beach, Virginia, Free Will Baptist Mission announces revival services beginning Sunday, August 1, and continuing through Friday, August 6. The Rev. Fred A. Rivenbark of Durham, North Carolina, will be the guest speaker. Mr. Rivenbark is a former pastor in the Tidewater area of Virginia. He will be assisted in the services by the pastor, the Rev. Bobby G. Bazen. The public is cordially invited to attend.

Open House at Lee's Chapel Parsonage August 1

On Sunday, August 1, open house will be held between 2:30 and 5:30 p. m. at Lee's Chapel Free Will Baptist Church parsonage near Dunn, North Carolina. The public is cordially invited to attend. The groundbreaking for the parsonage was held on March 12; and on July 8 the pastor, the Rev. Henry Armstrong and his family, moved into the completed building.

The building has 2,015 square feet, consisting of three bedrooms, living room, dining room, kitchen, den, study, two full baths, utility room, and garage. The appraisal value of the parsonage is $22,000; however, through contributions of members, friends of the church, and various business firms who furnished many useful items and with the discounts given, the building was completed at an estimated cost of $12,500. Draperies for the entire house and furniture for the study was purchased at a cost of $600.

The people of Lee's Chapel community are even prouder of the parsonage because almost all the labor was free, with the men working evenings, Saturdays, and any spare time they had. Some of the jobs, however, such as the plumbing, heating, painting, and tile work, had to be sub-contracted.

Don't forget the ladies of the church, for they had a hand in this project. They furnished delicious dinners each Saturday for the men working on the building.

The building committee would like to thank the community, business firms, and everyone who had a part in this worthwhile project, for all the cooperation and contributions made to this building project.

Albemarle First Church Announces Gospel Sing and Revival

The Rev. Ralph Hall, pastor of the First Free Will Baptist Church of Albemarle, North Carolina, announces a gospel sing to be held on Saturday night, July 31, at 7:30, in the church auditorium.

Revival services are also scheduled at the First church for the week of August 1-7, with the Rev. Hampton Wallace of Rockfish, North Carolina, as the guest evangelist. The services will begin each evening at 7:30.

The pastor and the church membership extend a cordial invitation to everyone to attend both the gospel sing and the revival.

Executive Committee of State Convention to Meet

The Executive Committee of the North Carolina State Convention of Original Free Will Baptists will meet Thursday, July 29, 10:30 a.m., at the Free Will Baptist Press. Those who would like to meet with the committee may do so at this time. The Rev. Walter Reynolds is president.

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OBITUARIES

MRS. MADELINE C. BRICKHOUSE

It is with sadness and deep sympathy that we, the members of the Woman's Auxiliary of Sound Side Free Will Baptist Church, Columbia, North Carolina, wish to pay tribute to the memory of Mrs. Madeline C. Brickhouse, who passed away on August 2, 1964.

Her Christian ways have set a shining example for our auxiliary which she served faithfully as president for many years. We all loved her and miss her dearly.

Her funeral was conducted by the Rev. Robert Rollins and the Rev. Charlie Overton. Her body was laid to rest in the church cemetery. She leaves to mourn their loss her husband, the Rev. Winford Brickhouse, three children, seven grandchildren, and a host of relatives and friends.

We would like to leave this thought with her family:

You mustn't say, you cannot say
That she is dead; she is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land.
She left us dreaming how very fair
It needs must be since she lingers there.
So think of her facing on, as dear
In the love of there as in the love of here;
Think of her still as the same and say,
"She is not dead; she is just away."

Respectfully submitted,
Mrs. Bernice Maitland
Mrs. Betty Sawyer

WHAT I OBSERVED AT THE BAPTIST WORLD CONGRESS

(continued from page three)

included such features as the recognition of observers from other worldwide confessional organizations, namely, the Presbyterian World Alliance and the Lutheran World Federation; special music by the Youth Choir of the First Baptist Church of Dallas, Texas; a panel conducted by past presidents and secretaries of the Baptist World Alliance on the "Purpose of BWA and the Congress"; and, finally, the keynote address by Dr. Herschel H. Hobbs entitled "The Truth That Makes Us Free."

The afternoons during the Congress were planned for the meeting of the various commissions and departments of the Alliance. The latter included meetings for women, youth, laymen, pastors, theological teachers, and radio and television. On alternate afternoons the four commissions of the Alliance held meetings open to Congress participants. At each of these meetings there were well-planned programs dealing with topics appropriate to their respective functions. One had to choose the meeting which promised to deal with topics of greatest interest to him.

On the first afternoon I attended the meeting of the Commission on Religious Liberty and Human Rights at which a panel of distinguished speakers surveyed the conditions affecting religious liberty on the various continents of the world. Then a theologian presented an address on "The Biblical Basis of Religious Liberty," which was followed by a panel discussion on "The Practice of the Principles of Religious Liberty." One member of the panel responded to a question concerning the new stance which Baptists may have to assume in the light of the possibility of change in the views of the Roman Catholic Church on religious liberty. He spoke optimistically of a real reversal in the traditional position of the Roman Church on this question, but warned not to expect that religious liberty will immediately be guaranteed in those countries which are predominantly Roman Catholic.

Another afternoon I attended a meeting of theological teachers, who were gathered to hear an address by Dr. William E. Hull, Professor of New Testament Interpretation at Southern Baptist Theological Seminary, Louisville, on "The Relevance of the New Testament." It was a brilliant lecture dealing with contemporary problems in biblical interpretation.

Still another afternoon I was present for a pastors' meeting, which was held in the Miami Beach Auditorium. A panel of speakers addressed themselves to various social problems of our time including "Race and Human Rights," "The Home and Morality," "World Peace," and "World Citizenship." The speakers included a college president, a Negro Baptist pastor, the president of the Southern Baptist Convention, a divinity school president, and a Russian Baptist pastor. The topics discussed and the variety of capable speakers listed would suggest that this meeting was both interesting and informative.

On the last full day of the Congress, I attended an afternoon meeting of the Commission on Baptist Doctrine, at which a panel of eminent theologians discussed the doctrine of Baptism. It was with some surprise that I listened to the divergent views of Baptists from many parts of the world as they discussed various aspects of this doctrine.

Although all Baptists share the conviction that believers' baptism is the only valid and proper baptism, the question of the proper age for baptism is a matter on which there is considerable difference of opinion among Baptists. Many European and Australian Baptists, for example, practice only a baptism of adults, while in America it is not uncommon for five or six year old children to be baptized.

Another question discussed at this meeting was whether a Baptist church should require a person transferring membership from a communion which does not practice immersion to be baptized as a condition for membership in a Baptist church. Although the answers provided by members of the panel did not constitute an official Baptist position on these doctrinal questions, they did help to clarify different points of view.

The evening sessions during the Congress were open to the general public and four of these were held in the Orange Bowl in Miami in order to accommodate as many persons as possible. On the opening night an official welcome was extended by the Greater Miami civic leaders, and greetings from the President of the United States and other national leaders were read to the assembled delegates and visitors. But the highlight of this first evening was the parade of flags carried by representatives from each of the nations which had delegates at this Congress. The young ladies who served as flag-bearers marched the length of the field and returned to form a line across one end. Then the spectators joined them in singing "Onward, Christian Soldiers." It was a wonderful reminder that the Church is made up of men from many nations and tongues. A similar reminder came at another evening session when the roll call of nations was conducted by the Alliance President, Dr. Joao Soren. As Dr. Soren called the name of each nation represented, a delegate stepped up to the microphone and repeated in his own native language the words of the Congress theme—"And the truth shall make you free." Another evening featured Negro choirs of Florida singing Negro spirituals. That same evening the assembled delegates listened to the Christian testimonies of young people from the United States, England, Mexico, Lebanon, the USSR and the Congo. A Russian youth sang "How Great Thou Art" in his own language and led the delegates in singing the refrain. Finally, Dr. Billy Graham preached a stirring sermon on the sufficiency of the gospel to meet the needs of the world at this crucial hour. It was a great hour for Baptists and for the cause of Christ around the world.

On the last night of the Congress, the delegates all gathered in Convention Hall to witness the most outstanding feature of this Congress, the presentation of an oratorio entitled "What Is Man?" The script was written by Dr. Samuel Miller, dean of the Harvard Divinity School, and the music was composed by Ron Nelson. The performers included soloists and a 250-voice choir, accompanied by the Greater Miami Symphony Orchestra. The oratorio enjoyed a good beginning, but midway through the performance it was announced that the building had to be evacuated immediately. The cause of this sudden interruption was a "bomb scare" which turned out to be a hoax. It was the saddest event of the entire week; still it could not dampen the enthusiasm of the thousands who had been so richly blessed by this gathering of Baptists from all parts of the world.

My only hope is that I shall have another opportunity to attend another such Congress as this, and that other Free Will Baptists may share this same privilege, not as visitors to this worldwide fellowship of Baptists but as full participating members of the Baptist World Alliance. Our own history and name places us within the world family of Baptists. It remains for us to know whence we have come and to acknowledge our Baptist friends as brothers.

Kinston, N. C.—At the church business conference July 14, Mrs. William E. Tydnall, secretary of the Woman's Auxiliary of the First Free Will Baptist Church, gave the following report for the quarter ending June 30:

Number members at the beginning of quarter, 54; new members received, 1; total WA membership, 55; members of the YFA, 18; members of the AFC, 28; members of the Cherubs, 18; grand total of all auxiliaries, 119; number meetings held by all auxiliaries, 18; amount of dues paid in, $53.09; disbursements as follows: Childrens Home, $106.10; Mount Olive College, $15; foreign missions, $75; miscellaneous causes, $42.10; total amount raised, $242.76; total amount disbursed, $238.20; number of prayer meetings held, 3; Bible chapters read, 463; sick visits made, 203; baskets given, 30; flower arrangements sent, 13; trays given, 7; daily Bible readers, 33; average attendance at monthly meetings, 18; average attendance at circle meetings: Circle 1, 18; Circle 2, 14; Circle 4, 11.

Elm City, N. C. — The Woman's Auxiliary of People's Chapel Free Will Baptist Church held its July meeting in the home of Mrs. Gladiola Lewis with fourteen members present. The meeting opened with prayer by Mrs. Ruth Joyner, followed with the group's singing "Give of Your Best to the Master." The chapters for the month were Luke 9 and 10. These were discussed openly and enjoyed very much. The letter for the month was the letter "I."

For the program Mrs. Carol Perry read the devotions taken from Amos 2:11-16. The program chairman was in charge of the program, entitled "Give of Thy Sons." Assisting with the program were Mrs. Blanche Windham, Mrs. Betrice Winstead, Mrs. Becky Boykin, and Mrs. Thelma Costa.

Following the program the hostess served refreshments which were enjoyed by everyone.

THE CHURCH WORLDWIDE

(continued from page five)

Two three-month sessions of the CEFI Institute convene yearly—June through August, and September through November. A third term—March through May—is planned to begin in 1966.

State's 'Sunday Law' Ruled Unconstitutional

RALEIGH, N. C. (EP) — A North Carolina law enacted in 1963 which authorizes county governments to enact ordinances banning Sunday sale of certain types of merchandise was declared unconstitutional here by the N.C. State Supreme Court.

The court reversed a Wake County Superior Court ruling upholding a Sunday "blue law" enacted by the Wake County Commissioners; it also covered the City of Raleigh through a resolution of the City Council.

Attacking a section of the 1963 law which permits cities to pass resolutions and come under ordinances passed by county commissioners, the court said the Legislature has delegated to municipalities the power and authority to enact ordinances on the observance of Sunday.

"These are general statutes conferring authority upon all cities and towns within the state, without exception," the court said. "Municipal ordinances regulating the observance of Sunday . . . have been upheld by this court where classifications of those affected are based upon reasonable distinctions, the ordinance affects alike all person similarly situated, and the provisions of the ordinance have some reasonable relation to the public peace, welfare, and safety."

It said general laws "must be based on a reasonable and tangible distinction and operate the same in all parts of the state under the same conditions and circumstances. Classifications must not be discriminatory, abitrary or capricious."

The ruling followed a suit brought by merchants who oppose the Sunday sales restrictions.

'New Morality' Hit by Billy Graham

MIAMI (EP) — "If we had more preaching of hell in the pulpit, we might have less hell in the community," Billy Graham told 60,000 people in the Orange Bowl here.

The evangelist, speaking before the Baptist World Alliance congress, rejected current claims of a "new" theology, a "new morality," or a "new" evangelism.

"I go along with Solomon who said, 'There is nothing new under the sun,'" he declared.

As for the "new" theology which "doubts the authority" of the Bible, discards the idea of judgment and hell, and propounds humanism, "there is nothing new about any of it," Mr. Graham added.

The same ideas were suggested by Satan in his encounter with Adam and Eve in the Garden of Eden, the evangelist said. He mentioned these quotes attributed to the devil in the biblical account: "Yea, hath God said . . ." (doubting the authority of God's Word); "Ye shall be as gods . . ." (humanism); and "Ye shall not die . . ." (discarding the idea of judgment and hell).

Over the years, Satan's tactics have never changed, Mr. Graham told his huge audience.

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Please Note

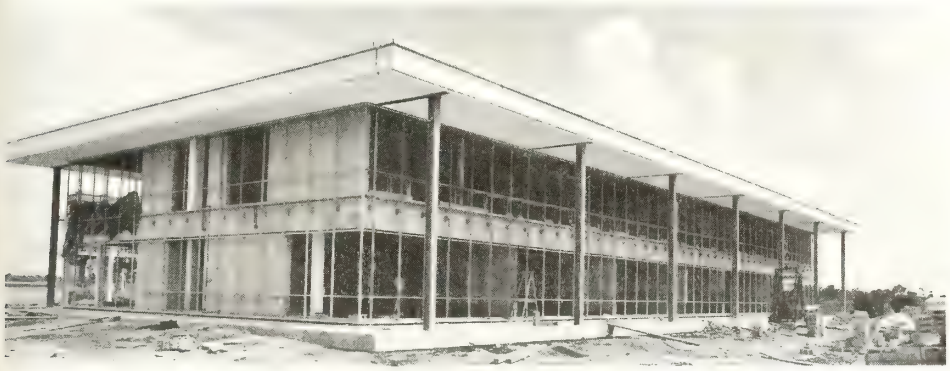
In December, 1964, a subscription to "The Free Will Baptist" was received but there was no name on the letter. The subscription price of $2.58 was received in cash.

In February, 1965, a check was received in the amount of $2.58 for another subscription, but the instructions as to where the paper should be sent were not received.

Anyone who can help us out in these two matters please contact the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Christian Education

PROGRESS ON BUILDINGS



The above pictures show construction progress to date on the Henderson Academic Building and one unit of the dormitory complex at Mount Olive College, Mount Olive, North Carolina. Both are scheduled for occupancy with the beginning of the fall semester.

The modern design of the Henderson Building is to be both functional in use and inspiring in character. Porcelain enamel panels and tinted glass will be used on the outside to enchance the beauty of the structure. On the inside monolithic terrazzo, ceramic tile, masonary finishes, and paint, with the occasional use of ornamental iron railings, will be utilized to create a desirable atmosphere for the learning process.

Forty-seven students will be accommodated in double rooms within the first unit of the dormitory complex. Featured in the dormitory will be a TV lounge and a private study area. The exterior of the dormitory will be glass and precast stone, and each room will have an outside view. The dormitories are designed to encourage a friendly relationship among students, desirable conditions for study, and helpful counseling services. Both buildings will be air-conditioned for year-round use.

I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—**Fenelon.**

Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer.—**Emerson.**

"THY LAW DO I LOVE"

Psalm 119:113-120

When I was a little child I was greatly amused at an invisible ink that had been brought into the home by a friend. Messages were written on paper with this ink which could not be ordinarily detected but when the paper was warmed the message stood out plainly.

The love of God is so much like that. Though it means nothing to the cold heart, it stands out in the character of the warm-hearted Christian whose life is thoroughly devoted to the cause of his Master.—**The Church of God Evangel.**

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Remember that our holiness is the purpose of the Father, and of the Son, and of the Spirit. You have not a perfection in man, but you have a perfect Saviour. Never be afraid of drawing too near perfection. You may be sure there will always be limitations in you.

—**Preb. Webb-Peploe.**

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NOTES AND QUOTES

By J. C. Griffin

DROPOUTS

We are hearing much about dropouts these days. Children are dropping out of school. Both high schools and colleges have suffered recently; and these dropouts, in many instances, get in trouble and cause trouble wherever they drop. But I know of dropouts that are far more serious than those who drop out of school. Church dropouts are one of our most serious problems of today. Many people walk the aisle of churches and ask for membership. They want to be baptized. They listen to the reading of the church covenant and confess to the acceptance of the same, only to go way and never live up to the obligation that they have confessed. May we notice some "dropouts." Judas, one of the twelve apostles, was a dropout. Demas, one of the Apostle Paul's associates, was a dropout. Paul says: "Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, . . ." (2 Timothy 4:9, 10). Paul did not quit because all his associates had left him except Luke; but instead of dropping out, he sent for recruits. He said, ". . . Take Mark, and bring him with thee: . . ." (2 Timothy 4:11).

Jesus had a group of "dropouts." John writes: "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:66-68). While there were many dropouts, there were also those who wanted the Word of Life. Thank God, we have people who will not dropout; for they want the Word of Life. Again John writes: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). So John had some dropouts.

All through the history of the church there have been dropouts, and there will be to the end. I have seen dropouts all along the way of my ministry.

One night years ago I was traveling at night. Having passed a service station about two hundred yards, I had a flat tire; so I went to the station for help to get the tire changed. The man at the station said, "I have no one to leave at the station, nor anyone that I can send down there to make the change for you." At that time one of two fellows sitting in the back playing checkers rose and said, "I am glad to see you, Mr. Griffin. You are the man that baptized me." The poor fellow was so drunk that he could hardly walk. He and the other fellow agreed to go and change my tire, but I was afraid that they could not do the job. The thought that came to me was that he needed another baptism. The water had done no good. He needed a spiritual baptism.

He was not the only dropout that dropped out of a local church. The story is told that a fellow saw the Rev. Sam Jones at a railroad station one time after Sam had held a revival in the city in which the railroad station was located and said, "Mr. Jones, I am glad to see you, for you are the man that converted me." (The fellow was drunk.) Mr. Jones replied by saying, "You look like some of **my** work."

Perhaps many preachers have had some dropouts. I know that I have. Some dropouts have made you (the preacher) feel mighty bad when one of them would see you and try to introduce you to a gentleman at the post office or corner store. We have dropouts from Sunday school, from prayer meetings, and from regular worship; and sometimes they drop so low that they have to lift their eyes up as the rich man in hell did to see the righteous. They drop to hell. Too bad!

Mountaintop Experiences at Rockingham

We were taken to Rockingham to what was supposed to be a Fellowship meeting, but it turned out to be a Conference. It is to be known as "The General Conference of Original Free Will Baptists." This meeting was the most spiritual meeting of many days. The psalmist said, "My cup runneth over." Well, my cup ran over. God was really there. I shall always be happy and praise by friend, the Rev. Robert Rollins, who came by and picked me up and took me to Rockingham. I met so many of my old friends, and a great number of young ministers gave us old-fashioned Christian fellowship. My wife and I had the happy privilege of being the guests of Brother and Sister Walter Carter, in whose home every physical blessing necessary was at our disposal. It was good to be there, both in the home and in the worship at the church.

A Letter from the Rev. J. E. Timmons

Brother J. E. Timmons, in a recent letter to me, says, "We are trying to purchase two Butane lamps for our missions at Monterrey and Piedras Negras in order to have enough light for service at night." Brother Timmons further states, "This could be a good project for any woman's auxiliary or league." I heartily agree with Brother Timmons. In joining Brother Timmons, we want to let you know that the Bridgeton auxiliary voted a few days back to send the price of one lantern, $15. So by now "light" is on the way to Brother Timmons. Perhaps by now some other auxiliary or league might have gone into action. Jesus said, "Let your light so shine." So auxiliaries and leagues and other groups can shine physically, which reflects spiritually.

Used Clothing

Brother Timmons writes that all clothing that anyone wishes to send to him for missions should be sent to Free Will Baptist Missions, Texas-Mexico, P. O. Box 517, Eagle Pass, Texas.

Some would gather money
Along the path of life,
Some would gather roses,
And rest from worldly strife,
But I would gather children
From among the thorns of sin,
I would see a golden curl,
And a freckled, toothless grin,
In that land of endless day.
And roses that are gathered,
Soon wilt along the way,
But oh, the laughing children
As I cross the Sun-set sea,
And the gates swing wide to heaven,
I can take them in with me.

—Selected.

Dropouts, come to see me and I will try to help you to have the true fellowship of my Lord and Saviour Jesus Christ.

PLEASE TAKE NOTICE!

We earnestly request that all articles, news items, etc., to be published in "The Free Will Baptist," to be addressed to the editor of the press to assure you of their publication. Sometime the mail is delayed because it is not properly addressed. Thank you.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is it necessary to have a religious ceremony when a couple decides to be married?—**G. West, Illinois**

Answer: If we were seeking brevity only in such an answer, we could say "no" and be absolutely correct; and, yet, at the same time we might in the same degree of sincerity say "yes" and be correct, depending upon what meaning we attach to the word "necessary." If we should mean, "Does the law allow marriage under any other authorities than those officially in the religious realm?" then the answer would be "yes." If we should mean, "Do some good Christians with religious background marry with only a civil officer officiating in the ceremony?" then the answer would of necessity be "yes"; for I know of some who have been happy in their marriage relations and predominant in religious activities that gave a good testimony for Christ throughout their lives whose marriage ceremony was performed by a magistrate.

The magistrate that performed the ceremony at my aunt's wedding was a Christian; but the wedding was simple and short, the ceremony being performed at home and with only a few people present. She has always been a religious woman since I could remember and has lived a restricted life, putting forth much effort not to offend or violate the principles of the Bible in any way. The preachers in those days came to the community where the church they pastored was located only one weekend in each month. Many pastors lived a long way from the church making it hard because of the antiquated mode of travel accessible to them to come more often, which in itself was sufficient reason for those who did not announce their wedding before the day it took place or perhaps until a day or two before to arrange for the pastor to officiate.

A church wedding without question should have a deep significant influence on the lives of the couple being married and on the church group that witnesses it. It should remind everyone participating, including spectators, that God is the source and the author of life and that He has a method by which all life is extended if harmony and continuity are to prevail. He was the master of ceremonies in the joining of the first human couple in marriage. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18). "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28). "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:23, 24).

Then when the law was given, restrictions concerning marriage were given in it. Those of the covenant were not allowed to be married to those outside. Later when the covenant people became so involved in marriage with those that were not under the covenant and thereby were breaking it and incurring God's wrath, God made certain provisions by which other women were ceremonially cleansed and made acceptable as wives of the Hebrews. Some reluctance was expressed in the granting of this departure from the earlier requirements, however. In the early days of tribal distinction, it would seem from the general tenor of God's instructions, that He would have been better pleased for each tribe to have confined marriages of the men of the tribe to only the women in the same tribe of which they were members. "This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry" (Numbers 36:6).

It is also true that the Bible clearly indicates that Seth's descendants were not permitted to marry Cain's descendants, and that this practice of separation continued until Seth's descendants became disobedient. In such a state of disobedience they rebelled against God's regulation and disregarded His teaching on the marriage restrictions He had given them. "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Genesis 6:2). That sounds to me like the rebellious expression of a one-time obedient child in a more modern time that has given way to the sin and disobedience he has been subjected to as he has extended his sphere of activities beyond a Christian home in which, when he was younger, he found peace of mind, contentment, and happiness; but now that he has opportunity and the example before him to encourage him, he sees the forbidden fruit the devil has designed to make one wise and he reaches for it, bringing it into his grasp and with it the discomforts of the lust of the flesh and a desire to enjoy the world and its allurements that parental love and watch care have guarded him against so long.

Today Christians are supposed to court and marry only Christians. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness: and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:14, 17, 18). "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:6, 7, 11). "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, or his daughter shalt thou take unto thy son" (Deuteronomy 7:2, 3).

All who have been brought up in a home that is truly or genuinely Christian have been so taught, but what is happening to our Christian young peo-

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STORIES —for our YOUTH

APPLES FOR SALE

HANNAH MOOR

JOHNNIE Carns pulled his shabby windbreaker close around him as he carried a basket of apples toward the side of the last house on Darson street.

"Nice apples today, mam," he spoke politely. "These are MacIntosh; we've got Spies and Delicious out in the truck."

"Not today." The woman closed the door quickly, and Johnnie turned back toward the street.

Evening shadows were settling over the town and the cool air made Johnnie shiver. If only they could sell more apples! Maybe Dad wouldn't look so worried, and Mother might smile again!

Johnnie handed the basket to his dad to put in the back of the old truck, and he crawled in the front seat. Along Darson Street they rode, then turned on Jason Avenue, and, leaving the bright lights of the town behind, they headed along the dark country road. The ancient truck rattled the miles way and soon they were turning in their own driveway—tired, hungry, and home at last.

Johnnie watched his dad limp toward the house, and then his mother came to the doorway.

"How did you men get along today?" her voice was questioning, anxious.

"Not too good today," his dad answered. "Maybe we'll do better tomorrow." Johnnie turned away — he knew those words by heart, he heard them every night—"maybe we'll do better tomorrow."

The blankets on the bed were warm and consoling, but somehow Johnnie couldn't sleep. He thought how happy the family had been the year before—praying, working, and planning together. Then the accident. A chill ran along his spine as in his memory's eye he saw his dad pinned beneath the tractor. He couldn't help him, but had run for his mother and the doctor.

The weeks with Dad away in the hospital had been hardest, but he and Mom had done their best. Bills piled up, and it seemed as though they were still being smothered with them. But Dad had counted so much on the apple harvest! "If they just sell," he'd said, "We'll be on our feet again. We must remember that God has promised to take us through the waters."

Johnnie looked at the streaks of moonlight on the side wall. "Father," he prayed, "we're still trusting You. Please help us to get the apples sold. In Jesus' name. Amen."

Morning seemed to come soon, and a very tired Johnnie slipped from his bed and dressed for school. Breakfast over, he took his lunch pail and kissed his mother.

"Tell Dad to pick me up at four o'clock. I'll be waiting."

As usual he stopped for Chuck Snyder. While walking toward the Snyder house, he spotted something shiny in the grass. Bending down, he found it to be a little gold watch. He grasped it tightly and pushed it far down into his pocket. He didn't know how much he could sell it for, but knew it would bring a few dollars to help Dad and Mom. "No one knows I have it, only myself—and, and God." He felt uneasy, but Chuck came rushing out the side door, and they started for school.

"Know what?" Chuck Snyder was all excited. "My Uncle Bob is here from Cardton, and he's a real good fellow. He lost his gold watch yesterday, and is going to put a notice in the paper. It was Great-grandfather's and Uncle Bob is a bit upset about it."

Everything seemed to go wrong at school, and when Mr. Carns picked him up, Johnnie didn't feel much like selling apples.

As he knelt by his bed to pray there was a barrier between his heart and God. A little gold watch was making a vast difference to his Christian walk. He knew what he must do. He would take the watch back, not for a reward, but because it was what God would have him do.

He walked slowly through the darkness of the night, and rapped on the Snyder's side door. Chuck's Uncle Bob listened to his story, then put his arm around Johnnie's shoulder.

"Well, Johnnie, I'm very grateful to you, and the reward is yours." He pulled a bill from his wallet, and pushed it into the boy's hand. "I guess Chuck didn't tell you why I'm here. I'm in the district buying fruit for the Norton Chain Stores. I'll be over in the morning to look at your apples. If they meet with our standards, I'll send a couple of trucks up in about two weeks."

Johnnie's steps were lighter as he made his way homeward along the gravel road. His heart was right with God, and he could hardly wait to tell Dad and Mom that their heavenly Father was even now bringing them through the waters! — Gospel Herald.

HOW DO YOU REALLY FORGIVE?

ELVA M. JOHNSON

JANIE usually liked to dry the dishes after supper because it gave her a chance to talk things over with her mother. Forgiveness, for instance.

"Mother, you're always saying we ought to forgive and forget. How do you do that? When Sharon broke my music box she said she was sorry, and I said I forgave her. But every time I see her, I blame her in my heart for being so careless. I thought I forgave her, but I sure can't forget it. How do you really forgive?"

Mother was silent for a moment; then she asked, "How did you get that scar on your arm?"

"Why, you remember—it was the day I fell out of the swing at school."

"Is it sore now? Does it hurt?"

"Of course not! It's been well for ages." Janie looked at her mother curiously and said, "Why did you ask that?"

"Well, I was thinking about your question. Our memories are very active. We may not be able literally to forget things, even if we want to, but we can come to the place where the memory doesn't hurt us any more. It took time for your arm to heal, but through the help of the

(continued on page sixteen)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

Building Program Underway At Children's Home

The building program called for in our Golden Anniversary Development Program was officially launched during the latter part of June when actual construction was begun on the staff residence. The picture above was taken on July 18. At the time of this writing (July 22) the subfloor has been completed and work is being started on the walls. It is hoped that this building can be "closed in" by the middle of August. This building is designed to house seven staff members and will meet a very urgent need at this time.

As soon as the staff residence is "closed in" work will begin on a new boys' cottage which is designed to house sixteen boys and their cottage parents. This new cottage will help to relieve some of the crowded conditions in our present boys' dormitory, and will also provide space to accommodate some of those boys whom we cannot admit now because of the lack of space.

It is hoped that both these buildings can be completed and equipped during this calendar year.

The total cost of building and equipping these two buildings is expected to be between $70,000 and $80,000. We now have between $50,000 and $60,000 available with the need to raise about $20,000 during the time the buildings are being constructed. Much of this amount is expected from individual donations and from Founder's Day gifts, in memory and in honor of our founders in connection with our Founder's Day observance as a part of the program of the 1965 session of our State Convention which will convene with us on September 15 and 16.

The actual construction of these two buildings is in keeping with action by our board of trustees on June 3 when it approved plans recommended by the building committee and superintendent and ordered that these plans be executed at the earliest possible date.

Other buildings called for in our Golden Anniversary Development Program, including a girls' cottage, will be started as soon as these buildings are completed and funds are available. Our general goal is "A home properly equipped and adequately staffed to serve 100 children." Gifts to help reach this goal may be designated for our capital fund and can be given in memory or in honor of our founders or others friends of this ministry.

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THE HOUSE THAT JESUS BUILDS

MERRIAN JOHNSON

There is a house that always stands—
  Upon the Rock of time.
It is the house that Jesus builds
  Is it yours? It sure is mine!
He built it there some years ago
  Within the cleft of love.
It never left, it still abides;
  For it is from above.

It falters here, and falters there—
  And fails the Builder kind;
'Til it despairs to speak His name,
  And often lags behind.
But it has never crumpled up
  So none could see its form;
For Jesus is the light within;
  And always keeps it warm.

You can't move in with me, you know.
  'Tis silly so to think.
Just come to Jesus as you are—
  And leave the stormy brink.
Just say to Him, "This house is sin;
  It needs an occupant."
"Will You come in the inner room?"
  Don't leave Him out in front.

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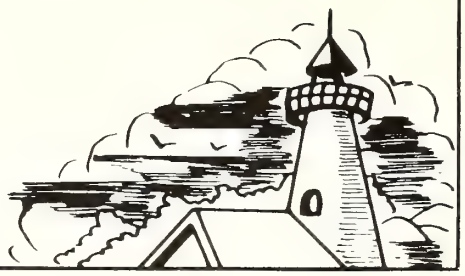
Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man. —**The P. H. Advocate**.

St. Claire Bible Class

The Sunday School Lesson

FOR AUGUST 8



CHRISTIANS GROW THROUGH WORSHIP

Lesson Text: Mark 1:35; Acts 2:46, 47; Hebrews 10:19-25

Memory Verse: John 4:24

I. INTRODUCTION

Worship is defined as "reverence paid to a divine being; to honor or reverence as a divine being or supernatural power." Successful worship on the part of each Christian can only occur, then, when there is proper reverence for God, Christ, and sacred things.

Every person has that inward hunger to worship a being higher than himself. Even the heathen worships; he creates a God to whom he can pay homage. His plight is only made worse, however; for the hunger of his soul becomes more and more acute.

Worship is essential. Without it, the spiritual life cannot be sustained. Yet, there are many who have the wrong idea about worship. Some feel that it must be supplied to them by others; for example, the preacher during the worship services, or the choir as it sings. The worshiper must understand that he has to possess the spirit of reverence for spiritual truths. This simply means that no preacher, regardless of how great he is, can present that which the individual is unwilling to receive.

There is yet another aspect of worship that we should seriously consider. Each worshiper must make preparation in his own heart. Very few individuals in the average congregation on Sunday morning are actually prepared to worship. What are the reasons that they then go away with no increased feeling of closeness to God? In the first place, they have not feasted on the Word of God during the week. The Bible has been neglected. In the second place, there have been no prayers offered to God. Prayer has been neglected. In the third place, there has been no witnessing done for Him. If a Christian truly loves Christ, he will talk about Christ. He will give testimony to the saving power of Christ. True Christian worship is not just limited to Sunday mornings or Sunday nights. There must be some interest in God between Sundays. If there is not, then the designated hours of worship cannot mean much.

Worship is not restricted to the house of God, however. The conscientious Christian may have moments of true worship at various times. For instance, he may be awed at the beauty of nature, and thus be filled with reverence for the power and majesty of God. This is instantaneous worship, and it can fill a vital place in the life of each Christian. —Bible Student (F. W. B.).

II. HINTS THAT HELP

1. It was not unusual for Jesus to arise early and go to the secret place of prayer while others were asleep (v. 35).

2. Convinced of their mission, the primitive Christians labored daily to spread the gospel (v. 46).

3. The early Christian enjoyed the favor and goodwill of the people in general (v. 47).

4. Additions to the new Christian movements through faith in Christ was a daily occurrence (v. 47).

5. Believers may approach God through the priesthood of Christ (v. 19).

6. Christ is the new and living way by which men can be reconciled to God (v. 20).

7. Our Lord is the only ruler over His church (v. 21).

8. Through the atonement of Christ, we have the full assurance of redemption (v. 22).

9. Christians should hold on to their faith without wavering (v. 23).

10. With a concern for one another, Christians should give attention to personal, family, and public worship (vv. 24, 25).—Bible Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. Some people act as if they are doing God a favor when they worship. In some of his writings, Roy L. Smith tells the story of a preacher who came to a town to assume the pastorate. In order to get acquainted with the business leaders of the town, he went down Main street ina quiet, unassuming way meeting the merchants and greeting the sales people. At one place of business, however, he was greeted with condescension. The businessman made no effort to conceal the fact that he felt just a little superior to the preacher.

"It was nice of you to drop in, Reverend," he said, as he was bidding the preacher farewell. "You'll find this is a pretty good town. We're not perfect, and we're not devils. But we all have a living to make, and that doesn't leave us much time for listening to sermons. If it won't shock you too much, though, I may come around to hear you some Sunday."

When we worship, we are not doing God or the preacher a favor, but we are helping ourselves and the others who attend the worship services of the church. Worship is a difficult thing to define, but every Christian knows what it is from experience. There can be no Christian character without it. — Advanced Quarterly (F.W.B.).

2. He went . . . into a solitary place, and there prayed.

Little Jackie often did bad, naughty things. He was headstrong and sometimes disobedient. Sometimes he got hurt. When hurt, he always ran to his mother. Mother would ask him, "Why do you run to me when you get hurt doing things I told you not to do?" With tears in his big, blue eyes, he would answer, "Mommie, to whom can I go but to you when I get hurt?" Drawing Jackie close to her heart, Mother said, "My boy, you can always come to me when you are hurt, or when you need help." Then she thought, "Lord, to whom can I go but to Thee with my questions, heartaches and troubles?"

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

3. Not forsaking the assembling of ourselves together.

How spiritually enriching is the united worship of God's children on the Lord's Day in the Lord's house! Theodore Roosevelt said: "After a week of perplexing problems . . . it does so rest my soul to come into the house of the Lord and worship and sing 'Holy, Holy, Holy, Lord God Almighty' and know that God is my Father and that He takes me up into His life and plans. There I commune personally with Christ. There I get a wisdom

not my own, and a superhuman strength for fighting the moral evils I am called to confront." — Adult Bible Teacher (Union Gospel Press).

4. Dr. L. S. Bauman, of Long Beach, recently used the illustration that Roosevelt was a church-goer. It is said that one one gloomy Sunday morning during the World War, he walked three miles in order to attend worship. One of his neighbors, noticing this, said to him: "I can worship in the fields or anywhere else." "Yes," replied Mr. Roosevelt, "but no one will ever suspect you of it!"—The King's Business.

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Questions & Answers

(continued from page eleven)

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ple who are supposed to have been thus brought up? Today those from homes supposed to be Christian are not only fraternizing with the worldly people who do not profess to be Christians, courting, and marrying them; but also they have have gone a step further in their defiance of Christian practices and are fraternizing with, courting, and marrying those of religions diabolically opposed to all they stand for and do, to the evangelical principles that the Christians of a Christian home should stand for. They are definitely going in the way of Cain and of Sodom and Gomorrah and will reap the results of these.

What of true Protestant Christians whose forbearers protested Catholic heathenism, fought, bled, and died to sever their relations from such diabolical practices and gave their offspring freedom of worship, who knowingly and deliberately court Catholic, sign an oath to bring up their offspring as Roman Catholics, marry the Catholics, and thus subject the next generations to a false theology that will make sure that few if any will ever surmount the difficulties that may be presented by such as premarriage contract signed by their parents that knew better? Jesus taught that in the end of this age such would be taking place. "But as the day of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered in the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:37-39). None of this means that marriage is not right or honorable when in the Lord; but it means that when sin dominates an individual mind, a nation, or a race that those so dominated misuse the right of marriage and so abuse them that this disobedience incurs God's wrath.

In conclusion, I would state that if a Christian does not find it too inconvenient he should ask a minister whom he knows loves the Lord to perform the ceremony at his wedding. He should invite a few Christians to witness the marriage. By no means should he court or marry one who does not exemplify the same respect as he for God's Word and the Christian principles therein. If one does not start right in his married life, there is grave danger that he will never be right in it.

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Boys' and Girls' Stories

(continued from page twelve)

Lord Jesus we can forgive others in a real way, without waiting for time to erase the pain.

"One of the parables Jesus gave has often helped me. He told of a servant who owed his master a lot of money. When he couldn't pay, he was just about to be put into prison. But then his master decided to cancel all the debt! The servant was free. Then right away the servant went out and found one of his fellow servants who owed him a very small amount of money. He demanded immediate payment. When the poor man could not pay, the servant had him put in prison."

"How mean can you get!" Janie exclaimed. "You'd think he'd have been so thankful for his own cancelled debt that he'd have been more than glad to forget that little bit the other man owed him."

"Exactly," Mother smiled. "Have you ever stopped to think of the many things the Lord has forgiven you—your bad temper, your pouting, the times you cheated at school, all the little sins and the big ones too—and have you forgotten what it cost Him to forgive you? Have you forgotten His suffering on the cross?"

Janie thought of all her sins. Then she thought of the broken music box. Suddenly it didn't matter at all any more.

Slowly she turned to her mother. "I never really forgave Sharon before, but I do now," she said slowly. "I'm even ashamed I ever held it against her. Thinking of Jesus dying, so He could forgive me, makes it ever so much easier to forgive Sharon—and to forget all the hurt. I'm glad Jesus told that parable. It helps me really to forgive."—The Pentecostal Evangel.

A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. Men will be bold in sin, and ministers must be bold to reprove.—**Gurnall.**

CHRISTMAS CARDS

In order to make yours a happy and joyous Christmas this year, the Free Will Baptist Press is proud to announce that there are three series of cards available. All three series come in assorted cards, designed exclusively for those who love Christmas and its true meaning.

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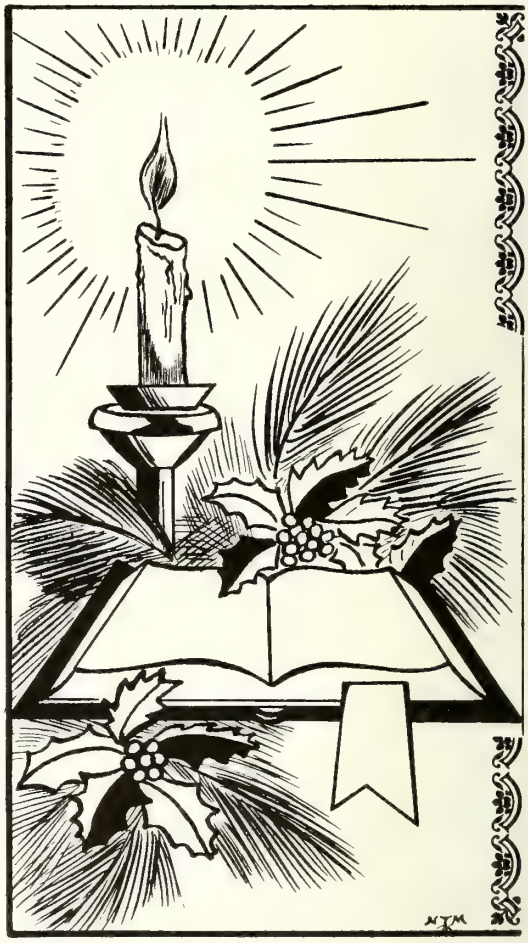
21 Bible Verse Greetings

Glad Tidings
21 Bible Verse Greetings
(No. G8504)

Christmas Blessing
21 Bible Verse Greetings
(No. G8544)



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the Free Will Baptist

Ayden, North Carolina, Wednesday, August 4, 1965

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AUG 5 1965

DURHAM, N. C.

(For story see "News Notes" inside.)

Ten Years Ago in the 'Baptist'

During the month of April (1955) the junior boys and girls of the Bridgeton Free Will Baptist Church, Bridgeton, North Carolina, emptied their "Penny-a-meal" jars for missions and the money amounted to $13.00. The teacher of the class is Mrs. Nelson T. Simpson.

* * * *

In the Editor's Mail

"Please allow me space to thank all of those who thought of me on my birthday with their beautiful cards and gifts. The more I thank of them the more warmth comes into my heart, so I just can't thank everyone enough. May God bless you all and especially your auxiliaries. Always remember me in your prayers." —Mrs. W. Dail.

* * * *

Bible Is Praised As Aid to Literacy

Few persons realize that the Bible is an important agency in the spread of literacy throughout the world, says the New York "Times."

Wycliffe Bible Translators and its companion Summer Institute of Linguistics are responsible for one-third of the literacy work in under-developed areas of the world. They translate the Scriptures and other books of moral value in exchange for transcribing unwritten languages to writing, then teaching natives to read and write their own spoken language. Many missionary groups and denominations use the Bible and Bible-related texts in their efforts to combat illiteracy.

Last year some 70 million copies of the Bible, now available in 1,232 languages and dialects, were distributed. — Union Signal.

THE FREE WILL BAPTIST

Volume 80 Number 30

August 4, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

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Editorial—

FLOUTING AUTHORITY

There is a growing spirit of lawlessness in the world today. That this spirit abounds in America at an increasing rate, no one can deny. Evidence to the fact can be seen as we observe the increase in crime year after year, particularly among youth. There is definitely a flouting of authority which is growing at an alarming rate. For some strange reason, we now have a generation of people of which a part has no regards for the authorities that make our country strong. During the past few years, many a peaceful town or community has been torn asunder because of the growing menace. In the larger cities, it has reached such proportions that authorities are wondering if it can be curbed. It is now a fact and a reality, which is difficult to accept, that right here in the "land of the free and home of the brave," it is unsafe for anyone to walk down the sidewalks in many cities without being in great danger of being attacked. Such lawlessness is not only the result of flouting authority, but it is also a total disregard for the person of others.

Even such a patriotic day as the Fourth of July has been turned into a day that many view with alarm. This Fourth of July we read of young people who went on a rampage in four midwestern resort areas. National guardsmen were called out in one of these areas to seal it off until the police could dispel the rioting youths. It is reported that there were cases of indecent exposure among the youth. In such terrible instances, there seems to be a total flouting of authority.

The increase in crime has reached the point of worldwide concern. Our neighbor, Canada, reports that its number of offenses is increasing four times as fast as its population. According to a recent article in "U. S. News and World Report," Canadian streets and parks are no longer as safe as they once were. "Vandalism and senseless violence have become common." The law officials in Canada "complain of a widespread breakdown in morality and growing disrespect for law and order. Teenage dropouts are an increasingly alarming problem. The 16-to-24 age group accounts for half of the crimes."

According to the Associated Press, the city of New York has declared "open war" on nightime criminals. Five hundred extra patrolmen and detectives have been put to work. Eight hundred policemen have been put to work in their off-duty hours in an effort to curb the subway crimes. The Mayor ordered that the police department expand by 1,500 men to a total of 28,228; that a recruitment drive begin at once to put 750 men in the police academy to train as patrolmen; that 175 new patrol cars, equipped with two-way radios, be purchased and put into service in dangerous and outlying areas to provide security as bus stops. All this is being done in an effort to curb this spirit of lawlessness, this flouting of authority.

The incidents that are occurring to prove this corrupting trend are unlimited. Many times we are prone to turn our heads from such headlines as often greet us in our newspapers, to close our minds to these things, to tell ourselves that all is well. The solution, however, will never come as long as we ignore these facts. If the problem were only minor, a solution would nonetheless be essential.

Needless to say, this flouting of authority affects all areas of life. Our entire structure as a nation stands in jeopardy. Our social political, civic, and religious heritage is affected, and in our next editorial, we shall see wherein this is taking place.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government Presumtpous are they, self-willed, they are not afraid to speak evil of dignities" (2 Peter 2:9, 10).

God Has Spoken

One day as Jesus walked among men and supplied the answer to their needs in the healing of their bodies and through other miracles, some men came to Him and asked to see a sign from Him. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12: 39, 40.)

It seems that people have always had the problem of unbelief, and even the disciples of Christ were troubled by lack of faith. It was even said of Jesus, "And he could there do not mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching" (Mark 6:5, 6).

One day recently a minister called upon an old, old man who was seemingly in very poor physical health and, by his confession, in no better spiritual health. This man said that he had called on God many times, but that God had never shown or told him anything. He said that he wished he could believe in God, but that he just could not. But Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

by Ray Harrison Jr.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1, 2). Hundreds of years before God sent His Son into the world in the flesh, He revealed Himself unto man in various ways. I believe that one of the most glorious ways that God has shown Himself is spoken of in the nineteenth Psalm, in which He says, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

Once Napoleon Bonaparte was standing alone at the rail of his ship when he was approached by some of his officers who had been denying the existence of God. They asked Napoleon what he thought about it. Bonaparte waved his hand as though to indicate the mighty rolling sea, the heavens, and all the visible creation, and said, "Gentlemen, who made that?" Such a question certainly deserves an answer, and has an answer in the pages of God's Word. The Bible says, "For every house is builded by some man; but he that built all things is God" (Hebrews 3:4).

Now, just about every unbeliever claims to desire to deal in logical facts, to be reasonable. Now if one is to be an unbeliever, one first must destroy God in one's mind. That is probably what is happening when one tries to disprove God's account of His creation. The unbeliever says, "I can't understand it, so I will believe what I can understand." Scientists say that the creation came about through a strange series of phenomena. Maybe a large chunk of matter was drifting around out there, and it just kept rolling around for millions of years, and in due course of time it turned out this whole creation. I wonder if there has ever been anyone who has really believed such a thing to be true. It may very well be; for the Bible says, ". . . the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4).

Certainly the chief business of Satan is to damn the souls of man, and he has man firmly in his grasp just as long as man goes on in unbelief and in rejection of God's gift, which is eternal life through God's Son. Let us ask the unbeliever where the chunk of matter came from, and he may tell us it came from out there somewhere. When I look at a house that a man made, I can be reasonably sure that I know about what kind of place his material came from; but when the unbeliever comes up against this problem in the creation, he is stuck with it. He can go back just so far, and he comes to a dead end; and if he continues in this way, he will at last reach the dead end. However, when we accept the Bible as the Word of God, we have no such problem; for the first verse in the Bible says, "In the beginning God created the heaven and the earth" (Genesis (1:1). When God told Moses to go down to Egypt to bring out God's people, Moses asked Him who should he say had sent him. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel. I AM hath sent me unto you" (Exodus 3:14).

Now if I should say that one of our highway systems or one of our highways, or even such a small piece of work as a little field with the rows of crops neatly laid in order, was the result of a series of accidents, then I would be considered foolish in the extreme, and rightly so. However, when people who are considered intellectuals say words to this effect concerning the creation, they are accepted by many as truth; when in reality, they are only theory, one that has already been largely discounted by science. If we really want to be reasonable, let us cease to fight against God and realize that He is and that, reasonably speaking, only God could be responsible for the world and its order.

"He stretcheth out the north over the empty place, and hangeth the earth upon

(continued on page thirteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

O PRECIOUS NAME

"Where God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

This week my message for you is a group of poems pointing to Jesus as the greatest and most precious name in all the languges on earth. No wonder the poet wrote and we sing, "Precious name, O how sweet! Hope of earth and joy of heaven." Other poets have given us their thoughts and praises concerning Christ and His love, care, and thoughts of us which should cause us to give Him our best at all times.

Preciousness of Christ

Jesus, the very thought of thee,
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than thy blest name,
O Saviour of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who ask how kind thou art,
How good to those who seek!

But what ot those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but his loved one know.

Jesus, our only joy be thou,
As thou our prize wilt be;
In thee be all our glory now,
And through eternity.

—Selected.

Finding All In Jesus

O Love that will not let me go,
I rest my weary soul in thee
I give Thee back the life I owe,
That in Thine ocean depth its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson.

———

A Little Talk With Jesus

A little talk with Jesus,
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with him.

Ah, this is what's I'm wanting—
His lovely face to see;
And, I'm not afraid to say it,
I know he's wanting me.
He gave his life my ransom,
To make me all his own,
And he'll ne'er forget his promise
To me his purchased one.

I cannot live without him,
Nor would I if I could;
He is my daily portion,
My medicine and food.
He's altogether lovely,
None can with him compare;
Chiefest among ten thousand,
And fairest of the fair.

So I'll wait a little longer,
Till his appointed time,
And along the upward pathway
My pilgrim feet shall climb.
There in my Father's dwelling,
Where many mansions be,
I shall sweetly talk with Jesus,
And he will talk with me.

—Anon.

———

My Lord And I

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from him,
I love to feel him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as he bids me lean on him
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love him,
He knows I love him well,
But with what love he loveth me
My tongue can never tell.
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys.
He tells me what I ought to do,
He tells me how to try,
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
The loving word for him.
He bids me tell his wondrous love,
And why he came to die,
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 'tis to bear;
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh;
We bear the yoke together,
My Lord and I.

—L. Shorey.

———

To Thee

I bring my sins to thee
The sins I cannot count,
That all may cleansed be
In thy once-opened fount.
I bring them, Saviour, all to thee;
This burden is too great for me.

My heart to thee I bring,
The heart I cannot read;
A faithless, wandering thing,
An evil heart indeed.
I bring it, Saviour, now to thee,
That fixed and faithful it may be.

To thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all for me.
O loving Saviour, now to thee,
I bring the load that wearies me.

(continued on page fifteen)

Religious Study of Peace Set On Isolated Island

PORTLAND, Ont. (EP) — A number of clergy and laymen—Christians, Jews and Buddhists—plan to isolate themselves on Grindstone Island in Lake Rideau, near here, to discuss peace.

The sessions will last a week and some 40 men are expected to attend. A date has yet to be established.

Among them will be Protestants, Anglicans, Roman Catholics, Jews, Buddhists and Quakers. The late Pope John XXIII's encyclical, Pacem in Terris, will serve as a basis for opening discussions.

Methodist Membership Decline in England

PLYMOUTH, England (EP) — Membership in the Methodist Church in Great Britain was 701,206 at the end of 1964, or 9,468 less than the total of 710,774 at the close of the previous year.

This was disclosed in a report prepared for the denomination's annual General Conference here.

The report showed a decrease also in the number of Sunday school enrollees—from 504,839 to 495,696, or a drop of 9,143.

However, there was an increase of 10,715 in the number of children enrolled on baptismal (or cradle) records, which normally cover children through three years of age. The total number of children enrolled during the year was 109,695.

Religious TV Program Beamed to Red Bloc

BERLIN (EP) — A West German Television Network program designed to inform East Germans about religious developments throughout the world was aired here for the 200th time.

Called "From the Christian World," the program was launched in 1961 shortly after East German Communists sealed off their borders and built the Berlin Wall.

Reportedly well received in East Germany, the program is also heard in former German areas now under Polish administration, Czechoslovakia, Denmark, and Holland. It is televised weekly with Protestant and Roman Catholic subjects alternating.

Africa Christian Press Releases First Publications

KUMASI, Ghana (EP) — The newly-formed Africa Christian Press has released its first two publications: **A Young Man's Secrets,** the dairy of a young West African, and **Mr. Mee Escapes**, a highly illustrated evangelistic booklet.

Evangelist's Wife Stresses 'Influence' of the Home

RIDGECREST, N. C. (EP) — The "overall atmosphere" of the home is the greatest influence upon a child, Mrs. Billy Graham told wives of campus and state directors of Baptist Student Work during a student conference at the Ridgecrest (N. C.) Baptist Assembly.

"And the attitude of the mother is probably the main factor in this influence," Mrs. Graham said. "In marriage it is always the wife who must adjust to the husband. This is a joy, not a problem. Children need to see their parents in love with each other. There is no substitue for a happy marriage relationship."

She stressed that both the husband and the children must be appreciated as individuals.

"Never sacrifice your children on the altar of public opinion. Love comes before discipline. Don't make a fuss unless there's a moral issue involved. Don't be a 'people-pleaser' but be a 'God-pleaser" Mrs. Graham said. "As a mother, do the possible for your children, leave the impossible to God."

"A mother," Mrs. Graham concluded, "must be like a ski instructor, always encouraging but knowing when to turn her children loose to themselves and to God."

The conference was sponsored by the Student Department of the Sunday School Board, Southern Baptist Convention, Nashville. The Board owns and operates Ridgecrest Baptist Assembly.

Lutherans, Catholics Agreed On Creed

BALTIMORE (EP) — For the first time in this country, Lutherans and Catholic theologians affirmed together a common definition of the Holy Trinity found in the Nicene Creed.

Following a historic two-day formal discussion on the Nicene Creed, the theologians released this joint statement in a move toward Christian unity:

"We confess in common the Nicene faith and therefore hold that the Son, our Lord Jesus Christ, who was made man, suffered, died and rose again for our salvation, is true God; that He is from God the Father as Son, and therefore other than the Father; that the godhead is one and undivided; and that the Holy Spirit, together with the Father and the Son, is to be worshipped and glorified."

The talks centered on discussion of the 1,640-year-old Nicene Creed, which is a part of the liturgy of both churches. They were sponsored jointly by the U. S. Catholic Bishops' Commission for Ecumenical Affairs and the U. S. National Committee of the Lutheran World Federation.

NCF Breaks Ground for National Headquarters

ROSEMEAD, Calif. (EP) — Groundbreaking ceremonies for the Narramore Christian Foundation took place on 10 acres here donated to the Foundation, according to Dr. Clyde Narramore, founder and director.

The new headquarters site is located six miles east of Los Angeles City Hall in the heart of the San Gabriel Valley.

The two-story building will provide for the expansion and development of the work of the Narramore Christian Foundation which includes: (1) daily radio broadcasts throughout America and overeases, (2) psychological services to missionaries, (3) correspondence and literature department, (4) seminars in counseling for Christian leaders, (5) a large psychological clinic, and (6) internships for graduate students in psychology. The new facility will enable the offering of short-term training in counseling for ministers throughout the nation.

Laubach-Led Group to Demonstrate Literacy-Evangelism

NEW YORK (EP) — Dr. Frank C. Laubach —famed "Apostle to the Illiterates"—led a group of 32 Americans to Kenya July 15 to demonstrate Literacy-Evangelism.

(continued on page fifteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

W. L. Poythress Accepts Gum Swamp Pastorate

The Rev. W. L. Poythress of Wilson, North Carolina, has accepted the pastorate of Gum Swamp Free Will Baptist

Church, Route 6, Greenville, North Carolina, to become effective September 1, 1965. He will serve the church as full-time pastor. Mr. Poythress will, however, continue to live in Wilson.

Piney Grove Church Announces Revival Services

The Rev. Robert May of Ahoskie, North Carolina, will be the guest evangelist for revival services at Piney Grove Free Will Baptist Church, Washington County, North Carolina, the week of August 9-15. The pastor, the Rev. W. L. Brickhouse, will assist in the services which will begin each evening at 7:45.

The pastor and the church cordially invite the public to attend these services.

Bible School Successful at Rose of Sharon Church

The annual Bible school of Rose of Sharon Free Will Baptist Church, Bear Grass, North Carolina, was held the week of June 14-18, with an average attendance of 77. There were 70 students who received perfect attendance awards.

The director for the school was Mrs. Peggy Bailey, who was ably assisted by Mrs. Annie Cratt, Mrs. Faye Williams, and Mrs. Jeannette Wynne. Mrs. Ruth Wobbleton and Miss Nellie Cratt did a marvelous job with the music which was a highlight of the school. Refreshments were served each day by Mrs. Helen Harrison, Mrs. Doris Ingalls, the woman's auxiliary, and the Sunday school.

The school came to a close on Friday night with a weiner roast and fellowship supper with the entire church membership being invited. During the commencement exercise each department gave skits of the things learned during the week and presented the crafts made. The commencement closed with the entire group singing choruses led by Mrs. Wobbleton and Miss Cratt.

Rose of Sharon Church Honors Seniors

On Sunday, June 13, the high school graduates of Rose of Sharon Free Will Baptist Church, Bear Grass, North Carolina, were presented gifts of Bibles from the church as a token of appreciation for their fine work in the church and its auxiliaries.

The service was very impressive as the seniors marched down the aisle of the church in their caps and gowns. The pastor, the Rev. Charlie Overton, brought the morning message and made the presentation to these deserving young Christians.

Those receiving Bibles were Brenda Cratt, Wade Cowen, Donald Clark, Billy Taylor, and Phil Wobbleton. The church would like to take this opportunity to commend Brenda Cratt for the fine job she has done in serving as secretary and treasurer of the Sunday school for over two years; also, to express its sincere thanks to Donald Clark for the fine job of church usher for the preaching services.

Bethany Church to Host Piedmont Conference

The twenty-second annual session of the Piedmont Conference of Original Free Will Baptists will convene with Bethany Free Will Baptist Church, Wadesboro, North Carolina, Friday and Saturday, August 20, 21, 1965. The conference will open Friday evening at 7:30 with a Mission Rally. The Rev. Eddie Edwards will bring the evening message. The conference program is as follows:

Morning Session

10:00—Congregational Singing
—Devotions, the Rev. J. C. Fowler
10:15—Welcome, H. W. Johnson
10:20—Response, the Rev. Grayson
10:25—Moderator's Remarks, the Rev. Walter Carter
10:30—Report of Executive Committee
10:35—Report of Ordaining Council
10:45—Appointment of Committees
11:00—Congregational Singing
Special Music, Bethany Church
11:30—Morning Worship, the Rev. Paul Davis
12:00—Lunch and Fellowship

Afternoon Session

1:00—Devotions, the Rev. Truitt Dick
1:15—Business Period
—Announcement of Next Annual Conference
—Announcement of Next Quarterly Meeting
2:30—Adjournment

Hickory Chapel Plans Dedication at Homecoming

Hickory Chapel Free Will Baptist Church was organized on April 27, 1878, with 12 charter members. On February 2, 1880, the first building was erected by the pastor, the Rev. William H. Slaughter, and the members and was later replaced by another frame building. On June 11, 1958, the present building was begun and was completed the last week in November of the same year. The first service was held in the new building on November 30, 1958.

The building (pictured on cover) is constructed of cement block and brick. It has a seating capacity of 410, 15 Sun-

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Coming Events

August 20, 21—Piedmont Conference, Bethany Church, Wadesboro, North Carolina

September 15, 16—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, North Carolina

day school rooms, pastor's study, library, heating plant, and two rest rooms.

In the past 87 years Hickory Chapel church has come a long way—from 12 to 196 members. The church is valued at $80,000.

The pastor, the Rev. Robert May, states: "We give God the praise for all these blessings. We are thankful for the heritage left to us by those who have gone on."

Homecoming services are planned for August 15, 1965. The church is debt-free and will be dedicated along with the contents at this time. The Rev. Walter Reynolds, a former pastor, will bring the dedicatory message. All former pastors, members, and friends of Hickory Chapel church are invited to come and join together on this happy occasion.

Treasurer's Reports of Cragmont Assembly for June, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of June, 1965:

Balance in Bank May 31, 1965 $1,074.15

Receipts

Churches and Missions	$565.48	
Sunday Schools	227.95	
Sunday School Convention	28.00	
Unions	216.42	
Personal Gifts	117.00	
Woman's Auxiliaries	92.00	
Leagues	18.85	
Conferences	10.00	
League Convention	40.00	
Total Receipts		1,315.70
Total for Which to Account		$2,389.85

Disbursements

Operating Expenses	$ 46.76	
Water Supply	1,568.00	
Insurance	73.10	
Total Disbursed		1,687.86
Balance in Bank June 30, 1965		$ 701.99

Williamston Church Seeking Pastor

The First Free Will Baptist Church of Williamston, North Carolina, is seeking a pastor for full-time services beginning the first week in September, 1965. Any ministers interested in the work may contact the pastoral committee of the church by writing to Mrs. Gerald R. Perry, Route 3, Box 111, Williamston, North Carolina.

"One Thing Thou Lackest"

Mark 10:21

JESUS could say more for this young man than he can say for most of us. He said that he lacked "one thing," and most of us lack several. We lack some things that he not lack. Let us consider some of the things he did not lack.

He did not lack youth. He was young. All of us were once young; and, while we cannot stay young in this world, in the next world God's children will never be any other way, for—

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

He did not lack wealth. He was rich. Money in itself is not evil. The Bible does not say that "money is the root of all evil." The trouble with this young man was not that he had money, but that it had him. If it had not, he would not have turned his back on Christ for the sake of it. That is the trouble with many since.

He did not lack position. If it was then as it is now, the fact that he had wealth meant that he stood high in the estimation of most people. Position is not to be despised. It can be used for good — but position is not as important as disposition.

He did not lack reverence. He came kneeling to Jesus. In this, he was ahead of many in our day, though he lived a long time before. Reverence has largely faded out of the practice of many. The word has been lost out of their vocabularies, and the thing itself out of their lives.

However, Jesus said that he lacked one thing. He lacked giving Christ first place in his heart. That was and is enough. That is all he need to lack. It is the one thing that means everything; for, if we are wrong toward Christ, we cannot be right anywhere; and, if we are right toward Him, we cannot be wrong anywhere. That is the one thing without which all the other things that he had were in vain. It was, and is, a fatal lack.

The human body needs to lack but one thing to die, if that one thing is the heart. A house needs to lack but one thing to fall, if that thing is the foundation. The sky needs to lack but one thing, to go black, if that thing is the sun. And a life needs to lack but one thing to be a failure, now and for eternity, if that thing is Christ.

So it is not whether or not you lack—we all lack some things but it matters what it is that we lack. If you lack Christ, no one of the other things you possess, or all of them put together, can take His place. If He is not there, there is a void in your life, which this world cannot fill. Get him and you get everything.

Patrick Henry said it in his will, when he said, "I have now disposed of all my earthly possessions to my children. I wish I could also bequeath to them the Christian religion; for if they had that, and I had given them nothing else, they would be rich; and, if they have not that, and I had given them everything else, they would be poor"—The Christian Index.

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TRAVELING ON MY KNEES

Last night I took a journey
To a land across the seas.
I didn't go by boat or plane,
I traveled on my knees.

I saw so many people there
In deepest depths of sin.
And Jesus told me I should go—
That there were souls to win.

But I said, "Jesus, I can't go
And work with such as these."
He answered quickly, "Yes, you can,
By traveling on your knees."

He said, "You pray; I'll meet the need.
You call and I will hear.
Be anxious over all lost souls,
Of those both far and near."

And so I tried it, knelt in prayer,
Gave up some hours of ease;
I felt the Lord right by my side
While traveling on my knees.

As I prayed on and saw souls saved,
And twisted bodies healed,
I saw God's workers' strength renewed
While laboring in the field.

I said, "Yes Lord, I have a job,
'Tis Thee I'd ever please.
I'll gladly go and heed Thy call
By traveling on my knees."

—Sandra Goodwin, in Beacon.

✠

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Ephesians 6:24).

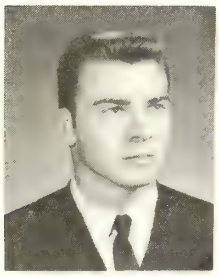
✠

"God's ways are at times like heavy wagon tracks, and they cut deep into our souls. Yet they are all of them mercy."

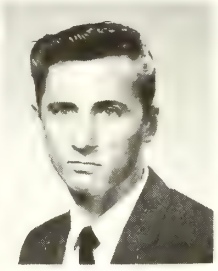
Christian Education

Officers of Alumni Association Elected

Four former students of Mount Olive College, Mount Olive, North Carolina, have been elected as officers of the Alumni Association of the Free Will Baptist



Steve Worthington



Jerry Smith

Children's Home, Middlesex, North Carolina. Mr. Steve D. Worthington of Ayden is the new president. He will be continuing his education at the University of North Carolina this fall. A Middlesex native, Mr. Jerry Smith, has been elected as vice-president. Mr. Smith plans to major in business administration at At-

Marjorie Herring

Evelyn Herring

lantic Christian College. The secretary-treasurer is Miss Marjorie Herring of Wilson. Miss Herring is on the secretarial staff of the First Citizens Bank of Wilson. Miss Evelyn Herring has been elected assistant secretary. She is from Wilson and plans to begin her college career this fall at Atlantic Christian College.

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Student-Aid Program At College

An analysis of the student-aid program at Mount Olive College, Mount Olive, North Carolina, during the 1964-65 academic year disclosed that $15,500 was awarded to worthy and needy students in scholarships, loans, and campus employment, Charles H. Harrell, business manager, reported.

The largest area of assistance was with education loans which totaled $6,225. The college has a program of seventeen student loans, including the National Defense Student Loan Program, with combined resources of $50,000.

Through a series of scholarships, students were awarded grants which totaled $5,521, including $2,030 in academic and honor scholarships, $2,100 in ministerial scholarships; and $300 in music scholarships.

Grants-in-aid totaled $1,200 to high school graduates from the Free Will Baptist Children's Home, Middlesex, North Carolina.

Through campus employment in the college library and cafeteria, students earned $3,724.

"One of the primary objectives of Mount Olive College is to help remove finanical barriers to an education," President W. Burkette Raper declared. "If a capable student is sincere in wanting to attend college, we believe that a financial aid program can be arranged."

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IF

IRMA HEGEL

If God is love, let us who pray
Wipe each daily hurt away,
Bless the one who proved unkind.
Loving is God's love to find.

If God is truth, we never bring,
In prayer, that weak dishonest thing,
Our lies, our thin deceits of shame.
We speak the truth who call His name.

If God is beauty, words endure.
The test? Has speech been kind and pure?
Through darkness always into light,
To see His world of beauty bright.

If God is God of all we know,
A selflessness that makes us grow
Tall toward the goals of Christlike giving,
Love and beauty, truth in living.

—Selected.

Miss Owens Employed By College

Miss Hilda Faye Owens, a native of Fountain, North Carolina, has been elected resident counselor at Mount Olive College, Mount Olive, North Carolina. Miss Owens, who holds a B. S. and a M. Ed.

degree from East Carolina College with a graduate major in school administration and supervision, will assume her duties in September. She has completed additional graduate work at Western Carolina College.

Miss Owens holds membership in the National Education Association, North Carolina Education Association, and Tau Sigma Honorary Education Fraternity.

She is a member of St. Mary's Free Will Baptist Church in New Bern, North Carolina.

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Woman's Auxiliary

NO MORE MONTHLY MEETING REPORTS

Beginning with this issue of "The Free Will Baptist" the monthly meetings of the woman's auxiliaries, YFA's, AFC's, etc., will not be published. This decision has been reached after careful consideration, and the main reason for such a decision is that there are times during the course of the year when so many are received that they cannot all be printed and considered as current news.

We urge the auxiliaries to send us their news as it pertains to any special activities or projects, the election of officers, etc. We desire to publish all news of such a nature. Your cooperation in the past has been appreciated and we shall hope to serve you in the capacity stated above.

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

MEMORIAL WINDOWS TO BE PLACED IN CHAPEL AT THE CHILDREN'S HOME

Several weeks ago Mrs. N. O. Hodges of Winterville and Mrs. A. W. Bryant of Roanoke Rapids expressed the desire to place a memorial at the Free Will Baptist Children's Home in memory of their sister, Mrs. Vivian Ayres of Plymouth, who was a life long friend of this Home. Mrs. Ayres passed away on September 1, 1964. After corresponding with the superintendent and after prayerful consideration, it was decided that an art glass window in the sanctuary of our chapel could be a suitable memorial to Mrs. Ayres. Mrs. Hodges and Mrs. Bryant requested permission to place this memorial.

This request was reported to the board of directors in session on June 3 and the board voted to accept this offer, with its thanks, and to invite other interested families or organizations to also place windows in memory of appropriate persons. Others who know about this project have expressed interest in furnishing a window.

There are ten large windows in our sanctuary which can be used as memorials. One has been reserved in memory of Mrs. Ayres. The others will be reserved for the first nine families or organizations requesting to use them as memorials to appropriate persons.

These windows will be of stained and art glass with ventilation panels and suitable church symbol medallions and will blend with the window over our baptisery which was given by our Alumni Association. The cost is expected to be approximately $400 per window.

Interested families and organizations are hereby invited to contact the superintendent for information and to reserve a window as a memorial.

A TRIBUTE TO OUR FOUNDERS

Fifty years ago some of our forefathers demonstrated their love for dependent children and their faith in our Free Will Baptist denomination by founding the Free Will Baptist Children's Home. Free Will Baptists now have an opportunity to demonstrate our appreciation for our founders.

Our Golden Anniversary Development Program dedicates this year to our founders. We will have an appropriate Founders' Day observance during the morning of the second day of our State Convention when it meets here on September 15 and 16.

We have invited each church to send at least $50 as a special Founder's Day gift to our State Convention. The convention endorsed this request in its 1964 annual session. Churches and individuals are urged to bring or send their Founders' Day gifts to be presented during the Founders' Day observance on September 16.

Pastors and clerks are urged to call this to the attention of their churches when they make plans to represent at the State Convention this year. Remember! this should be a special gift above and beyond regular giving. This is for a special purpose—a tribute to our founders.

If 200 churches will send a special Founders' Day gift of at least $50, this will amount to $10,000 and will almost complete the amount needed to build the two new buildings—staff residence and boys' cottage—which we are now working on.

Please be sure your church is included in this tribute to our founders. See that your Founders' Day gift is sent to the State Convention by your delegate or mailed in before the convention. These gifts will be received during the special service on Thursday, September 16.

All churches giving $50 or more for this tribute to our founders will be listed on our Founders' Day Honor Roll to be published in **The Free Will Baptist.**

MEN AS ISLANDS

It is to John Donne's credit that he has made an undying statement about men and islands. Remember his cherished line: "No man is an island."

The truth is, however, that he might just as well have said: "Every man is an island." But islands are not what they appear to be. Of course, they look like isolated bits of land severed and disconnected from each other and from all land by an estranging sea. Yet beneath that sea, if one probes deeply enough, he discovers that all islands belong to each other because each is connected after all to the total mass of land.

Thus in a sense every man is an island — severed yet attached — to the wholy family of men. God has made man unique in his individuality and in his community. He belongs to his Creator both as one man and as portion of all men. This is the mystery and miracle of man's individual — corporate nature as a creature of God.

All our lives intepenetrate. We are islands. Yet the sea around us does more than seperate us. It underscores our fundamental connectedness in the family of men.

—Dr. Randall Lolley, in
The Biblical Recorder.

I WISH I WERE A SERMON

I wish I were a sermon,
Not the kind in phrase and word,
But the kind that lives and moves and acts,
The kind that's seen, not heard.
Not a sermon that is spoken,
But a sermon that is done,
For the language of an actual deed
Is plain to everyone.
I want to live what I believe,
And make my faith so clear
That I will be a sermon that's

Addressed to heart, not ear.
I want to be a sermon
Through example—that's my prayer—
For those who never near a church
To hear a sermon there.
Perhaps God knows someone
Who won't listen but can see,
To whom He'll give a sermon—
And make that sermon me!

—Author Unknown

NOTES AND QUOTES

By J. C. Griffin

THE BIBLE SAYS

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23).

The above Scripture says that there is more than professing to being a Christian. The profession must be backed by **doing.** Doing what? The will of God.

The Will of God

Notice, dear friends, that God wants everybody saved; that is His will. "The Lord is not slack concerning his promise, as some men count slackness; but is longusffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

To accomplish the will of God, human beings must repent. Repentance puts us in the will of God. We cannot be saved and get in the will of God as long as we hold to our sins. We must repent; true repentance takes us to the will of God and thus to the acceptance of Jesus Christ as our Saviour and Lord. John the Baptist preached repentance. How strong? Just as strong as the Word of God—no stronger. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). It was a dual baptism—with water and with the Holy Ghost. Both belong to a finished work or completion in Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12). Let us notice the words, "through the faith of the operation of God." It is not through the water, nor the ceremony of man, but "through God." Faith in God must be realized by the candidate for baptism.

Jesus Preached Repentance

Proof of the fact that Jesus preached repentence is Matthew 12:41, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here," and other Scriptures. "Take heed to yourselves, if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (Luke 17:3, 4). After Christ had taught the disciples about repentance and forgiveness, they said unto Him, ". . . Lord, Increase our faith" (Luke 17:5). We who read this account of the Word would do well to say, "Lord, increase our faith."

Peter Preached Repentance

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). Philip also preached Christ. If we preach Christ, we must preach repentance and forgiveness and water and the baptism of the Holy Ghost.

What Is Repentence?

To repent means "to regret deeply anything said or done; to change one's ways because of contrition." Webster says that "repentance" means "contrition penitence; deep regret for wrongdoing." True repentance goes beyond being sorry for sin; true repentance takes you away from wrongdoing. True repentance puts something into a man's heart that reformation cannot do; it really transforms the life. You do not look the same; and in many instances, the odor changes; that is, I have known men to repent and they did not smell the same.

Scriptures Everybody Ought to Know

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). My readers, which side are you on—the life side or the death side? We are alive, or we are dead in trespasses and sin. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Notice that "while we were yet sinners" God loved us.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

My dear friend, if you are not saved, please read the above Scriptures and open your heart's door and let Jesus Christ enter and take control of your life before it is too late.

Jesus said, and the Word continues to say, "Ye must be born again." Jesus said, " . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). It is a "must." It is absolutely impossible to get into the kingdom of God without being born of the Spirit.

By Their Fruits

When we are born again, our lives will tell the story of Christ by our living. Christianity is a life. Christ is a living Being. He lives on high, but He also lives in the hearts of truly born again human beings. It is not our lives alone; it is Christ living in us. Paul puts it this way: "I am crucified with Christ: nevetheless I live; yet not I. but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" Galatians 2:20). When Christ lives in us the world will know it. Jesus said, " . . . by their fruits ye shall know them" (Matthew 7:20). If we believe in Christ as our Saviour and Lord, we want the world to know it, not for our sake, but for the sake of Christ and His church.

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CHRIST AS A YOKEFELLOW

A FATAL mistake in life is to drag its loads in a single collar. No one was ever intended to bear his burden alone. Christ has no single collars; He only deals in yokes. A yoke is a collar for two, and the Lord Himself pleads to be One of the two.

He wants to share the labor of any galling burden, whether it be when we come to the exhausting ascent or to the equally exacting decline. The secret of life's peace is to drop the single collar and to accept the Master's yoke.—J. H. Jowett.

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"Of all the valuable things that money can't buy, the most valuable is a man who can't be bought."

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is the world getting better or worse?—**A. Jones, Missouri.**

Answer: Here is a quotation found on Page 353 in Sandison's book, **1000 Difficult Bible Questions Answer:** "The question of whether the world is getting better or worse is a much mooted one. It is discussed from many angles, and upon it many of our best thinkers differ. The answer must rest upon what kind of improvement is in the mind of the student of the question. Scientifically, we know the world is moving forward by gigantic strides. When we think of the huge drink bill, the white slave traffic, the oppression of the helpless poor, etc., in the light of present enlightment, perhaps in the minds of the majority there is a question as to whether the world is better or worse morally. It seems to me, however, that the basic upon which God decides that question is that of relationship to him. The question which determines eternity with the soul is what we do with Jesus Christ. If the world is being drawn into closer fellowship with the Lord Jesus Christ, in the sight of God, we must believe it is getting better. If not, the opposite must be true. From this view-point, the question cannot be settled by world conditions, but by the spiritual condition of the visible church of God. If the professing believers in Christ are more spiritual, shining brighter, a greater power in the world and leading souls to Christ as a greater ratio than the physical birth rate, then and only then, can we believe the world is growing better as God sees it."

I think that this is well said in this quotation, for of late I have heard much said of "the war on poverty" that makes me think of some of the slogans used during and just prior to the United States' entrance into the military conflict of World War I. One was "The war to end all wars"; another, "Let's fight to make the world safe for democracy." The military end of that conflict was consummated forty years ago and the way things look to me, war is more evident now than then; and democracy that was depicted as that to influence and control the world, bringing about a utopia, less likely than it appeared before we entered that senseless conflict. We as a people, as well as the whole world, have never seemed further from being converted to God or from embracing the standards of moral conduct laid down in His precious Word. To say nothing of the power and influence of communism on the minds of the world, including the people of our own beloved country, the news media of the world, including the press, radio, and television that we in America have access to, give no encouraging hopes to those who would live peaceably with all mankind and under a code of moral ethics that would insure use of peace and cause us to look Godward, depending upon Him and His promises and power to levitate the present condition and people from the bondage of sin and, therefore, from such a troubled state of affairs as now grips the minds of the people of the world retaining them in a bond of fear and distrust.

If we would only turn to God through faith in Christ and accept the Bible, we would find that it has a full and detailed answer to all this. But instead, we are without the peace of mind that God has designed for His people to enjoy. He says to us, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matthew 11:28-30). "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isaiah 26:3).

If we as individuals, as nations, and as a whole generation would only act as wisdom dictates, we would turn from our own fickle ways that brought us into this terrible bondage of sin and would find the path of obedience as brought before us in the Bible; and we would accept that way of holiness that God has provided and made available in Jesus Christ. We have tried these other things and found none adequate, so now let us come to Him.

Question: What was the feast of the sabbatical year?—**Janis Simpson.**

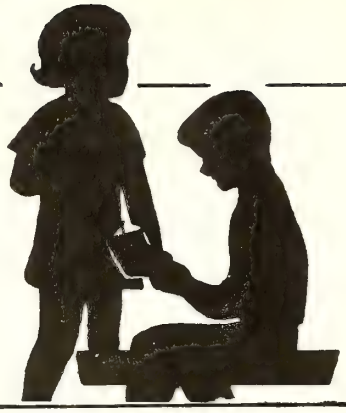
Answer: This was a sabbath for the land at which all field laborers stopped, the fruits of the earth were common property, debts were remitted and all Hebrew servants were released. This was, as the name suggests, kept every seventh year. "Speak unto the children of Israel, and say unto them, When ye come into the land and which I give you, then shall the land keep a sabbath unto the LORD. . . . .But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land" Leviticus 25:2, 4, 5).

The following is God's regulation for slaves: "If he come in by himself, he shall go out by himself; if he were married, then his wife shall go out with him" (Exodus 21:3). And this is His regulation for land owners: "But the seventh year thou shall let it rest and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard" (Exodus 23:11). "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it called the LORD'S release. Of a foreigner thou mayest exact a gain: but that which is thine with thy brother thine hand shall release" (Deuteronomy 15:1-3).

For neglecting this feast the Jews were threatened, and the seventy years captivity was a punishment; therefore, after the captivity it was restored to them. "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths" (Leviticus 26:34). "And them that had escaped from the sword carried he away to Bayblon; where they were servants to him and his sons until the reign of

(continued on page fifteen)

STORIES for our YOUTH



That Last Box Of Cookies

GLADYS TRAYLOR

"I AM glad Mother said we could stay out until five o'clock," Beverly said, as the three girls rode their bicycles up the small hill. Rhonda, Mary, and she had been selling Girl Scout cookies in their neighborhood.

"How many boxes do we have left?" Rhonda asked.

"Only two," Beverly answered. "I wish we could sell them before we go home."

"I know where we can sell one," Rhonda told her. "Mother said she wanted to buy one more box."

"So we really have only one left to sell," Mary said.

As they rode past the small, white house at the top of the hill, Beverly stopped and called to Rhonda and Mary to wait. "Maybe we can sell that last box here," she said.

"Not there!" warned Rhonda. "That is where old Mrs. Gilbert lives. They say she hates children. I am not going to ask her to buy cookies."

"Neither am I," echoed Mary. "I heard Mrs. Jones tell Mother that Mrs. Gilbert does not want to be friendly. She said she invited her to come over one day last week, but Mrs. Gilbert told her she could not come that far. Mrs. Jones said she was sure it was just an excuse, because she lives only two blocks from her."

That evening, Beverly started to prepare her Sunday School lesson, but she could not concentrate. She kept thinking about Mrs. Gilbert. "Maybe we should have asked her if she wanted that last box of cookies," Beverly thought. She opened her Bible, found the memory verse, and read, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" (Luke 6:37).

"Oh!" Beverly said. "That is what we did. We condemned Mrs. Gilbert, and we do not ever know her."

"Please, God, forgive me," Beverly prayed. "I am very sorry."

The very next day after school, Beverly took that last box of cookies and started to Mrs. Gilbert's house.

As she walked up Mrs. Gilbert's front steps, a small, black Scottish terrier rushed out the front door. It gave a sharp bark and darted back inside the house. Before Beverly could decide whether to knock or leave, the little dog was back. It took the hem of her dress in its teeth and pulled her toward the door.

Beverly timidly peeked around the partly opened door. She saw a frail, white-haired lady slumped forward in a wheel chair.

"I am sure that is Mrs. Gilbert," she thought. "I have seen her sitting by the window as I walked to school."

Beverly ran to the bathroom and got the longest towel she could find. She put it around Mrs. Gilbert's waist and gently pulled her straight in her chair. Then, she tied the ends in back of the chair. She had seen her mother tie her baby brother in a large chair this way.

Beverly dialed Dr. Whitney's number and told the receptionist, "Mrs. Gilbert is sick. She does not answer when I speak to her."

"Do you mean the Mrs. Gilbert who lives alone? Is she in a wheel chair?" the receptionist asked.

"Yes," Beverly answered. "Will the doctor hurry please? I think Mrs. Gilbert is very sick."

After Dr. Whitney had given Mrs. Gilbert a shot, and an ambulance was taking her to the hospital, he asked Beverly, "Did you find Mrs. Gilbert unconscious?"

"Yes," Beverly said. "I brought our last box of Girl Scout cookies. I was going to ask her if she wanted it. I also wanted to see if she really did hate children. Rhonda and Mary said she did. I believed them, but I should not have. I do not know Mrs. Gilbert.

"Do you know whether she does hate children?" Beverly asked Dr. Whitney.

"Mrs. Gilbert loves children, Beverly," the doctor told her. "She has five foster children in Greece, and three in Korea. She sends money to children's homes all over the world. Mrs. Gilbert does not hate anyone. In fact, she loves all people. She cannot visit with her neighbors unless they come to her house. She is not able to get her wheel chair down the steps alone. Mac, her Scotty, is all the family she has."

"Will Mrs. Gilbert get well, Dr. Whitney?" Beverly asked. "I must ask her to forgive me."

"She has had a severe heart attack" the doctor answered, "but I think she will get well."

"I will have to find some place for Mac to stay," the doctor said. "He loves children as Mrs. Gilbert does. I wish I could find a home for him where there are children, until Mrs. Gilbert is well."

"I will ask Mother," Beverly said. "I think I can take care of him."

Dr. Whitney walked down the front walk with Beverly as he said, "Beverly, I hope your experience will teach you, and others through you, to be friendly to people. Try to understand them, no matter how different or odd they may seem. God is the only One who can judge a person. He knows all our thoughts and deeds."

"I have learned a lesson that I will always remember," Beverly said. "I am glad we did not sell that last box of cookies yesterday."—My Pleasure.

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"Thy Speech Bewrayeth Thee"

Matthew 26:73

DOES the believer betray his identity as readily today? Does our conversation reveal a discipleship to Christ, a changed life, a citizenship in heaven? Or do we still mingle with the idle throng of Vanity Fair, enjoying its giddy nonsense, echoing its hollow laughter?—Selected.

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"The Lord is on my side; I will not fear: what can man do unto me?" (Psalm 118:6).

God Has Spoken

(continued from page three)

nothing. He bindeth up the waters in his thick clouds; and the cloud is noto rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud" (Job 26:7-12). But the Bible tells us that it was not for this reason that the Bible was written; the Book was given to bring us to God. He used many men over a period of about fifteen hundred years to bring us His message in the Bible. This in itself speaks to us in behalf of God.

Now when Jesus was training His disciples for their work, which was to reveal to the world God's message for mankind, He always had time in His journey to stop at such unlikely places as the well in Samaria in order to speak to someone about the things that mattered most. In His feeding of the four thousand, or His feeding of the five thousand. He made as much use as practical of the human and the natural element. In one case, He used a small boy's lunch of five loaves and two fishes to feed about five thousand men. Of course, Jesus could have fed those people without using the boy's lunch, but it seems as though God has always chosen to work through people; and I believe that in the Scripture we may see the reason why.

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man" (John 2:23-25). The Bible says that Jesus came into the world to save men's lives, and not to destroy them; He came to save the whole life forever, and not for just a few short years. Even as in our own time we see that many are more concerned with the well-being of the physical body to the neglect of the spiritual, so did Jesus also meet this problem in His work.

When Lazarus of Bethany, a very dear friend of Jesus, was sick and about to die, and the sisters of Lazarus sent for Jesus, Jesus remained for two days in the place where He was. On the way to Bethany the disciples were thinking that Lazarus was only asleep, but Jesus told them plainly " . . .Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him" (John 11:-14, 15). We see here the eternal Son of God, even in this hour when others were taken up with the sorrow of the world, concerned with the souls of men and their final end. Then as we go on through the Gospel according to John, and come near the end of it, we find these words: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:29-31).

Now in the thirteenth chapter of John the Bible tells us that Jesus, having loved His own, and loving them to the end, told them of His coming betrayal and that He was going away. He told them then, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). The Apostle Paul was a good example of this love manifest in Christians bringing forth fruit to the Master. We read in the Book of Romans where He said, "That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:2, 3). We can believe from the evidence of Paul's history that this claim was carried out at least to the extent of the giving of himself in dedicated service to Christ's cause. He was unflinching in his devotion to Christ, and suffered much in imprisonments, stripes, wounds, shipwrecks, and much spiritual anguish because of the unconcern of many people who were very dear to him. Nevertheless, all of this, and more, failed to dampen his zeal for the cause; rather it seemed to enlarge and broaden his insight into the height and depth and greatness of the love of God.

Very likely this was God's way of trying Paul in the fire of adversity so that when he should come forth, he no doubt would be ready for the Master's further use. For we read, "And not only so, but glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:3-5).

A striking incident in the life of Paul gives us an example of how God in His wisdom may take measures that seem rather harsh and turn these happenings to His glory and to the good of men. Paul was on a missionary journey with Silas, and in the city of Philippi they were preaching the gospel. As a result, there were some people who turned to God, and some became angry with the disciples; these enemies had Paul and Silas beaten with many stripes and thrown into the jail. They were put down in the very lowest part of the prison, and their feet were made fast in the stocks. Can you imagine them there with their backs covered with welts from the lash, with their blood congealed over their bodies and maybe rats running all over? If ever they were going to become disheartened and feel sorry for themselves and think that God had forsaken them, this was the time for it; but the Bible says, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyones' bands were loosed. And the keeper of the prison . . . would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying Do thyself no harm: for we are all here. Then he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:25-34).

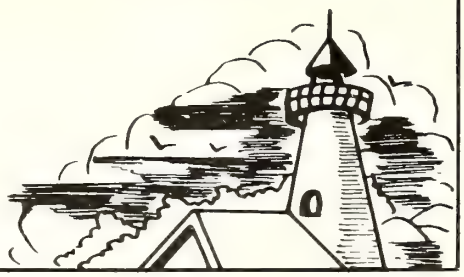
Of course the gospel does not always fall out to the saving of all, but it does give all that hear the privilege of a choice. There was a man named Felix to whom Paul spoke concerning the faith of Christ, but who chose to put off until another day the one thing that is needed. "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him

(continued on page sixteen)

St. Claire Bible Class

The Sunday School Lesson

FOR AUGUST 15



Christians Grow Through Service

Lesson Text: Romans 12:1-13

Memory Verse: Mark 10:45

1. INTRODUCTION

A concern of every earnest person is the will of God for his life. At the same time, one may not know exactly what that will is for him. He is aware of the fact that if he is to please God he must know what He would like for him to do. He is, therefore, concerned about His particular will for his life.

The lesson today is designed to help us to know the will of God for ourselves. It shows that we are to present ourselves to God as a reasonable sacrifice. The ideal way for one to present himself to God is through complete obedience to the good and acceptable and perfect will of God. He must abandon all selfish pursuits, and the first proof of abandonment to the will of God is humility. Here of course, it is spiritual humility. There is always danger, however, that one who has solemnly dedicated everything to God will on that very account become puffed up, and there is no pride more objectionable than spiritual pride.

Humility is exemplified when one uses a gift to fulfill the function of the body rather than to glorify himself. Wherever such humility exists genuine love follows.

Such self-emptied, love-centered devotion to the will of God will alone make possible obedience to Him; and this obedience, morever, enables the servant of God to grow spiritually.—Intermediate Quartrely (F.W.B.).

II. Hints That Help

1. The worship of God is not confined to any place or places, but some places may be more conducive to the spirit of worship than others.

2. True worship is man's heartfelt communication with God.

3. Private prayer comes extremely close to completing Jesus' description of worship.

4. Public, collective worship serves many wholesome needs of the spiritual life that private worship cannot.

5. Private and personal worship give strength to the human soul that cannot be gained otherwise.

6. God is looking for persons who will worship Him in spirit and reality.

7. No external symbol can take the place of God.—Teen-Age Teacher (F.W.B.).

III Additional Truths

1. The key word for this lesson is yourself. You are told first of all that you are to present yourself a living sacrifice to God. This is a call and a challenge to consecration. A Christian woman once said to a Bible teacher, "Will you tell me in a word what your idea of consecration is?"

Holding out a blank sheet of paper, the teacher replied, "It is to sign your name at the bottom of this blank sheet of paper, and let God fill it in as He will."

The next thing Paul urges in this chapter is to know thyself. One of the first commandments of the Greek wise men was: "Man, know thyself." We do not get very far in this world until we know what we can do and what we cannot do.

The third thing Paul suggests in this chapter is to accept yourself. We do not mean by this that we are to be self-satisfied. On the other hand, we should be dissatisfied with our self to the extent that we are always trying to improve. But we must accept the gifts that God has given us. To fail to accept one's self can make life miserable. We must accept our limitations and our abilities because there are certain limitations that we cannot overcome and we are responsible before God for the proper use of our "gifts."

We must accept the fact that whatever gift or talent we have comes from God. We can improve and cultivate the talents and abilities we possess, but we cannot give ourself talents and abilities. These are God given. If we would always recognize this fact, there would be no reason for conceit or pride regarding the talent that anyone has. But there is great reason for humility and a sense of responsibility.

Whatever gift or talent a man has, he must use. He must not use it only for his own personal good and prestige, but for the good of others and the glory of God.—Advanced Quarterly (F.W.B.).

2. There are frequent typhoons and monsoons in the Indian Ocean. These storms do not move very rapidly, and they move around in a circle. Before navigators understood the peculiarities of these storms, they tried to move out to them, oftentimes, to their sorrow and destruction. "Now," explained an old sea captain, "when we run into a monsoon, we locate its center. We go around it. By and by, we narrow the circle. When we get into the center, we are in a dead calm!"

This is like the will of God! If we try to get out of it, we can make a shipwreck of our lives. When we get into the center of God's will for our respective lives, we have quietness and confidence in our souls. Then we can exclaim, "My heart is fixed, trusting in the Lord."—Bible Teacher (F.W.B.).

3. "Prove what is good . . . will of God."

Said Dr. F. B. Meyer, "It was a long struggle until I prayed, 'Lord I am willing to be made willing. I give up myself to Thee—body, soul and spirit—to be made willing in sorrow or in joy, in the dark or in the light, in life or in death, to be wholly Thine only forever."

When we are totally amenable to the will of God, the divine directive will come speedily: "This is the way, walk ye in it" (Isaiah 30:21).

4. "Present your bodies a living sacrifice."

Said Vance Havner, "We have a notion today that if we have enough members, enough money, enough effort and enough means, we could win the world. But God doesn't want it that way. God can do more with a consecrated few than with an indifferent host. One and God are a majority."

Said William Booth, "From the first day God put the poor of London on my heart, God has had all there was of William Booth."

Florence Nightgale, an English nurse in the Crimean War and the recognized founder of modern nursing, said, "If I could give you information of my life, it

would be to show how a woman of very ordinary ability has been led of God to do in His Service what He has done in her. If I could tell you all, you would see how God has done all, and I am nothing. I have never refused God anything."

As relates to the Christian, consecration is his taking his hands off what already belongs to God: "Ye are not your own. . . ye are bought with a price . . . glorify God in your body, and in your spiirt, which are God's" (1 Corinthians 6:19, 20).

5. "Be kindly affectioned one to another."

Charles Lamb said, "The greatest pleasure I know is to do a good action by stealth and have it found out by accident."

At 6 P. M. one cold Friday evening, many waited impatiently in front of a railroad station in Milwaukee for a cab. Businessmen, anxious to get home and with little thought of others, hailed the slow-arriving taxis. Standing shivering in the cold was a young mother holding a baby in one arm and a two-year-old girl in the other. She waited for an hour. She had missed her train. Some of those businessmen, who failed miserably to show kindness on that Friday evening, were probably in church with their families on Sunday morning.

God make me kind!
So many hearts are breaking
And many more are aching
To hear the tender word.
God make me kind!

—Bible Expositor.

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Questions & Answers

(continued from page eleven)

the kingdom of Persia to fulfil the word of the LORD by the mouth of Jeremiah, until the land has enjoyed her sabbaths: for as long as she lay desolate she kept sabbath to fulfil threescore and ten years" (2 Chronicles 36:20, 21). "And if the people of the land bring ware or any victuals on the sabbath day to sell that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt" (Nehemiah 10:31).

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Are you lonely? You need not be. God promised His people, "I will never leave thee."

THE CHURCH WORLDWIDE

(continued from page five)

Representing 13 states and 11 denominations, the group includes Robert Reekie and Al Montgomery of the David C. Cook Foundation, and George Wilson of the Billy Graham Evangelistic Association.

Following an orientation in Nairobi, the participants fanned out across the newly-independent African nation to put into action the slogan: "Each One Teach One and Wine One to Christ." In Kenyan villages, 70 percent of the adult population cannot read or write.

Laubach Literacy, Inc., at Syracuse is sponsoring the venture in evangelism and compassion. Traveling at their own expense, the 32 Christian leaders left New York July 15.

Frank C. Laubach, founder of Laubach Literacy, is literacy consultant and spiritual leader of the group. Dr. Laubach, who has 35 years' experience in the prepartion of literacy materials in 312 languages of 103 countries, has been credited with teaching from 60 to 100 million adults to read. The Laubach Method is "a compassionate psychological approach to teaching individuals on a one-to-one basis where personal relationship are developed between teacher and the adult pupil."

Dr. David E. Mason, mission director of Laubach Literacy, organized the Kenya Literacy Mission and is coordinating the program.

———

Tiny Church Air-Conditioned, Thanks to the President

JOHNSON CITY, Texas (EP) — Summer parishioners at the Disciples of Christ Church in this city, where the temperature often passes 90, can now worship in air-conditioned comfort thanks to a gift from the Johnson City Foundation, financed by President Johnson and his family.

The new air-conditioning unit was in operation for the first time on July 4 when President Johnson and the First Lady attended Sunday services with other parishioners.

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Suggested Prayer: "Father in heaven, if we lack any good thing, it is because we do not ask, for Thou hast promised that Thou wouldst give us the desires of our heart if we delight ourselves in the Lord. Grant us this day our daily needs. Bless us by making us a blessing, we pray, in the name of Jesus Christ, our Lord."—Selected.

The Lighted Pathway

(continued from page four)

I bring my grief to thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Saviour! all to thee.

My joys to thee I bring,
The joys thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Saviour, all to thee
Who hast procured them all for me.

My life I bring to thee,
I would not by my own;
O Saviour! let me be
Thine ever, thine alone!
My heart, my life, my all, I bring
To thee, my Saviour and my King.

Not I but Christ be honored, loved, exalted,
Not I but Christ be seen, be known, be heard,
Not I but Christ in every look and action,
Not I but Christ in every thought and word.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

OBITUARIES

MRS. ETTA M. HARRELL

On May 8, 1965, the Lord called home our sister in Christ, Mrs. Etta M. Harrell. We, the members of Calvary Free Will Baptist Church, Wilson, North Carolina, miss her so much. She was a faithful member, and always ready to do anything she could for her Lord and her church.

We pray God's richest blessings upon each member of her family. While we grieve with them over their loss, let us strive to live as unselfishly and walk as humbly, day by day, as did our sister in Christ.

The touch of her hand will stay
As reverently as her lips prayed;
We think of her as the same and say,
"She is not dead, she is just away."

She will always live in our memory.

Respectfully submitted,
Calvary Woman's Auxiliary

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"God Almighty takes us into hard places, but we have a conquering Jesus."

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God Has Spoken

(continued from page thirteen)

concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come. Felix, trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:24, 25).

I have not found in the Bible that Felix ever found the convenient season that he referred to; however, we do find reference to both those who accept and those who reject God's offer of salvation. Paul tells us that he can be sorry and at the same time rejoice in that not all believe; for he says, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Corinthians 2:14-17).

Since God is almighty and is not bound by human failure or error. He continues to speak to us in many ways. We may not always understand His ways, but we can see Him working in the lives of His people in every age.

There may be one who reads this who has never come to Christ Jesus for the gift of God which is eternal life. If so, I beseech you in the name of Jesus to come to Him now for He says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37); and, " . . . as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

✠

Someone said that a spider hears with its legs. Christians hear God's voice with their hearts.

People wish to be settled. Only so far as they are unsettled is there hope for them.—Emerson.

✠

The full use of today is the best preparation for tomorrow.

It is not success that God rewards but faithfulness in doing His will.—**Selected.**

✠

"My presence shall go with thee, and I will give thee rest" (Exodus 33:14).

CHRISTMAS CARDS

In order to make yours a happy and joyous Christmas this year, the Free Will Baptist Press is proud to announce that there are three series of cards available. All three series come in assorted cards, designed exclusively for those who love Christmas and its true meaning.

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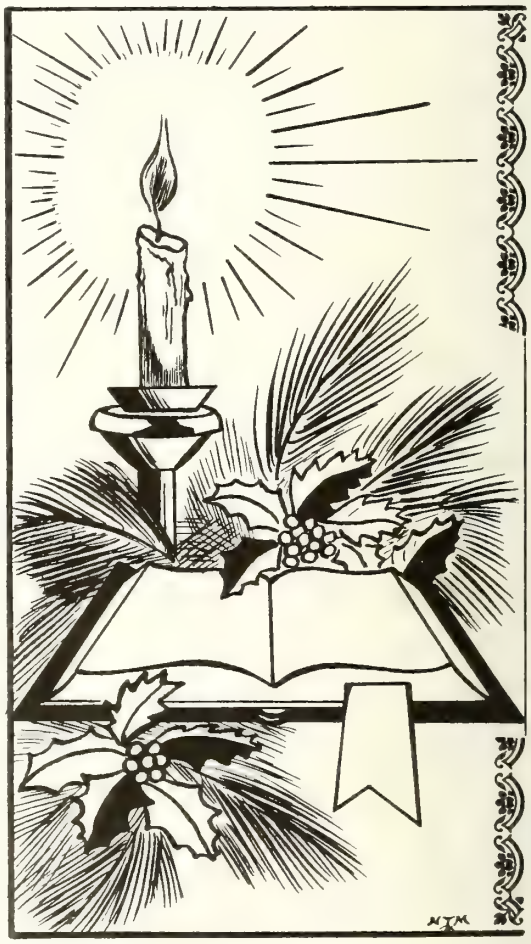

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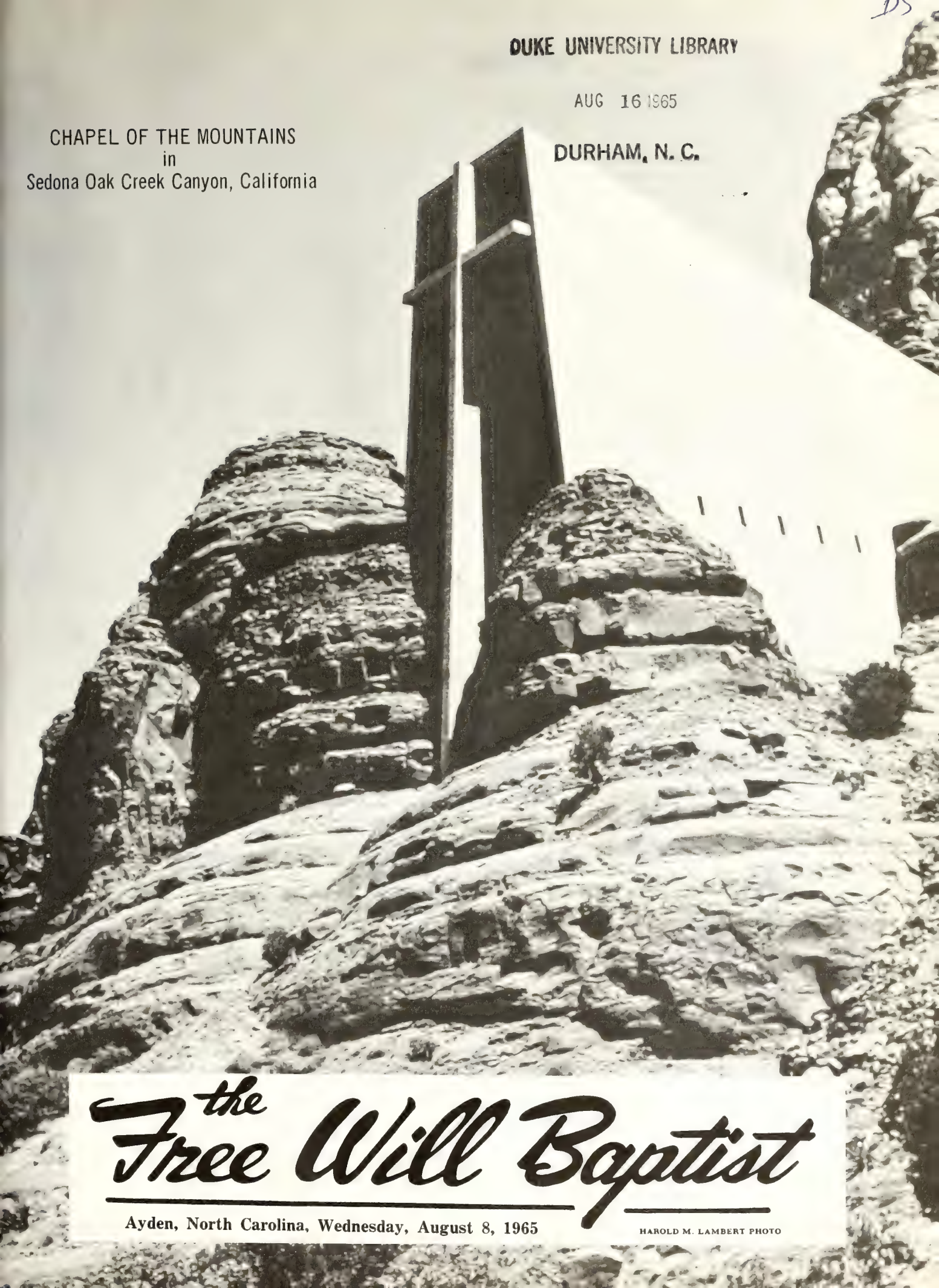

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 8, 1965

HAROLD M. LAMBERT PHOTO

In the Editor's Mail

"This is to state that my address is no longer LaGrange, North Carolina, but now is 504B West Vance Street, Wilson, North Carolina.

"I would also like to take this opportunity to give notice that I am available for pastoral services on second and fourth Sundays."—The Rev. Henry Barfield.

* * * * *

About the BWA

Free Will Baptists who just might jump to conclusions regarding the feature article which appeared in the July 28 issue regarding the Baptist World Alliance, which met in Miami in June, should again note that the Rev. Michael Pelt attended this session as a "visiting representative" of the North Carolina State Convention. Mr. Pelt also volunteered to attend in this capacity.

Any decision regarding the Baptist World Alliance pertaining to Free Will Baptists can only come after careful consideration and by voice of the people; therefore, let us not place the cart before the horse.

* * * * *

Free Will Baptists Are Building

It makes us feel proud as we note the building activities of Free Will Baptists in the Tar Heel state. There's the million dollar building program of Mount Olive College which will soon become a reality, the "Golden Anniversary Building" program at the Children's Home which is well underway, and then there are the plans of the Press to build a modern and up-to-date plant in Ayden. These buildings, however, are long overdue and we are happy to see things begin to move forward for Free Will Baptists.

THE FREE WILL BAPTIST

Volume 80 Number 31

August 11, 1965

C. H. Overman, *Editor*

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Editorial—

THE NEW MORALITY

In last week's editorial, we discussed the spirit of lawlessness that exists in our country, pointing out that there is a rebellious attitude that flouts all authorities. The results of such conditions can only lead to disaster if the trend continues long enough. One result of this flouting of authority is the new philosophy relating to morality.

Morality is "a doctrine or system of morals which conform to the ideals of right human conduct." There exists today a new approach to morals called "The New Morality." It is our firm conviction that this new morality poses a greater threat to the strength and position of America than any other force in the world. This new approach to morals is in reality softening this nation for the vultures of dictatorship to pounce upon us with glee. The people of Noah's day also adopted a new morality for themselves: they did that which was right in their own sight and that which was evil in the sight of the Lord. But God looked down and observed their wickedness and declared, "I will destroy man with the earth." The people of Sodom became so corrupt with their own brand of morality that Abraham was not able to find just ten righteous people within the city, so God rained fire and brimstone upon that wicked city. The corrupted Gentiles as described in the Book of Romans became so sinful and vile that ". . . God gave them up unto vile affections: . . . to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wicked men, . . ." (Romans 1:26-30). Many of the peoples and nations of the past adopted a "new morality," but their sins soon found them out and they passed into the pit of the damned; and history records the weakness that plagued them —they gave themselves to the satisfying of their sensuous and carnal nature.

Just what is this new morality? Again, it is the flouting of authority; but this time it is the flouting of moral authority. The new morality condones and advocates free love; that is, the freedom to follow one's desires. It approves premarital sex where so-called love is present between two people. Of course, the real purpose of the new morality is to remove all barriers, to destroy all convictions concerning morals, and especially those pertaining to sex.

Based upon the many articles pertaining to this subject, it is alarming when we note that many religious leaders, and religious periodicals, are being deceived by this trend. In fact, we are informed that most of our Protestant seminaries are pushing for this new morality. It is evident, then, that these deceived individuals are not interested in that which is right in the sight of God; but they are more concerned with the trends, opinions, and desires of man. Nowhere in the Word of God is there any such teaching as that advocated by the new morality. Contrary, the Bible commands, "Thou shalt not commit adultery." It teaches that those who commit such sins shall have no part in God's kingdom (see 1 Corinthians 6:9, 10; Revelation 21:8).

How thankful we are, however, for such men as Dr. Billy Graham who recently warned his listeners against the new morality; and for Miss Ann Landers, noted author and lecturer, who recently warned 3,000 Lutheran youths at Squaw Valley, California, to shy away from the "so-called new morality on college compuses" and told them that they should follow the moral guidelines suggested to them by their churches and parents. Christians must regard the teachings of the Bible as truth—truth to live by and truth to die by. We cannot allow the philosophy of the obscene magazines to fashion our countenance after Sodom and Gomorrah. The new morality will take us down the road to spiritual poverty. To fall into its trap is to sin against God's explicit commands. May we pray for the retaining of the morality as taught in the Word of God.

Text: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein" (Revelation 11:1).

God's Reassessment of His People

by R. P. HARRIS
Rocky Mount, North Carolina

GOD the Father, Son, and Holy Ghost—the Holy Trinity—has existed of Himself through all eternity. He never had a beginning; He will never have an ending. He is the everlasting Father, full of grace and truth. Since the creation of the world, man has been the object of His love and concern. He made man in His image and likeness. He made man a free moral agent so that he would have the power of choice. Man has the power to accept or reject God's love, provisions, and protection. If man chooses God's way for his life, there is nothing he will need but that God will gladly supply. God has provided for man's needs forever. He has made this fact very clear.

God has informed man of what he may expect if he rejects God's way for his life. He has given man every advantage to better himself. He has provided the means to take care of the wicked and ungodly man. Satan has been given the power to test man and to persuade him to reject God. Man (sinful man) has chosen to believe Satan's lie and reject God's truth.

Since man believed Satan's lie, God was disposed to drive him from the Garden of Eden (Genesis 3:4), which represents God's presence, fellowship, and blessing. Since that was accomplished, God has been in the business of reclaiming those who would recognize and accept His invitation to return. The flaming sword is in the hands of the Son of God and no man can ever go to heaven until he has completely and alltogether surrendered his all to Christ, meeting all the requirements concerning his redemption. Jesus Christ invites everyone to "come unto me" and be saved. The invitation reaches out to the ends of the earth and "whosoever will may come and take of the water of life freely." (See Revelation 22:17.)

I am a firm believer that the Church in Christ is big enough to save the whole world in this generation. I do believe that the Church in Christ offers absolute and divine protection for all who flee to it for safety. I am confident that the Church through Christ is able to supply all our needs. There is no need for limitation and lack for anything when God in His divine providence has an inexhaustible supply for all our needs.

I am not implying that there will be no sorrow, pain, or disappointments. In fact, these are the ingredients needed to mold us and make us into the person to glorify God and honor Him in all things. The adverse things serve as a buffer and give strength and character to our lives.

Before we can know how much to surrender and sacrifice of ourselves, we must have a look at the Son of God and determine, if we may, the extent of His surrender and sacrifice. Jesus Christ existed before the incarnation. He was in heaven with the Father in all the glory and majesty associated with His divinity. He was willing to leave the Father's throne and all the glory of heaven so that He might come to the earth and participate in the ways of human kind, suffering shame, disgrace, reproach, and giving His life to save us from our sins. He was not the cause of our sins, nor did He involve us in any way with our sins. It was simply out of a strong compassionate love for us that He was willing to lay down His life for us. In doing this, He proved His sincere desire to do all that can be done to redeem us.

We, in turn, should give all our mind, body, and soul in support of this relationship with Christ. He has given all; we must give all. I often wonder how people can be so foolish as to think that they qualify as Christians with such little sacrifice for Christian service. So-called Christians will allow the simplest little excuse to keep them from honoring God. All worship services, prayer meetings, Sunday school, league sessions, and many other forms of Christian endeavor are designed to honor God. If we are a part of the church, and as such are expected to participate in the services, we dishonor God and bring a reproach on His name if we do not attend. This is especially true if our excuses are of a selfish nature. Some of the excuses people give, I assure you, are genuine and acceptable; but you should take into account such as these! "I had to shell butter beans and could not make the prayer meeting." I would remind you here that the butter beans are given by the divine providence of God. They should not be used as a means to dishonor God. "I had to stay home with the children." There are times, I assure you, when it is necessary to stay home with children. However, children are gifts from God and are in His divine providence. When we use children as a reason to dishonor God, it is a sin. God does not bless us with things or conditions and circumstances to be used to dishonor Him. Suppose God were to remove all these things and conditions which we use to excuse us from religious services and participation in such? This means that children, relatives, friends, houses and lands, businesses, all things material could be removed from us. Suppose God could remove us from them in death. In my opinion, these things do actually take place. If we dishonor God, He has a perfect right to remove our possessions from us, or us from our possessions; and He will. With these things in mind, let us return to God with all our heart and worship Him in spirit and in truth.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

HOW TO TREAT YOUR MINISTER

"For whosoever shall call upon the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Romans 10: 13-17).

The following article from the "Sunday School Times" was written by David T. De Hass. In it the writer has given some advice sorely needed by many of our churches. I hope it will be widely read by our people, and its advice accepted and practiced.

The article follows:

In all the years that I have gone to a Christian church I can remember only one sermon dealing with the congregation's treatment of a minister. Although this subject is seldom dealt with, especially by ministers, who are in somewhat of an awkward position to do so, it needs to be considered. Churches need to know how to treat their ministers. Here are several biblical ways.

First, treat him with respect. He is called by God to proclaim the Gospel of Christ and to be a shepherd to your soul. The Apostle Paul urged the church in Thessalonica "to esteem them very highly in love for their work's sake." To Timothy he spoke: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

A Strange Request

This leads us to the second consideration for our relationship to our pastor. It is a strange one! Twice in the New Testament Paul called for the brethren not only to be followers of Christ but, as he said, "Be followers of me." In Corinthians he further advises Christians to "submit" to their minister. The author of Hebrews in the same vein: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation . . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls."

Today we do not want anyone over us. But the New Testament says that we are to "submit" to the minister. This sounds foreign to our ears. Yet, perhaps churches would be happier if they followed the biblical course. Recently a pastor left a large church. The reason—the people would not follow his leadership.

The third way in which to treat your minister is to pray for him. This is the request of the writer of Hebrews, "Pray for us." Many times Christians pray for relatives, the church, and missionaries, but forget to pray for the pastor. Your minister is flesh and blood just as you are. He has his trials and temptations just as you do. Into his life come heartaches similar to yours. The pastor of a local church is faced with a hard task, for he must answer to God for the spiritual health of his church. Pray for him. The way of prayer is better than the way of destructive criticism.

The fourth way to treat your minister is to remember to thank him. Showing gratitude will help him and will bless the church. Jesus once healed ten lepers. Only one remembered to say "thank you." Such is human nature. The ministry can sometimes tend to be a thankless task, but you can help to remedy this. Some have thought that a pastor should get no bouquet lest his head get too big, but a little "thank you" never hurt anyone. It is particularly good to remember him on special days such as Christmas. The gift might not be great but your thoughtfulness will mean much.

Criticized, Despised, Crucified

Finally, and most important, treat your minister with love. Ministers have been criticized, despised, and crucified—but Bible churches should have Bible ways. Let us look at 1 Corinthians 13 and measure our love to our ministers by this yardstick. Are we patient? Are we kind? Is it a kindness that extends to action? Do we act rudely when he does not agree with us? Is our congregation selfish, not fulfilling its obligation to support him adequately? Does he irritate us by his ways and his preaching to the point that we become extremely critical of him? Are we glad when he makes a slip, or do we rejoice with him in his victories? Are we slow to expose his faults, or do we pass them on?

Let us resolve only to love our minister and his family and to put off all those negative qualities that just do not belong in the Christian life. In so doing we will help our pastors to be better pastors, ourselves to be better persons, and our churches to be more blessed by God.—Copyrighted by **The Sunday School Times Foundation** and used by permission.

But I believe that every true minister of God can take to himself the words of Paul to young Timothy when he wrote: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:8-12).

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DON'TS FOR YOUNG PEOPLE

by Will H. Houghton

Don't turn up your nose in contentment. Turn up your sleeves in determination.

Don't ignore Father. He's had one teacher you never met—experience.

Don't grin. The next generation will laugh at your picture too.

Don't think you're so big. A little bug will get you by and by.

Don't forget that leases expire. Even Caesar had to die.

Don't go wrong on books. The Bible is still the world's best seller.

—Moody Monthly.

Catholic Editor Sides With Evangelical Bookstore

SINCELEJO, Colombia (EP) — With the words "irresponsible vandalism" on the part of "urchins, tramps and vagrants" the weekly newspapers in this northern Colombian town of 40,000 has condemned a recent stoning of the evangelical bookstore "El Caribe." The store is operated by a local Protestant congregation in cooperation with the Latin American Mission.

The editorial in **El Cenit** was written by a journalist who identifies himself as a Roman Catholic. It praised the bookstore for "doing a great service to culture, contributing to the good morals of every social class of Sincelejo and giving effective help to students."

"Why attack in this way an establishment whose morality is so much greater than that of its detractors?" asked the editorial. It demanded that the local police do everything possible to identify the attackers, jail them and force them to pay for the damage to the store's windows and contents.

Anglican School Says Negro Girl Failed Admission Test

CAPETOWN, So. Africa (EP) — The all-white Anglican Herschel School for girls here announced that a 13-year-old "colored" student, whose admission had been approved in principle last March, cannot be accepted on the grounds that she failed her entrance examination.

What was to have been a test of the sincerity of the South African Anglican Church's anti-discrimination stand has now "fizzled out" with the school's announcement.

Involved was Nora Thomas, daughter of a non-white schoolteacher and Anglican church warden, J. S. Thomas, who has been trying for four years to get one or more of his three children into a white school, but has been turned down each time.

Mr. Thomas said he was "deeply disappointed" at the school's report, particularly since Nora thought she had done well in the examination. He said that his daughter had obtained a "first-class" passing mark in mid-year exams at the non-white school she now attends.

77,000 in Vancouver Hear Billy Graham

VANCOUVER, B. C. (EP) — Billy Graham wound up his three-day crusade in Vancouver's Empire Stadium here with a total attendance of 77,000.

It was a figure that the football moguls who usually hold out at the stadium, would have been pleased to chalk up for three of their league games.

In a broiling sun on the last of the three days, close to 30,000 persons, shading their eyes with the crusade songbooks, listened to the evangelist.

Soon the football season would open at the stadium and another crowd will cheer the champion B. C. Lions team, but not even football could engender the enthusiasm shown in the crusade.

Before Mr. Graham's appearance here, his brother-in-law, Leighton Ford, spoke at 21 meetings which drew an attendance of 153,000.

Aggregate attendance for both phases of the Lower Mainland Crusade reached 231,000, with some 3,300 persons making "decisions for Christ."

Evangelist Graham later addressed the 30th anniversary meeting of International Christian Leadership in Seattle, calling for a renewal of Christian zeal and a "miracle for Christ" to make the world better for mankind.

U. S. Court Upholds Ban on Prayer at Schools

NEW YORK (EP) — The U. S. Circuit Court of Appeals upheld a State Education Department ban against the saying of prayers or the singing of religious songs by public school students before meals.

Saying of grace during regular school hours was halted by the New York City Board of Education and the State Board of Regents in 1962 following the U. S. Supreme Court ruling against recitation of the Regents' prayer.

In sustaining the ban, the Court of Appeals reversed an order by a Brooklyn Federal Court judge who in 1963 issued an injunction against the prohibition to a group of 15 parents from Queens, N. Y. The lower court's order had been stayed pending the appeal by the city education board and the Regents.

The particular prayer involved in the case was:

"God is great, God is good,
And we thank Him for our food, Amen."

The other citation, sometimes sung, was:

"Thank You for the world so sweet,
Thank You for the food we eat,
Thank You for the birds that sing,
Thank You, God for everything."

LOOK Sees Protestantism 'Rocked by Historic Disturbance'

NEW YORK (EP) — "Radical young theologians want to abandon the word 'God' because church-going millions use it as a nickname for superstition. Conservatives, shocked, fear that the "new theology' degrades Christ to a 'myth.' Result: a full-scale battle of the Bible over the purpose of the church and the living test of truth."

With such words, Senior Editor T. George Harris opens his four-page cover feature story in the July 27, 1965 of **Look** magazine.

Quoting from all corners of the Protestant community, Harris writes that:

. . . the church can live again only when it abandons protective buildings, orthodox, bureaucracy—and takes its chances in the daily world of doubt.

. . .there is a growing rebellion against the institutional life of the church. The church has become bogged down in its machinery" (Billy Graham).

. . .many Protestants see un-Christian vanity in their proud establishments, "the edifice complex," and find in their welter of church committees "a substitute for creative religious activity, a vehicle on 'cheap' grace."

. . .that (biblical) witness has always led men to do unexpected things. As it grows stronger, as the church surges back into the world, the turmoil that shakes Protestantism will grow more, not less, intense. We may yet find out why the prudent Romans fed their lions on Christian meat.

One in Fifty a Criminal, Says Educator

SAN FRANCISCO (AP) — A law professor of the University of California says that one out of every 50 persons in the

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Check Received from Chaplains of U. S. Air Force

Pictured above is the Rev. Walter Reynolds (left) president of the North Carolina State Convention of Original Free Will Baptists, as he receives a check from the Rev. Michael Pelt (center) and the Rev. Sheldon Howard (right), members of the Chaplain's Commission of the Convention, from the chaplains of the United States Air Force. The check, in the amount of $87, is the first of its kind to be received by the Convention.

During the Easter season this past spring, the chaplains of the United States Air Force received a special offering in their chapels for the work of all the denominations which supply chaplains to the Air Force. The North Carolina State Convention is fortunate to have the Rev. J. B. Narron serving as a chaplain in the Air Force.

The amount received through these offerings is divided on a formula which reflects the chaplaincy quotas of the denominations.

Pleasant Hill's Pastor Resigns

The Rev. Charlie T. Rice Jr. has resigned the pastorate of Pleasant Hill Free Will Baptist Church near Greenville, North Carolina, effective August 31, 1965. Any church desiring the services of Mr. Rice for second and fourth Sundays may contact him at P. O. Box 445, New Bern, North Carolina, or telephone ME7-5775, New Bern.

Warden's Grove Church Announces Homecoming

The Warden's Grove Free Will Baptist Church, Lowland, North Carolina, will observe its annual homecoming service on Sunday, August 15. A picnic lunch will be served by the church at the noon hour. In the afternoon a special service of singing will be held with several singing groups participating.

The pastor, the Rev. Billy Twiddy, and the church invite all former pastors, members, and friends of the church to attend this service.

C. L. Patrick to Conduct Hickory Chapel Revival

The Rev. C. L. Patrick will be the evangelist for revival services at Hickory Chapel Free Will Baptist Church, Ahoskie,

North Carolina, the week of August 16-21. The pastor, the Rev. Robert May, will assist in the services which will begin each evening at eight o'clock.

The pastor and the church extend to the public a cordial invitation to attend these services and be much in prayer for their success.

Dublin Groves Church Announces Homecoming

Homecoming services are scheduled at Dublin Grove Free Will Baptist Church, Route 1, Aurora, North Carolina, for Sunday, August 22. The services will begin with Sunday school at 10 a. m., followed with the worship services at eleven o'clock. The pastor, the Rev. Harry A. Jones, will bring the homecoming message. At the noon hour a picnic lunch will be served on the church grounds.

The pastor and the church extend to all former pastors, members, and friends of the church an invitation to attend and enjoy the fellowship of the day.

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Coming Events

August 20, 21—Piedmont Conference, Bethany Church, Wadesboro, North Carolina

September 15, 16—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, North Carolina

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

OUR FOUNDERS

Our Golden Anniversary Development Program dedicates this year to our founders. We will pay a special tribute to our founders as a part of the Founders' Day Observance to be held during the 1965 session of our State Convention which meets here on September 15 and 16. This special service will be held during the morning worship period on Thursday, September 16.

We desire very much to include everyone who should be included in this "tribute to our founders." We wish to include those who were officially and actively associated with the actual founding of this Home. Those who became active after the Home was actually founded will be recognized at a later time.

A review of our history and the response to a request contained in an article published in **The Free Will Baptist** on November 11, 1964, clearly indicate that the following were among the actual founders:

Cape Fear Conference—J. F. Casey, W. R. Coates, W. A. Jackson.

Central Conference—J. T. Butler, W. J. Braxton, A. T. Dawson, D. W. Alexander.

Eastern Conference—Luke Wetherington, M. C. Prescott, J. C. Griffin.

Western Conference—B. B. Deans, J. E. Davis, Geo. W. Ferrell.

If others should be included, we request those having this knowledge to forward the names and historical information to us in order that they may be properly included.

REPORT OF CASH RECEIPTS FOR THE MONTH OF JULY 1965

The Children's Home gratefully acknowledges the following receipts for the month of July, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes gifts for all purposes)

Albemarle Conference	$1,369.74
Cape Fear Conference	233.74
Central Conference	1,179.57
Eastern Conference	1,117.47
Mount Mitchell Association	48.35
Piedmont Conference	41.01
Western Conference	852.98
Statewide Bodies	38.23
Total Gifts from Conferences	$4,881.09
Parents and Relatives	477.43
Friends and Others	25.00
Miscellaneous	20.00
Total Receipts for the Month	$5,403.52

Special recognition is hereby given to the following who made gifts of $100 or more.

Honor Roll

Marsh Swamp Church, Wilson County	$510.00
Reedy Branch Church, Pitt County	$159.41
Mrs. Paul Bolin, Beulaville, N. C.	$100.00
Sound View Church, Carteret County	$100.00
Pearsall's Chapel Church, Kenansville	196.25
Piney Grove Church, Pitt County	$100.00
Rose of Sharon Church, Martin County	$110.35
Malachi's Chapel Church, Columbia	$140.00
Mount Tabor Church, Washington County	$100.50
Hickory Chapel Church, Hertford County	$107.13
Trinity Church, Beaufort County	$137.56
Shiloh Church, Beaufort County	$113.00
Union Chapel Church, Beaufort County	$212.74
Winterville Church, Pitt County	$141.00
Holly Springs Church, Carteret County	$100.00

A Study in YELLOW and BLACK

(Evangelical Press Special)

The colonization of Africa is over, but feelings against the Europeans—including all whites—are deepening. Consequently, the African Christians today are being forced to reconsider their relationship with the white missionaries.

This new situation is also straining relationships between mission agencies and the national churches. It is causing problems in leadership, financial provision, property rights, and in the preaching of the Gospel under the pressures of nationalism.

Chinese Communists have been welcomed to many of Africa's new nations and are quietly at work stirring up the feelings against the white people. Red Chinese have been training and equipping rebels in the Congo. It was Red China-trained rebels who killed medical missionary Dr. Paul Carlson.

To compete with the Communists, Nationalist China too is sending medical corpsmen and agricultural technicians to some African countries in a constructive program. Taiwan has lately made good use of economic aid from the United States and has become economically self-sufficient with a surplus in foreign trade.

If both the Communist and Nationalist Chinese are so active in Africa, why should not the Chinese Christians go to that continent and preach the Gospel? Doors are wide open, thanks to the Communist propaganda of Afro-Asian unity which has been drumming away for the past fifteen years.

In the face of this opportunity I recently made a survey trip to Africa on behalf of Chinese for Christ, on my way to Taiwan to conduct evangelistic meetings on the occasion of the Centennial Celebration of Protestant missions on that island.

National Christians welcomed me heartily in my all-too-brief journey through Nigeria, Congo, Kenya, and Ethiopia. Missionaries too were enthusiastic about the idea of sending Chinese missionaries to Africa. The yellow race of Christian workers should greatly lessen the racial tensions that often exist between missionaries and African leaders. One missionary suggested to me this was undoubtedly an answer to the challenge of our time. Missionaries of the yellow race, they say, will prove to

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Which One Were You?

by RUTH E. WHITE

Straight and tall and proper she was as she followed the usher to a seat near the front of the sanctuary. Sitting down with dignity and reverence as the situation demanded, she listened quietly. She joined in singing the great hymns of the church, participated in the responsive reading of the Scripture, put in her offering as the collection plate was passed. And then, although no one around her detected the slightest physical movement—and indeed there was none—she mentally slipped out of the sanctuary for a conference with her daughter's teacher. Yes, she must mention how pleased she was with the progress the child was making in arithmetic. From there she hurried on to discuss the PTA meeting. What did one wear in the transitional weather between the seasons? Back to church again, she realized that young people needed help in planning an interesting Sunday evening service. Then it was back home—the laundry room, clean sox for the family, spring housecleaning, and on and on. She returned to the church just in time to hear the minister quote the words of Jesus as He spoke to Peter saying, "Simon, . . . couldest not thou watch one hour?"

"Just one hour?! Surely, Peter, you could have watched just one hour! Shame on you, Peter!" she thought indignantly.

The benediction pronounced, she turned to shake hands with a friend who had been sitting directly behind her. Her friend smiled; her face was radiant: "Wasn't that a wonderful service? God's presence was so real. And aren't you thankful for this one quiet hour when we can shut out all the busy thoughts and the cares of our daily lives and think only of God and His Word? I sit and pray as the minister preaches, and how the Lord refreshes my soul."

They walked out of the church together into the noonday sun; one worn and weary; the other renewed and ready for the service of the Lord.—The Free Methodist.

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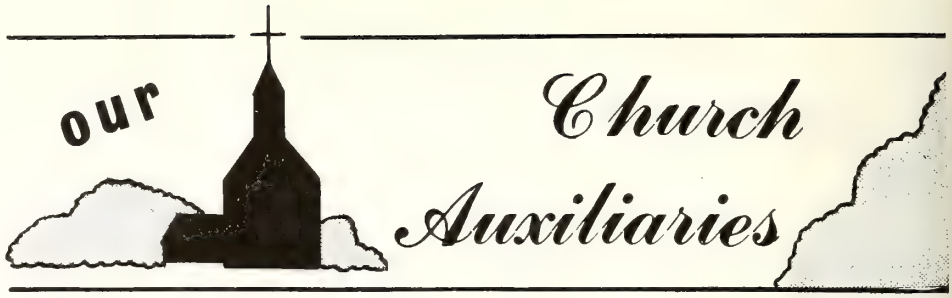
In your life of prayer and meditation seek the command that God addresses to you, and put it into practice without delay. Therefore, read little, but ponder over it.—Rule of Taize.



North Carolina Woman's Auxiliary Convention Treasurer's Report

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina State Woman's Auxiliary Convention, for the first quarter of the fiscal year, May—July, 1965:

Balance in Bank, April 30, 1965		$1,796.20
Receipts		
Convention General Fund	$ 276.86	
Per Capita Dues	5.10	
Denominational Enterprises	1,785.67	
Total Receipts		2,067.63
Total for Which to Account		$3,863.83
Disbursements		
Convention Expenses	$ 375.15	
Denominational Enterprises	1,785.67	
State Auxiliary Home Missions	35.00	
Total Disbursed		2,195.82
Balance in Bank, End of First Quarter July 31, 1965		$1,668.01

Summary Bank Account Balances	
State Auxiliary Home Missions	$ 204.47
General Fund	323.58
Per Capita Dues	1,040.61
Interest	99.35
Total	$1,668.01

Banks	
Edgecombe Bank and Trust Company	$1,068.66
Tarboro Savings and Loan (4 percent)	599.35
Total	$1,668.01

Note: Total receipts above include the convention offerings, as well as registration fees.

Total disbursements include the above offerings and the allocations made by the convention. For an itemized list see the finance committee's report in the convention minutes.

Respectfully submitted,
MRS. RAYMOND T. SASSER, Treasurer

Denominational Enterprises Report

		Received	Disbursed
Home Missions, General		$ 266.94	$ 266.94
Home Missions, Special			
Arizona-Mexico	$ 56.38		
Fabian	24.00		
Central Conference	57.21		
Palmer Memorial	4.00		

Virginia Beach	70.69		
Lula Rodriguez (gift)	5.00		
Jose Guzman Salary (State Project)	79.00	296.28	296.28
Foreign Missions, General		181.71	181.71
Mount Olive College			
General Fund	68.98		
Alice Lupton Scholarship	34.50		
Bus	20.00		
Book	5.00	128.48	128.48
Free Will Baptist Children's Home			
General Fund	174.95		
Living Room Furniture	160.00		
Beds	16.00		
Mother's Day Offering	39.15		
1 Per Member	23.00		
Sandra Mercer Fund	5.00	418.10	418.10
Superannuation			
General Fund	15.00		
Widows and Ministers	12.00	27.00	27.00
Cragmont Assembly			
General Fund	15.00		
Water System	65.00	80.00	80.00
Miscellaneous			
Evelyn Herring		3.00	3.00
Christian Service Fund			
Mount Olive College	96.04		
Missions	96.04		
Children's Home	76.83		
Cragmont	76.83		
Superannuation	38.42	384.16	384.16
Total		$1,785.67	$1,785.67

News Notes

(continued from page six)

Spring Hope Revival In Progress

Revival services began at Spring Hope Free Will Baptist Church near Bridgeton, North Carolina, Monday evening, August 9, and will continue through Sunday, August 15, with the Rev. Harry Jones of Kinston, North Carolina, as the guest evangelist. The services begin each evening at 7:45. The pastor, the Rev. Charlie T. Rice, Jr., and the church cordially invite the public to attend.

On Sunday, August 15, the church will observe its annual homecoming service. A picnic lunch will be served by the church at the noon hour. All former pastors, members, and friends of the church are invited to this service.

Sound Side Church Reports Successful Revival

One of the most successful revivals in recent years was held at Sound Side Free Will Baptist Church near Columbia, North Carolina, the week of July 26-31. The guest evangelist, the Rev. Fred Powers, of Smithfield, North Carolina, conducted services each morning at eleven and each evening at eight. He was assisted by the pastor, the Rev. P. C. Wiggs.

During the meeting sixteen souls were won to Christ for the first time. There were also several rededications and one transfer of membership. On Sunday afternoon, August 1, the baptismal service was held with the pastor officiating, assisted by the Rev. Winford Brickhouse. That evening the new converts were received into the church and the pastor explained to them the Church Covenant and the Statement of Faith. The congregation extended to them the right hand of fellowship.

Mt. Olive Revival to Begin August 22

Mount Olive Free Will Baptist Church of Kannapolis, North Carolina, announces revival services to begin Sunday evening, August 22, with services continuing through the week each evening at 7:30. The guest evangelist will be the Rev. Walter Carter of East Rockingham, North Carolina.

The pastor, the Rev. Paul Warren Jr., and the church extend to everyone a cordial invitation to attend these services.

Cragmont Assembly Treasurer's Report of July, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of July, 1965:

Balance in Bank June 30, 1965		$ 701.99
Receipts		
Churches and Missions	$206.64	
Sunday Schools	44.38	
Woman's Auxiliaries	73.00	
Leagues	23.50	
Total Receipts		347.52
Total for Which to Account		$1,049.51
Disbursements		
Operating Expenses	$ 22.89	
Insurance	48.00	
Total Disbursed		70.89
Balance in Bank July 31, 1965		$ 978.62

Scholarship Fund Established

The establishment of a new scholarship fund at Mount Olive College, Mount Olive, North Carolina, was announced today by President W. Burkette Raper. Created by Robert L. Cox of Mount Olive as a "living memorial" in honor of his wife, the fund will be known as the "Winnie McWhorter Cox Scholarship," and willl be awarded annually to a student selected by the president and faculty of the college based on merit and financial need.

The scholarship will be in the amount of $100 annually and is endowed by a gift of stock in the Mount Olive Pickle Company. The first award will be made for the 1965-66 academic year.

The father of Mrs. Cox, Professor Zack D. McWhorter, was the superintendent of the first grade schools of Mount Olive from 1901-1909. During his administration, the school building on Breazeale Avenue now being used by Mount Olive College was erected.

NOTES AND QUOTES

By J. C. Griffin

Editor's Note: The Rev. J. C. Griffin, writer of this column, has recently suffered a light stroke and will not be able to write for a few weeks. He requests the prayers of all the readers of **The Free Will Baptist.** Until Mr. Griffin is able to continue his column, the editorial staff of the Press will be selecting articles for him which we hope will be a blessing to you.)

Who Follows In His Train?

By RAYMOND RAPPULN

The body was a sight to look upon. Bruised and bloody, it lay quiet and still. Its spirit had fled to its Maker, and the raging mob gloated over its kill. A young man watching the outer garments of the assassins must have wondered.

Honorable men took the battered body of the first martyr of Jesus, and with great lamentation for such a loss, carried it to its grave.

But why such waste?

A short time before, trouble had broken out in the early community of believers. Certain widows were being neglected in the daily ministrations. The twelve decided to correct this before it spread any further. They proposed that the group select men of honesty, men who were both wise and filled with the Spirit. These would take care of believers' physical needs. They felt that they themselves should continue with their ministry of prayer and preaching.

Of the group, seven were found qualified to fulfill this ministry. Stephen was one of them. He is described as "a man full of faith and of the Holy Ghost." Of such "stuff" were the board members of the early church.

After prayer and dedication in the laying on of hands, the ministry of these men began. However, their duties were not wholly confined to tables for it is recorded that Stephen "did great wonders and miracles among the people." Usually the preaching of the Word without results doesn't stir up opposition, But when miracles and wonders follow the preaching, then opposition almost always arises. **The forces of evil are militantly against results.** In this case many were turning to Jesus, and when even a large company of priests saw the "light," Satan decided to do something about it. He stirred up protests against Stephen. Men energized by the devil tried to outwit the Spirit-filled man of God in argument. But they had no success. They were men of natural minds pitting themselves against the mind of God. Naturally, they looked foolish. Their defeat filled them with anger and thoughts of revenge. Working in underhand methods, they got false witnesses to claim that Stephen was blaspheming both God and Moses in his talk. This tale they spread among ears which were willing to hear such lies. Their God must be defended, was their conclusion. He was hardly able to take care of His own reputation. The memory of their great forefather, Moses, was to be held inviolate, even though his teachings be held in light esteem.

Stephen was seized after a sufficient number of people were stirred by the lies told about him. Why is it that humans are aroused far more quickly by lies than by the truth? Can it be that our fallen natures find a sympathetic chord with the tone of evil and respond in vibrations?

Stephen was brought to the council for trial. Like Jesus, he already had been judged guilty. Their hope was to get him to say something that would give them an excuse to condemn him officially. False witnesses were secured who claimed Stephen was an out-and-out blasphemer who spoke against such sacred objects as the Temple and the law.

Now, a strange thing happened. Unlike the appearance of a criminal who ordinarily looks unhappy and pale before his accusers, Stephen's countenance bore an expression of peace and contentment. A certain glow lit up his features. The presence of the Holy Spirit filled him and the divine glory so illuminated his face that it gave him an angelic appearance. He was good to look upon, provided of course, the on-lookers were in agreement with his person.

The high priest, upon whose shoulders the terrible guilt of at least another farcical trial lay heavily, turned to Stephen and asked him if these charges against him were so. No doubt he knew they weren't, but in his mind the conviction lodged that this new Way must be eradicated by means fair or foul. Perhaps he didn't realize it, but a short time before he had had God on trial before him; now he had a man filled with God before him. He didn't care for either and yet he was a man in the highest religious office possible at that time. Such is the perfidy of sin!

Stephen begins his testimony in a courteous manner. He addresses his persecutors as "men, brethren and fathers." In his remarks he doesn't try to justify himself of the charges made against him, but rather the Spirit in him accuses his accusers of insincerity. He gives a brief sketch of the nation of Israel, points out that the early Jews misunderstood their great leader, Moses, and other leaders, turned their backs on God, who then punished them in the dispersion. He points out that God doesn't confine His dwelling place to a man-made temple, but that the entire earth is but a stool for His feet.

This didn't go over very well with the group. The truth hurt. The reminder of the treatment the nation's leaders and prophets had suffered at the hands of their fathers and the belittling of the importance of the Temple, further disturbed their ruffled feelings. Stephen must have sensed this, for in conclusion, he points out that his contemporaries are no different from their fathers. They too have persecuted and slain the Just One of whom the prophets wrote.

The group, cut to the heart, gnashed their teeth like wild animals toward Stephen. The God-filled deacon, looking expectantly up to heaven, saw the glory of God and Jesus standing at the Father's right hand. Thrilled, he cried aloud what he saw. Maddened, the crowd rejected his testimony, rushed upon him, and stoned him, not to death, but to heaven.

His departing words were so like his Master's, "Lord, lay not this sin to their charge," and "Lord Jesus, receive my spirit."

And so the first martyr of the early church went home welcomed by the Lord Jesus who probably rose from His honored seat at God's right hand to receive Stephen.

Was there then any loss? Not at all. For upon the great persecution which arose following Stephen's martyrdom, the scattered believers went everywhere proclaiming the truth of Jesus. His death was like a seed planted which sprang up and bore a hundredfold.

Who follows in his train?—Christian Echoes.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: In what way is God to judge the heathen? Is it possible that they may be saved by obeying the best light they have?—**Carl Ruppelt, Iowa.**

Answer: God is going to judge the heathen in righteousness and according to the light each has had. Any that have sinned without a knowledge of the Mosaic Law will perish without this law, and those who have sinned under the law are to be judged by this same law. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Romans 2:12). No heathen are without light. The fact that through all the past centuries and millennials they have been doing by nature some things required by the law shows that they have a law, though not the same as the law revealed to Moses. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another:) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 2:14-16).

Some believe that Romans 2:12-16 teaches that the heathen may be saved by the light of nature: but a careful reading of the passage, considering it in the light of its context will, I think, show that Paul's whole purpose in thus writing is not to show how the heathen are saved by keeping the law written in their hearts so much as it is to show that all are under condemnation.

The Jew, because he has not lived up to the law given by revelation; and the Gentile, because he has not lived up to the law written in his heart. The conclusion of the whole question here discussed is given in "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:22, 23). This all adds up to the fact that there shall none be saved except those who accept Jesus Christ as their personal Saviour. No single Scripture I know of holds forth a single ray of hope to anyone who does not accept Christ Jesus as his or her Saviour. (Read Romans 10.)

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. . . . But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Romans 10:12, 13, 16, 17). Some scholars hold the opinion that all who die without hearing the gospel of Jesus Christ in the present world will be allowed to hear of Him so as to accept or reject in some future state; but there is nowhere in the Bible any such teaching that I have ever found, so I regard such teaching as purely human speculation with not one bit of Scripture anywhere to substantiate it.

Again, there are those to be found who teach that those heathen who would have accepted Christ if He had been preached unto them will be treated as though He had been thus preached to them and they had received, but again this is all pure speculation.

The Bible's message makes clear that no one shall be saved except those who personally accept Christ as Saviour and Lord. Therefore, if we exercise wisdom as Christ's ambassadors, we shall do all we can to get the gospel to each lost soul and thereby see the heathen have an opportunity to be saved. By this and no others means do we cleanse our hands of their blood. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:8. 9).

If in this life Christians neglect the heathen and he is eternally lost, we have no word of Scripture whatever to support us in the hope that our lethargy will be made up for. No portion of the Bible teaches that if we neglect our duty while here in this life, the heathen will have an opportunity to accept Christ in a future time or state. He will be lost for eternity, and it will be our fault if in any way we have failed to do all we can to see him with the gospel and thereby have the opportunity to come to Christ.

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Your Pedestal Is Showing

by a Preacher's Daughter

If the "things which are not seen" should suddenly become visible, there would be found at the back of our church a large pile of cracked and crumbled, now discarded, pedestals. Once inhabited by the members of the church, they have gradually been vacated through the years.

Some began with hairline cracks—just a word spoken in anger here or an impulsive unkindness there. The cracks grew until one day the pedestal split in two, rendering it utterly useless. A few pedestals were chipped away by close friends or family. Every mistake was highlighted until there was nothing left of the original block of stone.

But in the pews are found the people—the wonderful, human people, just a group of sinners saved by grace. How much easier it is to love someone at eye-level. And how much better to walk arm-in-arm with folks who have their feet firmly on solid ground.—The Free Methodist.

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Prayer Changes Us

Many of the most blessed seasons of prayer I have ever known have begun with a feeling of utter deadness and prayerlessness. But in my helplessness and coldness I have cast myself upon God, and looked to Him to send His Holy Spirit to teach me to pray, and He has done it.

When we pray in the Spirit, we pray for right things and in the right way. There is joy and power in our prayer.—R. A. Torrey.

STORIES for our YOUTH

Curiosity Catches Jerry

"MOM tells me I'm too curious for my own good," remarked Jerry. "But that abandoned mine across the lake surely looks interesting to me! I would like to explore it before our vacation is over."

The Scott family had rented a cabin on Blue Lake for two weeks. One day they had hiked around the lake, but still Jerry's curiosity about the old strip mine wasn't satisfied.

All the good ore had been taken from the hills leaving deep gullies and huge piles of rock. Signs were posted throughout the area warning of sliding rock and other dangers. No one went there.

On the day of the hike, they walked almost to the mine but his father stopped when he saw the warning signs. "We have no business here, Jerry," he said. "These signs are for our protection. Let's go back to the cabin."

Jerry had begged to go a little farther, but his dad firmly refused. Knowing Jerry's curiosity, he warned him not to go to the mine alone.

Now the last day of the vacation was here. Jerry was up at the crack of dawn. He dressed carefully, not wanting to disturb his folks, and went down to the beach. It would be a perfect day! Jerry flopped down on the sand. His attention was caught by the mine. If he could only explore over there! He might find some treasure, like an arrowhead or a chunk of ore.

"Jerry! Breakfast!" Mother called from the cabin porch and Jerry ran quickly up the sandy slope. At the table Mr. Scott read the morning devotions from the sixth chapter of Ephesians. Jerry listened intently, especially to the first verse. "Children, obey your parents in the Lord: for this is right." After a hearty breakfast, Mother asked, "What are your plans for the day?"

"I'd still like to see the old mine," began Jerry.

"No! Definitely no!" interrupted his father. "You are not to go there, Jerry, and this is final!"

"Aw!" complained Jerry. Knowing better than to argue, he asked, "How about a game of badminton?"

"Later, Son. I must help Mom get some things packed first."

Jerry sauntered down to the pier. Dangling his feet in the water, he watched a fishing boat. He noticed that the sky was not so blue as it had been earlier, and the water semed dark and choppy.

Again, the gray rock piles of the mine caught his attention and he said aloud, "I still want to go over there. Dad is helping Mom. They are busy and won't miss me."

Tucking his shoes under his arm, Jerry walked in the shallow water. "This feels good," he mused to himself.

After a while Jerry thought of the time. He didn't have a watch but his stomach told him it must be dinnertime. "I can look at the sun; and if it's directly overhead, it's noon." But he was surprised to see that the sun was not shining. Instead, heavy gray clouds moved swiftly across the sky. Jerry was frightened. "The mine was farther away than thought, and it's going to storm," he worried. "Which way should I go?" he asked himself.

A sudden sharp flash of lightning streaked across the sky, and Jerry dropped to the sand in fear. The thunder was loud and crashing. Lightning zig-zagged across the sky and the thunder was almost deafening. Jerry had never seen such a bad storm! He looked for a place to hid, but there was none. No cabins were built on this side of the lake and there was no one in sight. Jerry tried not to cry, but he felt so alone and frightened.

Then the rain came swooping across the beach in great sheets of water. Jerry was soaked in a minute. He huddled close to a big rock, but it offered a little protection. "If I had only minded my dad," he cried. "He'll never think to look for me here!"

In terror, Jerry watched the wind whip the trees near the lake until they bent almost to the ground. The sky was bright with sharp flashes of lightning, and the thunder roared. In a whisper Jerry prayed, "Dear Jesus, please help me. I know I sinned by disobeying my dad. Will You forgive me?"

Suddenly through the noise of the storm, Jerry heard a sound far away. He listened; he could hear his name. It must be Dad! "Here I am!" he called loudly, but the thunder drowned out his words. Jerry listened again. The calling was very faint now. Had Dad given up?

Jerry leaped to his feet, dropping his shoes in the sand. He began to run after the faint sound, screaming loudly as he ran, "Dad! Dad! I'm here!" With the fury of the storm about him, Jerry ran almost blindly.

His foot caught in a root and he fell headlong! A sharp pain streaked up his leg. He cried out, and then didn't remember anything more.

When he awoke he was home in his own bed in warm dry pajamas. Then he remembered the pain and looked up questioningly at his dad. "Your ankle is broken, Jerry. Doctor Johnson was here and put it in a splint." After a pause, Dad continued, "I had a hard time finding you. I never thought you would go to the mine, especially after I had told you not to go there."

Dad seemed so disappointed in him that Jerry felt very ashamed. "I'm sorry, Dad, I disobeyed you. I knew I should not have gone to the old mine, but I thought no one would know." Near tears, Jerry stopped. "Dad, will you forgive me?"

"If you know that you were wrong in disobeying me and are really sorry, I'll gladly forgive you," he answered gently. Then with a grin, he added, "But it looks as if our badminton game will have to wait."—My Pleasure.

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All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.—Aristotle.

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"Sorrows are our best educators. A man can see further through a tear than a telescope."

Missions

Things About Missions You Want to Know

Again this year ministers, laymen, missionary workers and visitors from all areas of North Carolina will gather for the statewide missions rally at Middlesex on Wednesday night, September 15, during the sitting of the State Convention. A program is planned which will show areas of record progress in missions. We no longer need to look forward to a worthy missions program. The State Convention can again take its place with a worthy expanding missions program at home and abroad.

Again this year the Missions Department is asking your church and many of its organizations to represent with a delegation and with an offering from your church for missions. All of us are aware that the church exists solely for the infusion and proclamation of the gospel to a lost world. We must show our colors by supporting this worldwide ministry.

To meet our pressing needs in the home missions department we must raise $10,000 at this rally. Three worthy projects especially need our support now, besides eight other areas where missions work is being carried on. The Palmer Memorial mission church, Raleigh; Jackson Heights, Kinston; and Virginia Beach, Virginia. All of these mission organizations are in the process of expansion and need our urgent attention. We must come to their rescue. Virginia Beach is paying $200 monthly for a place to worship; yet in less than two years they have adopted a fulltime program, purchased a parsonage, and have paid to missions since February of this year $574.40. How can we sit idly by and let such a worthy mission church go it alone? In Jackson Heights, Kinston, progress is being made. The Rev. Herman A. Grubbs has been employed by the mission board as new pastor there. They have no place to worship but in the homes of members, and there is no suitable place in the community. We must help them to the extent of securing a $15,000 loan from somewhere for a building to accommodate the work. The newly employed mission pastor states concerning the work as of August 1, "I, too, am more impressed with favor towards the work than ever before. I talked to seven families, and all but one assured me that their interest would be actively for the immediate establishment of the mission church." A meeting was held on August 5 to discuss the immediate financial needs of the organization and to establish in the minds of the people that a building of first rate quality would be erected some way on the property in the community. The Palmer Memorial work in Raleigh is at a standstill until they can get into a permanent church site and enlarge to meet the needs of the organization.

We urge you and several carloads from your church to drive in for the Wednesday night missionary service. Insist that your pastor and delegates come prepared to attend the night service. If your church is near enough to call off prayer meeting, do so and attend this meeting. There are approximately 35,000 original Free Will Baptists in driving distance of the sight of the Convention. We are expecting a large turnout for the service.

Good music, special singing, missionary testimonies, and good old gospel preaching will be first on the program. A silent missions film depicting the missions program in action will precede the regular service. The chapel at the Children's Home will accommodate approximately 700 people; however, a speaker system will be in operation, and seating capacity will be provided on the lawn for as many as will come. Let this be a night given completely to missions. You will go back home fired up with greater zeal.

(More MISSIONS on Page Fifteen)

The picture is part of the congregation at Jiminez, Coach, Mexico, where a new Free Will Baptist church is presently being built. As a jesture of assurance and good faith on the part of the pastor and people there, the deed for the church property has been turned over to the Missions Department of the State Convention.

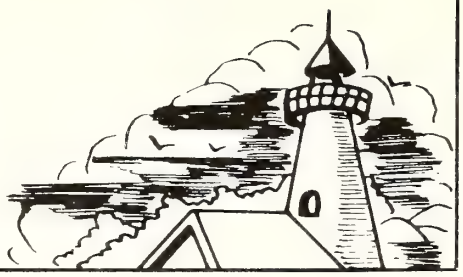
The Stoney Creek Church near Goldsboro, North Carolina, is underwriting the salary of this mission worker and is furnishing funds to build the new church. More information on this project will appear later. You will note in the picture from left to right, back row, third man is the Rev. J. E. Timmons, missionary director; fifth man is the Rev. Juan Lopez of Saltillo, Mexico. You will note that the last man on the back row is the Rev. German Rodriguez, with Mrs. Rodriguez standing by his side.

Man serves God by helping God's creation; man helps God's creation by leading it back to God, a leading which does not turn its back on life itself.—Martin Buber.

St. Claire Bible Class

The Sunday School Lesson

FOR AUGUST 22



The Passions Of The Flesh

Printed Text: Galatians 5:13-26

Memory Verse: Galatians 5:24

I. INTRODUCTION

There is one tremendous advantage that Satan has over us. He knows that the child of God, though saved by grace, still lives in the flesh. And as long as we live on earth we shall be a victim to the limitations of the flesh, as well as its evils.

Thus far in this quarter we have had lessons dealing with the meaning of Christian growth and how Christians grow. The lesson for today and the one for next Sunday are concerned with hindrances to Christian growth. In today's lesson, the hindrances are involved with our attitudes toward others and with our own responses to the appeal of the flesh.

In writing to the Christians in Galatia, Paul dealt with several problems, the chief of which concerned the matters of law and grace. But he also dealt with the provoking problem of carnality. He recognized, as he pointed out in his letters to the Corinthians, that though we may be saved by grace and may grow steadily in that grace, "from glory unto glory," we would always be subject to the demands of the flesh. He told the Christians at Philippi that he constantly pressed forward to the coveted goal of perfection.

We live in the flesh and will continue to do so until we die, or until the Lord comes in the air to take us to be with Him. We will have to continually fight against the demands of fleshly passions if we would be victorious in this life. But we do not fight alone; Christ has promised to help us.

Our lesson today is part of Paul's letter to his friends at the Galatian church in Asia Minor. In it he speaks of Christian freedom or liberty, of the passions or evils of the flesh, and of the blessed fruits of the Spirit-filled life.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Liberty is never absolute, it is only relative (v. 13).

2. All the law is fulfilled in one word: love (v. 14).

3. Those who bicker usually consume one another (v. 15).

4. By walking by the Spirit we do not fulfill the lusts of the flesh (v. 16).

5. There is a constant warfare between the flesh and the Spirit (v. 17).

6. Those who are led by the Spirit are not under the law (v. 18).

7. The apostle named some of the works of the flesh and declared that those who commit them shall not inherit the kingdom of God (vv. 19-21).

8. There is no law to condemn the fruits of the Spirit (vv. 22, 23).

9. Those who are fully dedicated to Christ overcome the flesh and its lusts (v. 24).—Bible Teacher (F.W.B.).

III ADDITIONAL TRUTHS

1. A small child fretted and fussed as he tried to put two large objects in a box. Since each object was nearly as large as the box, it was obvious that the box could not contain both of them. Try as he would, angry as he became, the box would hold only one of the objects at a time. So our time and desires cannot be taken up with the lusts of the flesh and the Spirit of God at the same time. We must follow the desires of the flesh or the Spirit of God; we cannot do both.

There are many reasons why Christians should follow the leadership of the Spirit rather than the lusts of the flesh. Of course, one who has not been born of the Spirit cannot be expected to "walk after the Spirit." Let us examine a few of the reasons why every Christian should crucify the flesh and walk in the Spirit.

The Spirit-led life is the only life that glorifies God. Man was created to glorify God. Sin came in and spoiled the picture, but by the new birth man is born of the Spirit and enabled to glorify God. This life of the Spirit is the only life that glorifies God.

The Spirit-led life is the only life that enables man to find the fullest measure of usefulness. We have a responsibility to others as well as to God. We can never fulfill our responsibility to others and follow the lusts of the flesh.

The Spirit-led life is the happiest life. It is the only life that puts us in accord with ourselves and with God. The fleshly life produces guilt and feelings of futility.—Advanced Quarterly (F. W. B.).

2. A lady, who desired to lead a Christian life, felt that there was one thing in her life that she could not give up. When she consulted her pastor, he said: "Have you noticed that there are always a few dead leaves clinging to the old oak trees after all the other leaves have fallen? The strong blasts of winter fail to tear them off. Spring comes, and still they cling persistently. The days are calm, bright and balmy. Presently one by one they drop off. What unseen power so quietly, but so surely severs them? The new life rising in the tree gradually causes them to drop off. And so with us, —as the new life in Christ permeates our being, we find that we can give up for Him what before was so hard to renounce."—Sunday School Times.

3. **". . . by love serve one another."**

A registered nurse was asked, "Do you grow weary in your work?" She replied, "Yes, when I attend rich patients who might hire someone else to wait on them. Then my head aches and my hands are heavy. But let me go among the poor who can pay me only with their eyes and there I find my greatest happiness. I experience my greatest joy in emulating the example of my Lord who said, 'The Son of man came not to be ministered unto, but to minister' (Matthew 20:28). His love constrains me. We achieve life's greatest good in serving Him and others in His name."

Faber said, "The colored sunsets and starry heavens; the beautiful mountains and the shining seas; the fragrant woods and painted flowers are not half so beautiful as the life that is serving Jesus out of love, serving in the wear and tear of common, unpoetic life."

". . . Walk in the Spirit, . . ."

Every born-again believer has the Holy Spirit: "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). What victory over sin and triumphs of God's grace we would witness if the Holy Spirit were in complete possession of every believer!

Hudson Taylor said, "The Holy Spirit

enters in His fulness the heart that can boast of nothing but an aching void. Maybe there is no ecstasy, no rushing mighty wind, no fiery baptism, but nevertheless, 'the Lord, whom ye seek, shall suddenly come to his temple' (Malachi 3:1). It is not striving after faith, but resting in the faithful One!"

"But if ye be led of the Spirit, . . ."

How thrilling is the story of Sir Ernest Shackleton telling of his sense of the divine Companion—the Holy Spirit—in his trek over trackless snow and ice in Antarctica! Said he, "When I look back upon those days with all their anxiety and peril, I cannot doubt that our party was divinely guided, both over the stormy fields and across the storm-swept sea. I know that during that long and trackless march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were not three but four! I said nothing to my companions of my feeling of the divine Companion, but afterward Worsley said to me, 'Boss, I had a curious feeling on the march that there was another Person with us!' 'Not three but four?' I asked. 'Yes, another Person,' said Worsley."

When you do not know what to do or which way to turn, trust fully the indwelling Spirit to direct you.—Bible Expositor.

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Sights and Sounds South of the Border Down Mexico Way

by J. E. TIMMONS

With the rustling of corn stalks, which are stacked twice as high and long as the cart, and the creaking of the two giant wooden wheels, the oxen steadily pull their load down the dusty street, passing block after block of thatched-roof homes surrounded by walls of adobe brick or fences of various kinds of cacti. Through the gateways we can glimpse neatly swept dirt patios and bright-blossomed plants around doorways. It is sunset, and the streets are abustle with Mexican people returning from the fields with horsecarts, burros, and others walking.

This is Jimenez, Coah, Mexico. It is in Jimenez where Lula Rodriguez lives and witnesses to the many Catholic people about the salvation so free in Christ. Lula, together with her dedicated husband, the Rev. German Rordiguez, is a Free Will Baptist mission worker supported by Original Free Will Baptists in North Carolina. The Rodriguezes are pastoring the Free Will Baptist Church in Jimenez and are now in the process of building a new building in this town where 2,600 people live.

When it is time for church, gospel songs fill the air. Children quickly tell their Bible verses by memory; several request prayer. There is time—plenty of time—to sing all four verses of each hymn; time to listen to the lengthy sermon; and there is no clock on the wall. God is not being limited. The heart is being touched; the Holy Spirit is leading, convicting, sanctifying.

Here in Mexico we are facing some very severe forces. Since news has spread in Jimenez about our plans to build a new chapel, the Roman Church has come out very much against our work; yet we are steadfast in our purpose to reach people for Christ. This last week on June 24, Brother German Rodriguez was ordained to the gospel ministry by the Council of Pastors of the Northern Mexico Original Free Will Baptist Association, which met in the mission at Saltillo for this purpose.

We are made to rejoice in that at long last we published in Spanish our Free Will Baptist Doctrine and Discipline.

We are very grateful to the Rev. and Mrs. Herman Grubbs of Mount Olive, North Carolina, for their interest and missionary vision in making the publishing of these books possible by their financial gifts. This means more to our pastors in Mexico than we can realize.

All of our workers are going forward to tell about Jesus. We never tire of this choice honor; we are the few against the so very many; yet there is victory, for at every opportunity we preach Christ. We want to be found faithful. Reader, will you be found faithful. Have you had a part in helping in Mexico missions. If not, the time is now.

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The reformers . . . united their sweeping condemnation of the worldliness of the Roman Church with the firm retention of the ideal of a church that should embrace the whole community. Their aim was not the creation of a sect that would achieve purity by separating itself from the life of the community itself. They thus attempted to unite the sectarian ideal with the ideal of a Christian society.—John Baillie.

A Study in YELLOW and BLACK

(continued from page seven)

the African that Christianity is not a white man's religion.

The Rev. David Olatayo, General Secretary of the Evangelical Churches of West Africa, and the Rev. M. E. Ariye, pastor of the largest church of the fellowship (affiliated with the Sudan Interior Mission) expressed these words in writing to me and my daughter Ruth who traveled with me:

"How wonderful it is to see the beginning of the fellowship of China and Africa for Christ . . . . The need for helpers in the preaching and teaching of God's Word is great, but with it is the need for fellowship between Christian brothers of all races. . . . We hope that nothing will be able to quench your zeal."

The old idea of sending missionaries of one country to preach to the people of another country (white preaching to black) is waning. Today the missionary must strike like a guerrilla—coming and going as he is able, and working hard behind the scenes while his time lasts.

In Taiwan last spring I put an ad in a local paper listing the need for Christian doctors and nurses in Africa. In ten days I had more than 200 letters of inquiry from such people as a medical doctor with many years of experience . . . a nurse with post graduate training and a Christian airplane pilot.

China has little experience in foreign missionary work. But the time has come for Chinese Christians to share the responsibility of world missions. God must have a purpose in moving the hearts of all those young people who responded to the call.

"Who knoweth whether (we) are come to the kingdom for such a time as this?" Esther 4:14.

—Rev. Calvin Chao, Exec. Director
Chinese For Christ, Inc.
922 N. Edgemont Street
Los Angeles, California 90029

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GOALS

Always dream and shoot higher than you know how you can do. Don't bother just to be better than your contemporaries or your predecessors. Try to be better than yourself.—William Faulkner.

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THE CHURCH WORLDWIDE

(continued from page five)

U. S. counting infants will commit a serious crime this year and he blamed recent court decisions for the upswing.

Rex. A. Collings Jr. told a luncheon meeting of the Commonwealth Club, "Catching criminals is not a game to be played by arbitrary rules, especially developed by judges with no down-to-earth contact with the problems involved."

"It is war," he declared.

National figures show, Collings said, a 13 percent increase in major crimes from 1963-64.

"It cannot be questioned that we are losing the crime war," he said. "The rights of criminals keep on increasing. The rest of us are speedily losing ours."

Nation Bids Farwell to Ambassador Stevenson

WASHINGTON (EP) — In a starkly simple Presbyterian service in the high-vaulted Episcopal cathedral, and later in the rotunda of the Illinois State Capital in Springfield, the nation paid its respects to U. N. Ambassador Adlai E. Stevenson. The 65-year-old U. S. delegate to the United Nations died of a heart attack in London July 14 and was buried in hometown Bloomington, Ill., after services in the Unitarian Church there.

Teen Drunk-Driving Law Set in New Jersey

TRENTON, N. J. (EP) — New Jersey, which failed to convince New York State that it should raise its minimum drinking age to 21, has taken drastic action to curb teen-agers who drink while driving.

In New Jersey, one may drive at 18 but cannot purchase alcoholic beverages until 21.

Gov. Richard J. Hughes has signed into law a measure that "gets off the road" drivers under 21 convicted of drunken driving. Upon conviction such drivers are barred from driving for at least two years or until they are 21—whichever penalty is greater.

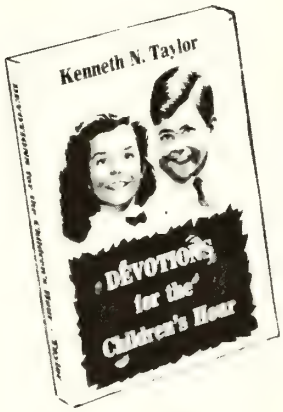
CAN'T HANDLE PEOPLE WITHOUT LOVE

The trouble begins because men sometimes think that you can handle people without love, and you cannot. You can carve wood and hammer iron without it, but you cannot deal with people in this fashion. People are like bees. If you handle bees roughly, either they get hurt or you will get hurt.—Tolstoi.

✠

"The heart of education is the education of the heart."

DEVOTIONAL READINGS



DEVOTIONS FOR THE CHILDREN'S HOUR
Kenneth N. Taylor

Youth from the ages of 7-12 can find the answers to 48 of their questions: Who Is God? Where Did God Come From? Why Did Jesus Die? etc. In story form complete with Bible references, questions, a prayer and a hymn to sing. "This book goes hand in hand with any good Bible storybook. Both are necessary." Useful in family worship and adaptable to use in the Sunday school.

Price, 89¢ (paper back)

BIBLE READINGS FOR THE FAMILY HOUR $3.75
Martin P. Simon

All members of the family will profit from this daily devotional book, with devotions for a full year. Children too, through hearing the Word of God, will recognize truths and learn of His will even in their young but developing lives. Rev. Simon is co-author of *Little Visits With God*. 370 pages, cloth.

THE BIBLE SAYS $1.00
Mildred Morningstar

Forty-four morning and evening readings to be used as Quiet Times for boys and girls or for family devotions. Each day includes: a question, a verse to be marked, a reminder to pray, a record chart, and a story about Bob and Sandra Allison. "This should be especially good for new converts, or for those pressed for time."—*Christian Reader's Review.*

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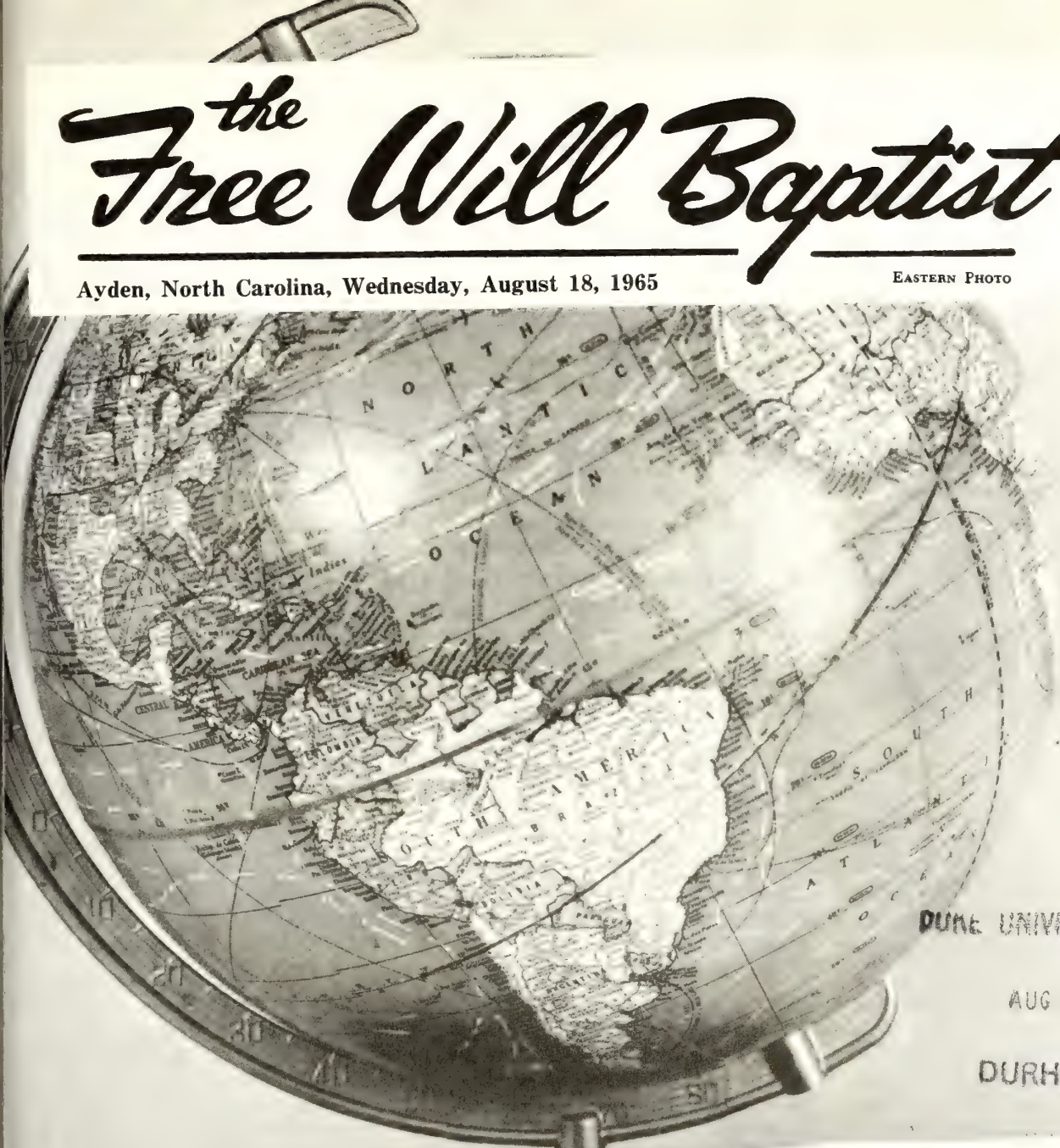
FREE WILL BAPTIST PRESS

P. O. Box 158 Ayden, N. C. 28513

the Free Will Baptist

Ayden, North Carolina, Wednesday, August 18, 1965

EASTERN PHOTO



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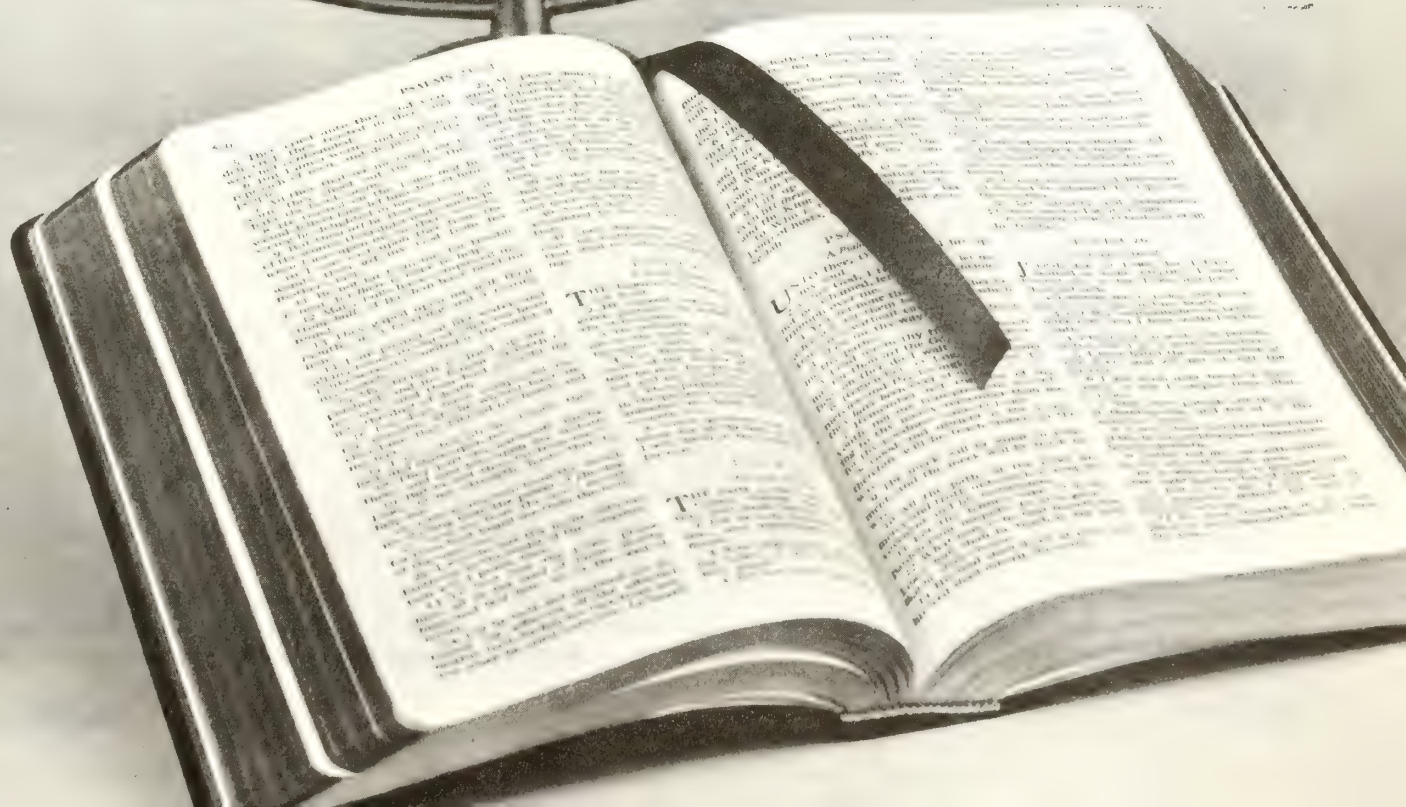

In the Editor's Mail

" . . . I would like to say thanks to all at the Press for doing a good job and putting out literature I am proud to read. I give you at the Press 'A job well done,' using a Navy expression."—John Furr, Kannapolis, North Carolina.

* * * * *

This Isn't Science;
This Is Nonsense!

It is difficult to think of any more panicky partiality than that which would require cigarette packs to bear the warning, "Excessive use may be harmful," and not require such labels on bottles of liquor.

This is no prohibition opinion. There is no sensible man, wet or dry, who does not recognize the dangers in the excessive use of liquor. Intelligent persons also know that excess in almost anything is dangerous. Undoubtedly some things in excess are more dangerous than others. But a single shot warning against one thing may carry the suggestion that no such danger exists in others. This is not scientific; it is nonsense.—Raleigh News and Observer.

* * * * *

The State Convention

The North Carolina State Convention will meet September 15, 16, at the Children's Home, Middlesex. This promises to be one of the greatest conventions. We hope that every church will be sure that they are properly represented.

* * * * *

True godliness doesn't turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it.—William Penn.

* * * * *

Blessed are the poor in spirit, for they are not forever being offended.—The Free Methodist.

THE FREE WILL BAPTIST

Vol. 80 No. 32

August 18, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

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Editorial—

THE MODERN THEOLOGY

In our last two editorials, we have discussed the spirit of lawlessness that exists in our country and much of the world. Evidence has been seen to show that this spirit has had demoralizing effects upon our nation. This trend in many areas of life, including the social and religious, is none other than the flouting of existing authorities.

To say the least, this spirit has had a profound effect upon religion and the Christian faith. We now have what has been termed as "Modern Theology." Again, we notice that the promptings of this trend are not based upon the premise, "Thus saith the Lord," but upon the reasoning of man. Modern theology is not motivated by the "faith once delivered unto the saints"; it is motivated by the demand of liberal theologians who can only concern themselves with making God a problem and remaking the face of Christianity.

If one establishes his faith upon the Bible as the Word of God, he will first of all recognize that the Lord God never changes; he will believe that Jesus Christ is the same yesterday, today, and forever. Now we find, however, that man is seeking to fit God into the superficial mold of man's mind and concept. This is indeed an absurb step for man to take, even in the name of religion; for it is man that must do the conforming—not God! Thus, the liberal raises his questions before a world filled with skeptics and doubters: the same world that crucified the Son of God, rejecting not only His divine teachings but rejecting Him!

Much has been written in religious periodicals and books about this modern trend. Samuel Turner Jr., in an article in the May 7, 1965, issue of "Christianity Today," discusses the way this modern theology is being taught in the church-related college as compared to the state college. We quote:

"One of the greatest shocks in my life came when I transferred from a state college to a church-related college. The main reason for my transfer was my desire to study the Bible and liberal arts in a Christian atmosphere. I soon discovered, however, that the church-related college may be more critical of the Bible and Christian theology than the state college. In fact, I gained the impression that the liberal minister who taught me philosophy was trying to outdo the agnostic and atheist, although this was doubtless not his deliberate intention.

"Later on when I graduated from college and enrolled in a liberal seminary, I discovered that the seminary was even more critical of the Bible than either the state college or the church-related college. Every Christian doctrine that I held and still hold dear was criticized and discarded by some of my liberal seminary professors."

Mr. Turner tells how he disbelieved the doctrines when he began his pastoral work, but how the Holy Spirit brought him back to the truth. He concludes: "Many liberal Christian colleges and seminaries are no longer arms of Christ and the church; they have become arms of the world, out-questioning the agnostic and out-doubting the atheist. They are so busy trying to reconcile the Gospel to a doubt-oriented culture that they have lost sight of the fact that the Church is not of the world . . . ."

There is no reason to wonder, then, when we hear or learn that the once cherished truths of the Church are under attack, that the miracles of the Bible are denied or that God must be brought into the pattern of man.

Again we see a spirit of lawlessness—a flouting of authority—and one that is more serious than any other; for it affects the destiny of the human soul. Modern theology is an abomination in the sight of God.

Behind the Parsonage Door

By Karleen Gerhart McCarn

IT HAS BEEN almost five years since I sat in the balcony of the auditorium at Lee College and watched my husband receive his bachelor of arts degree. That was the day that we had looked forward to for the two years that we had been married. It was a day full of mixed emotions for us. We had reached a crossroad in our lives; we have fulfilled a goal.

Both of us loved Cleveland. Having been active in church work, we had made many wonderful friends to whom we were attached. But this was the day that we would say good-bye to those whom we loved, for the next day we were to start toward our first church.

With all our earthly possessions in the trailer, behind our car, we left the Cleveland city limits with a sense of sadness, but yet one of joy and satisfaction. We had achieved a goal of education and now God had led us to a church.

We were beginning a journey into the unknown. Ahead of us lay not only the miles of highway, but also our unknown future. With us we were taking what knowledge we had gained, but most of all we were taking God. He had promised to guide us, and never to leave nor to forsake us.

We were leaving behind not only our friends in Cleveland, but also the dream of a home of our own, to live in whatsoever a church would furnish for us. We were forsaking our parents and relatives to answer the call of God. We were to begin working in the vineyard of the Lord.

I had talked to many of the students' wives and found that they had fears the same as I. I felt so unequipped, so inadequate. I had read every book for ministers' wives that I could find, but I still felt that I did not qualify for so great a task.

Three days after graduation we arrived at our first parsonage. The church members had scrubbed, painted, and fixed it up. Everything cried welcome. I was extremely nervous. Even though I meet people easily I was afraid that they would not like us. I did not stop to think that we were an answer to their prayers, as well as their being an answer to ours.

I am usually a sleepyhead, but the next morning I awoke at four-thirty. My hair was still wet, and I did not have any idea how the people dressed or whether I should wear a hat. I just knew that my husband had set the clock wrong and that it was really nine-thirty instead of four-thirty. He was ready to send me back to the river because he had been up late preparing his sermon and praying, and he needed sleep after the long trip.

We did not have any children, but I wished for some the next morning as I arrived at the church. I was so self-conscious. I hoped that my husband would preach good. I hoped the people would like us. I hoped that some of the ladies would wear hats!

As the people began to arrive, my nervousness began to ease. When the service began, I became a part of it, and we all enjoyed the blessings of God. The people were glad that we were there, and they made us feel most welcomed. My husband preached good, and the people enjoyed it.

When the day was over, I had to thank God for being with us, I felt as though I had always known these brothers and sisters in Christ. Surprisingly, I was still the same individual—I had not been anything but myself, and it had worked. My first day as a pastor's wife passed into the pages of history.

I have not found life behind the parsonage door all ease, but I can think of nothing more interesting, rewarding, exciting, or educational.

There have been times of sorrow—when a church member passed away and I felt as though I had lost a member of my family. There have been times of homesickness—when I missed not only my parents, but also those of my husband. There have been nights alone—when my husband attended a convention, board meeting, or worked in a youth camp. There have been meals interrupted or uneaten—when a member needed him or us. There have been times of low finances—when we had to exercise faith that God would meet our needs, and He never failed. There have been times of decision—when we did not know whether to accept an offer for another church or to stay where we were. There have been times of great joy—when two former Catholic families were saved and joined the church. There have been weddings, funerals, birth dedications, parties, banquets, and times of spiritual feastings.

I have had many adjustments to make. I think perhaps my biggest adjustment came after our daughter was born. She was an only grandchild for a while and an only granddaughter for my side of the family. I wanted her to be reared close to her grandparents because this was one of the things that I had missed in my childhood. God used a strange way to teach me a lesson, and I became willing to rear her wherever God desired.

Because I am a minister's wife, I have had experiences that I would never have had otherwise. I have met people whom I would never have known. Many persons have taught me things that have enriched my life and made me a better wife and mother. A Methodist minister's wife taught me to decorate cakes in a professional way. An Assembly of God minister's wife taught me handicrafts. Church members have taught me skills that helped me to improve as a homemaker. I have visited in the homes of many and have gotten ideas for interior decorating and projects.

I enjoy cooking and my recipe file has tripled. I can now say that I have

(continued on page thirteen)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

CHRIST THE MORNING STAR

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Revelation 22:16).

Language utterly fails to set forth the dignity, beauty, and preciousness of Christ. The inspired writers, therefore, selected the most striking figures and emblems that this deficiency in language might, in some respects, be remedied. Hence, objects associated with both the earth and heavens are employed to exhibit and portray Him to our view. He is the "Rose of Sharon," the "Lily of the Valley," and the "Plant of Renown." He is described as a Rock, a Refuge, and a strong Tower. He is compared to the light of heaven, the orb of the day, and in our text "the bright and morning star." We read in Numbers 24:17 the words of prophecy which announced, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, . . ." But in our text our Lord himself announces, "I am the bright and morning star." Peter speaks of the manifestation of Christ to the hearts of men when he says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

By His present light Christ assures us of a brighter day to come. I believe that that day is rapidly approaching. By His appearing at the end of the world, He will usher in the eternal day of light, in which there will be no darkness at all.

Charles Simeon, addressing all those who profess to know and love Christ, says, "Happy is it for you if your profession be justified by your actual experience. But you must remember, that there are many who ' "say, they are in the light," and yet are in darkness even until now'; yea, they 'walk in darkness, and "know not whither they go," because that "darkness hat blinded their eyes." ' Would you know who are in that state: I answer, All they who, in the midst of a profession of religion, are indulging any of those tempers that are contrary to love and charity. 'He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not wither he goeth, because that darkness hath blinded his eyes' (1 John 2:9-11). Hear ye this, O ye censorious and uncharitable, ye proud and envious, ye fretful and passionate professors! Talk not of the light ye have in your heads, whilst there is such darkness in your hearts. You must be able to say of your tempers, as well as of your principles, 'The darkness is past, and the true light now shineth' (1 John 2:8). If you cannot appeal both to God and man for the truth of this, deceive not your own soul: for if you are children of light indeed, you must walk in the light, 'even as Christ himself walked' (John 1:7). But, let such a change be wrought in your whole spirit and conduct, and Christ, will surely 'give you the morning star,' even the full enjoyment of his presence and glory in the eternal world."

Christ says of Himself, "I am the bright and morning star." The morning star is that planet which ushers in the dawn of the morning. With its appearance night terminates and day begins. Jesus will again appear as the bright and morning star, as He ushered in the day of our world's creation. The night of chaotic darkness and confusion fled at His approach. He stepped forth and bade light appear, and light was. He created all things by the word of His power. The world we inhabit owes its existence to His wisdom, power, and love.

He ushered in the day of our world's hope of deliverance from sin. Sin brought darkness, desolation, woe, and death into the world. Had not God interposed, there would have been one dreary and endless night of misery and despair. But when all seemed lost, a ray of light was seen, and it proved to be a ray from the "bright and morning star." Then it was announced: man should not be a child of darkness and eternal night, but that the seed of the woman should bruise the serpent's head.

As the Morning Star, Christ ushered in the day of the world's actual redemption. Yes, in the fullness of the times, this heavenly star appeared, bringing light and life to all who will accept Him. He threw open the doors of liberty, happiness, and salvation to the captive, miserable, perishing sons of men. Can we wonder that Zacharias sang, "Through the tender mercy of our God; whereby the day spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78,79).

He introduces spiritual day into the believer's heart. The mind is naturally dark. We are the children of night; but when Christ shines on the mind and in the heart, then we become the children of the day and of light, the glory of the Lord having arisen upon us.

"He is my soul's bright morning star;
And he, my rising sun."

He will usher His believing, obedient children into the great and blessed day of eternity. Then He will be the only light we'll see or need. Then all other sources of light will be unnecessary—then all darkness with respect to His saved ones will be forever annihilated—for "the Lamb will be the light thereof," forever and ever.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (Revelation 21:23, 24).

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Prayed Up

Over one hundred bombs fell around the home of a godly old minister in Bucks, England. He and his wife said they just stood quietly together in their home, holding hands.

Someone remarked, "I suppose you were praying hard."

He replied, "Oh no, I thatched my barn in the summer time."

It is well to be prayed up before trouble comes!—High School Christian.

Church Building and Architecture Conference Planned

When does a church building look like a church? What does a church look like? Architects and church leaders will ask these questions and seek to find the answers.

Who should decide the type, style, and design of the building a church will erect? Is this the responsibility of the architect? Does the average church committee have the experience and background to make this decision? Can the congregation in business session have the information and patience to make the decision?

When does a church building contribute to the program and spirit of developing a more effective church—for worshipping, teaching, training, and witnessing?

All of these and other questions will be discussed and answered during the Church Building and Architecture Conference at Ridgecrest during the week of August 26-September 1, 1965.

For information and reservations write Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.—**North Carolina Architect.**

Evangelism-in-Depth Moves Ahead in Dominican Republic

Santo Domingo (EP) — Evangelism-in-Depth efforts have moved ahead in an astounding way, according to William Cook, coordinator of the campaign now in progress in this country at war. The classes to train laymen for the visitation and follow-up work have been widely attended. In Bonao, for example, the Free Methodist Church had 180 enrolled—more than the regular attendance at the Sunday School!

Several college-age young people from the States were able to get visas and proceed to the Dominican Republic as planned to help in the evangelism program.

In August some 500 congregations will conduct special evangelistic services simultaneously.

In Comparing Bible Texts, He Studies 25 at a Time

ST. PAUL, Minn. (EP) — Comparing 25 Bibles at a time takes some maneuvering, but Dr. Robert Mounce has figured out a way to do it.

When he's at work, the Bethel Seminary professor looks as if he is seated at a console of scholarly tomes.

Before him at his desk are a Greek New Testament, a lexicon, and other study tools. At his left is a raised type of easel which holds most of the Bibles he is comparing. In front, beyond the lexicon and raised for eye reading ease, is a second bookholder bracket with five or six volumes. To his right is another two-shelved bookholder with additional volumes.

Dr. Mounce is comparing 25 different translations of the English Bible. He is one of 25 scholars working on a Readers' Scripture Guide for Zondervan Publishing House, Grand Rapids, Michigan.

The object is to note the most accurate translations of the Bible verses.

Dr. Mounce, a Baptist, is spending the summer covering Matthew 1 to 15.

Other scholars engaged in the project are from England, the Netherlands, South Africa, Australia and other parts of the United States.

WMBI Tower Still Charged at 40

CHICAGO (EP) — A Chicago radio station which has never sold time to commercial sponsors began its fortieth year of broadcasting July 28. The station, WMBI, is owned and operated by Moody Bible Institute of Chicago and is supported through gifts from its listeners.

Begun in 1926, in the early years of radio, the station was one of the world's first religious stations.

WMBI station manager James E. Draper says the institute is confident that the station's listeners will continue supporting the station in years to come.

Further proof of the institute's confidence in recent years is the purchase of three other stations which operate in the same manner.

The other stations include the 100-thousand watt WMBI-FM in Chicago,, WDLM in Moline, Illinois, and WCRF-FM in Cleveland, Ohio.

Draper says the coming year will be filled with plans for a large celebration of the station's fortieth anniversary next July.

Methodist Evangelist Sees Tshombe Unifying Congo

NORTHFIELD. Minn. (EP) — A prediction that the Congo will be unified under Premier Moise Tshombe was made here by Dr. E. Stanley Jones, recently returned from a tour of several of the world's "trouble spots," including the Congo.

Christian missionaries and Congolese Christians "have held the situation together," Dr. Jones, a widely-traveled evangelist and missionary, said in an interview at Carleton College where he conducted his annual ashram (retreat).

Christians in the Congo "have been islands of goodwill in a sea of hate and confusion," the 81-year-old Methodist declared. "Tshombe said to me, 'I see no way to the solution of the problems of the Congo from the Christian church.' "

Dutch Reformed Churches Note Member Loss to Presbyterians

JOHANNESBURG (EP) — Dutch Reformed publications here have warned that an increasing number of church members are transferring their religious affiliation to the Presbyterian Church of Southern Africa which has a moral liberal attitude in racial relations.

South Africa's three Duth Reformed Churches generally support the government's racial segregation policies, opposed by the Presbyterians, Anglicans, Roman Catholics and other religious bodies.

Factual Approach, Not Gimmicks Urged in Church Promotion Work

DENVER, Colo. (EP) — Gadgets and gimmicks may work effectively in the advertising field but they are not the answer to the promotional program of the church, the general secretary of the Commission on Promotion and Cultivation of The Methodist Church told the commission's annual meeting here.

"The churches or agencies that have tried to build the appeal to their constituents upon gimmicks may have succeeded for a time, but in the long run they have lost their audience as well as the confidence of the people they have been seeking to serve," said Dr. Elliott L. Fisher.

(continued on page nine)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Nine-Year-Old Girl Conducts Prayer Meeting

Susan Snipes, age nine, and daughter of Mr. and Mrs. Gray Snipes of Route 2, Princeton, North Carolina, conducted prayer meeting at her church on Wednesday night, July 21. She took her text

from the first three chapters of Job. She did such a good job that her pastor, the Rev. Jack Mayo, asked her to take charge of the devotional in the worship service Sunday, August 1.

Susan was saved at the age of eight and became a member of Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina. She is a member of the youth auxiliary and the junior Sunday school class. She is very active in all phases of the church work.

Woodington Church to Observe Homecoming

Homecoming services will be observed by Woodington Free Will Baptist Church near Kinston, North Carolina, on Sunday, August 22, announces the pastor, the Rev. Robert Earl O'Quinn. During the service a quartet from the First Free Will Baptist Church of Kinston will bring special music. A picnic lunch will be served by the church at the noon hour. The public is cordially invited to attend.

Aspen Grove to Host WA and SS Convention

The Woman's Auxiliary and Sunday School Convention of the Fourth District of the Central Conference will convene with Aspen Grove Free Will Baptist Church near Fountain, North Carolina, Sunday, August 29. The theme for the convention will be "Study," with the Scripture taken from 2 Timothy 2:15; "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Our Best"
—Devotions, Ann Webb
—Welcome, Nancy Smith
—Response, Mrs. Sudie Wiggins
11:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "We'll Work Till Jesus Comes"
11:30—Special Music, Edgewood Trio
—Sermon, the Rev. C. H. Overman
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Woodrow Wooten
—Special Music, Dilda's Grove Trio
—News from Mount Olive College
—Business Period
—Program, Local Church
2:15—Adjournment

Successful Evangelistic Work By Arnold Woodlief

The Rev. Arnold Woodlief of Marianna, Florida, was the evangelist for a weekend revival at White Hill Free Will Baptist Church, Waycross, Georgia, July 16-18; and a week of revival at the New Concord Free Will Baptist Church near Black, Alabama, July 25-30. In both of these meetings there were some conversions and several rededications made. The presence of the Lord was acknowledged by the Christians and many spiritual blessings were received by them.

Mr. Woodlief states that he is available for evangelistic work in any Free Will Baptist church desiring his services. You may contact him at 410 West Milton Avenue, Marianna, Florida.

N. C. Superannuation Report For July, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for July 1965:

Receipts

Balance on Hand July 1, 1965	$3,218.98
Regular Recepits for July	870.55
Adopted Ministers and Widows	3.00
Ministeral Retirement System	57.34
Insurance Premiums	662.25
Refund	18.00
Total to Account For	4,830.12

Disbursements

Minister's Monthly Checks	$155.00	
Insurance Premiums	418.69	
Operating Expenses	65.94	
Operating Expenses		
Total Disbursements		639.36
Balance on Hand August 1, 1965		$4,190.49

Receipts By Conferences

Albemarle	$ 96.70
Cape Fear	$200.25
Central	$453.57
Eastern	$442.28
Piedmont	$ 27.18
Western	$373.16

Black Jack Church to Host Second Union Meeting

The Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will be host to the Second Union Meeting of the Central Conference on Saturday August 28. The moderator, the Rev. L. B. Manning, will preside over the session. The song leader will be the Rev. Willis Wilson, with Mr. Tommy Manning as organist and the Rev. Wayne West as

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Coming Events

August 20, 21—Piedmont Conference, Bethany Church, Wadesboro, North Carolina

September 15, 16—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, North Carolina

pianist. The scheduled program is as follows:

Morning Session

10:00—Devotions, the Rev. Willis Wilson
10:15—Welcome, the Rev. Floyd B. Cherry
—Response, the Rev. Norman Ard
10:20—Reading of Minutes, Mr. Leo Tripp
—Welcome to Visiting Ministers
10:40—Roll Call of Churches
—Seating of Delegates
10:50—Business Session
—Report of Denominational Enterprises:
Children's Home
Mount Olive College
Central Conference Missions
Free Will Baptist Press
Superannuation
Cragmont
11:25—Morning Worship Service:
Special Music
Message, the Rev. C. H. Overman
12:00—Lunch by Host Church

Afternoon Session

1:00—Praise in Song
1:10—Devotions, the Rev. C. D. Pierce Jr.
1:25—Panel Discussion, "Better Informed Free Will Baptists"
—Final Business Session
2:00—Adjournment

Riverside Church Host to Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference will meet with the Riverside Free Will Baptist Church near Smithfield, North Carolina, on Saturday, August 28, with the moderator, the Rev. C. Felton Godwin, presiding. The song director will be the Rev. Kemery Ard, with Miss Ann Gilbert as organist and Miss Gayle Hill as pianist. The program is as follows:

10:00—Hymn, Directed by the Rev. Kemery Ard
—Devotions, the Rev. James Gay
—Welcome, the Local Pastor
10:15—Enrollment of Officers and iMnisters
Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Reports of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service:
Service Directed by Ordaining Council
12:00—Report of Treasurer
—Election of Officers
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

Christian Education

Construction Ends For The Day

As construction ends for the day, the above dormitory at Mount Olive College, Mount Olive, North Carolina, is brought a step nearer completion. Tinted glass windows have been utilized to enhance the beauty of the precast stone. On the inside each room has walls of masonry finish and ceilings of plaster. Terrazzo, marble, and ceramic tiles are utilized to provide the student with a home conducive to study. Featured will be private study carrels and a T. V. lounge.

Development Fund Gifts Grow

Since Mount Olive College began its development fund for a new campus in September of 1961, gifts have increased from $13,002 in 1961-1962 to a total of $324,610 at the end of the 1964-65 fiscal year. Gifts for the year which ended June 30 totaled $140,505.

Charles H. Harrell, college treasurer, reported that the Free Will Baptist denomination, which sponsors the college, has led in financial support with gifts totaling $179,950. The second largest contributor has been the Mount Olive College Area Foundation which has given $98,320. The late Dr. C. C. Henderson contributed $37,200 and other friends of the college have given $9,140.

All of these gifts are being used in the development program now underway on a new 90-acre campus.

Singspiration to Be Held At Winterville Church

A singspiration will be held at the Winterville, North Carolina, Free Will Baptist Church on fifth Sunday night, August 29, at 7:30. All the churches of the area that have been participating in the singspirations are invited to participate in this service of singing and inspiration.

King's Cross Roads Church Plans Singing Program

An inspirational singing program is being planned for the King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, on fifth Sunday night, August 29. Services will begin at 7:30. The Rev. L. B. Manning, pastor, and the church invite the public to attend.

The Man God Called To Preach

By William T. George

Perhaps
the most unbearable burden
Jeremiah had
was the separation
that came
because he was on God's side.
He cries out in agony
at one time,
"I sat not in the assembly
of the mockers,
nor rejoiced;
I sat alone because of
thy hand."

WHEN GOD CALLED Jeremiah to prophesy to Judah, the people had sunk to an all-time low level of sin. The light that shined briefly because of the example of young king Josiah and the revival which came when the Book of Law was found during his renovation of the temple served only to contrast with the darkness that settled over Judah under suceeding rulers. The task of Jeremiah, to call for the return of a nation to God, was not an enviable one.

God's call placed Jeremiah in a dilemma. This word "dilemma" paints a vivid picture. It comes from root words meaning "two horns" and means "a situation which necessitates a choice between two painful alternatives." It gives one little comfort to be able to choose which of a bull's horns will catch him. Jeremiah could either obey the call and suffer the hostility of the people, or he could disobey and make himself the object of divine displeasure.

Ministers and Christian laymen can understand the prophet's position, for it is the same which confronts us today. We are to go and make disciples, be witnesses unto Him, preach the Word, and become fishers of men. We are told that "if any may draw back, my soul shall have no pleasure in him" (Hebrews 10:38).

Jeremiah reflects to us the situation in which we find ourselves. Like him we live in woefully evil times. In Jeremiah's day, the people of Judah worshiped everything imaginable, from the fanciful and dainty rooftop shrines of the star goddnes Astarte to the inhuman child sacrifices of Molech in the valley of Hinnom. However, in the midst of such corruption, the temple of God was still hypocritically held involable. How like modern times when men worship at the shrines of money, pleasure, education, fame, lust, and self and still pay shallow lip service to God!

Jeremiah chose to obey the call of God, and by so doing he bared himself to the cruelty and hostility of men. The picture the Bible gives of Jeremiah's life is not a pretty one. He is well named "The Weeping Prophet." He was rejected by his prominent family and friends. His enemies at first were indifferent to him; they paid no attention to this small-town, self-styled preacher in the streets. His first prophecy did not seem to his contemporaries to come true and their indifference turned to scorn and contempt. Their reaction later progressed to open hostility and persecution, until the prophet was shackled in a dungeon and finally cast into the mire and filth of a palace sewerage cistern.

Perhaps the most unbearable burden Jeremiah had was the separation that came because he was on God's side. He cries out in agony at one time, "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand . . ." (Jeremiah 15:17). Nowhere in the range of our emotions is there the bitterness to equal utter loneliness.

Jeremiah had little apparent success, if we wish to measure success by numbers. His converts can be counted on the fingers of one hand.

His Convictions

Jeremiah was a man of convictions. He strictly adhered to God's commandments and called for a return to morality and holiness. Unrighteousness and backslidings were condemned in his sermons. His message was "Return and let God change your heart." Our message today is not dissimilar.

But Jeremiah had some personal convictions, too. It is sometimes strange to us that some Christians seem to be allowed to do things that other Christians cannot do. The tendency is to believe that one Christian is holier than another because he has such firm and strict convictions. Jeremiah's experience can enlighten us.

God told Jeremiah that he could never get married, and to be a bachelor in Jeremiah's time was unusual. God further told him he was not to attend funerals. "I have taken away my peace from them," said God, "and you are not to mourn for them." Neither could he go to festivals or weddings, for God told him there was nothing to rejoice about in such perilous times. Conditions reached such a point that Jeremiah was told not even to pray for the people. What unusual convictions! And yet it cannot be denied that they came from God; they were as surely "thus saith the LORD" as anything else in the Bible.

Here learn a lesson from Jeremiah. These were his convictions, given to him by God, and never did he preach that anyone else should believe as he did concerning these matters. God may give us personal convictions, but if we attempt to force them upon others—even though they came from God—it may become a stumbling block or an offense.

His Courage

Jeremiah had many discouragements and, because he was human, was often tempted. God sent him to warn of imminent desolation and to call the people to return to God. Jeremiah encountered opposition and difficulty and was often tempted to do otherwise.

Jeremiah reached the depth of discouragement and prayed, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night . . ." (Jeremiah 9:1). He had not been successful. The people paid him no heed. Why not just sit down and cry? How like us Jeremiah sometimes seems!

The prophet wept, but still the people would not hear him. He decided it would be better to have " . . . in the wilderness a lodging place of wayfaring men, that I might leave my people" (Jeremiah 9:2). They will not accept my message, he thought, so I will just quit trying to talk to them.

The persecution and pain which the rulers inflicted upon the preacher caused him to pray for their destruction. "Destroy them with double destruction," he pleaded (Jeremiah 17:18).

Like Job, Jeremiah finally cursed the day of his birth. The rejection, the pain, the lack of results that faced the prophet caused a fit of what phychologists would call "pre-natal regression." I wish I had never been born, this attitude says. Forget the problems at hand. Ignore what is happening. Either commit sui-

cide and end it all or get sick and quit. Poor Jeremiah!

The final conclusion Jeremiah reached was to forsake His calling. Chapter 20, verse 9 says, "Then I said, I will not make mention of him, nor speak any more in his name. . . ."

But Jeremiah had gone too far and had said too much already. He had prepared his heart in the beginning. He had obeyed to the letter every command of God, going so far as to preach in the streets and wear a yoke in public as a symbol of Judah's bondage. His life was committed to God and he had a fixed heart and a make-up mind. Could such a man quit preaching? Hear his next words. "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9).

Jeremiah could not quit. He was a man whom God had called to preach. He suffered bitter pain; he had little success; and he had few friends. But in his dilemma, he made the right choice. He could say honestly, "The Lord is with me."

God grant that we be men like Jeremiah—preaching holiness and right living, warning of evil and the coming day of the Lord, condemning unrighteousness, and exalting Him who called us. May we make the right choice, have wise convictions, and display the courage of a man called of God.—Church of God Evangel.

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THE CHURCH WORLDWIDE

(continued from page five)

He also warned against using the "crisis" approach, which, he said, can be overdone to the point where church members close their ears and hearts.

Dr. Fisher advocated the factual approach in church promotion—presenting the facts in the field of educational, or mission, or evangelism as simply and clearly as possible.

"We should take advantage of the best that Madison Avenue may have to offer and reject that which appears bizarre and far out," he said.

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Senate's Prayer: Gratitude for Work of Stevenson

WASHINGTON, D. C. (EP) — A prayer of gratitude "for the life and work" of Adlai Stevenson was offered in the U. S. Senate on the day following the death of the U. S. Ambassador to the United Nations.

Senate Chaplain Frederick Brown Harris, retired Methodist clergyman, included the following in his prayer opening the day's session:

"For an honored interpreter of the American dream, who in the United Nations has ably and in felicitous words defended the previous things which, as freemen, we hold nearest our hearts, we are grateful this sad day—as the flags from sea to sea flutter at half-mast—for the life and work of Thy servant, and the nation's Adlai Stevenson, as we bow with a poignant sense of loss at his sudden passing from our side and sight.

"In such perilous and decisive times, in the burdened hearts of all who serve in public office may there be a sense of awe so solemnly expressed by the statesman who but yesterday, 3,000 miles from home, finished his course, as long ago he declared that the potentialities of good and evil in those chosen to exercise the stewardship of the Republic's life are enough to smother exultation and convert vanity to prayer."

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German Youth on 'Atonement' Mission Embraces Judaism

JERUSALEM (EP) — A young German Protestant who came here two years ago as part of a mission of atonement for Nazi crimes against the Jew now plans to embrace the Jewish faith.

According to observers, Alfred Kunz, 23, is the first German living in Israel to become a convert to Judiasm.

After spending several months in Israel helping to build a home for the blind, Mr. Kunz returned to Germany, but in May last year he decided to go back to Israel.

"Since then," he said, "I have spent most of my time studying the Jewish religion and Hebrew. I intend to remain in Israel and become a Jew by choice."

OBITUARIES

MR. JAMES MURRAY BASS

It is with great sorrow in our hearts that we write these words in memory of our father, Mr. James Murray Bass, who passed away June 12, 1965, at the age of seventy-five. Funeral services were conducted at Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, by his pastor, the Rev. Jack Mayo, assisted by the Rev. James A. Evans of Goldsboro.

Mr. Bass was a deason of Pleasant Hill church, a member of the pulpit committee, and a member of the board of trustees.

We miss him very much, but we feel that our loss is heaven's gain. His Christian way of life has left a lasting memory in our lives. We pray that it be God's will that we meet again someday in heaven where there will be no more heartaches and sorrow.

He leaves to mourn his death, his wife, Mrs. Pearl M. Bass; two daughters, Mrs. Clara Pollard and Mrs. Marjorie Snipes; one granddaughter; and five stepgrandchildren.

When through our tears of sorrow
We see a curtain fall,
And know a dearly loved one
Has gone beyond the call;
We must have and faith and confidence
In God and in His way,
For He will raise the curtain
On a fairer scene someday.

Written by his daughters,
Mrs. Marjorie Snipes
Mrs. Clara Pollard

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MRS. ADDIE E. BURRESS

On Sunday morning, July 4, 1965, Mrs. Addie E. Burress, widow of the late Mr. William Barney Burress, departed this life at the age of eighty years. She was a member of the Saratoga, North Carolina, Free Will Baptist Church and was a faithful worker in the church until her health failed her. We all feel that she is just another Christian mother gone on to be with the Lord.

To me her leaving wasn't so sad,
Because I know the Saviour she had.
She just fell asleep that Sunday morn;
Perhaps Mother was tired, weary, and worn.

No one can take her place I know,
And this thought always comforts me so;
To know that Mother now lives up above
With her dear Saviour and rests in His love.

Written by her daughter,
Mrs. J. C. Jones

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Doers

I have never heard about the Resolutions of the Apostles, but a great deal about their Acts.—Horace Mann.

NOTES AND QUOTES

By J. C. Griffin

The Value of Tears

Gerald Vriezelaar

This morning I am taking my text from Luke 19:41. "And when he was come near, he beheld the city, and wept over it."

Tears have a very important place in our worship. I fear we are a dry-eyed people in a hell-bound world. Christianity is a heart religion—the only one in the world of religions. Christ did not say, "Look on Me and admire Me"; He said, "Love Me." Christ asked for the emotional faculty of the individual.

Never once did Jesus apologize for His tears. Christ wept over individuals, (Lazarus). Christ wept over cities, (Jerusalem). Christ wept over the lost world (in the Garden). Neither do we as a church need to apologize for the tears which stain our altars.

Did you ever stop to think why Jesus wept—not because He had sinned, for He knew no sin. Not because He had lost something, such as a job, money, friends or health. Not because He was not man enough to hold back tears. No, a thousand times no; for He was the mighty Son of God. He wept not for Himself, but for others.

Tears in our churches do not declare our weakness but rather our strength; for a broken and a contrite heart He will not despise. As Jesus viewed the city of Jerusalem, He wept because the people of the city had rejected the prophets and now they were rejecting the Messiah. His Word declares that heaven rejoices over the salvation of one soul. Jesus wept over a Christ-rejecting multitude. The solution to their problem was at hand yet they turned Him aside. The great heart of God is heavy this hour as He in the eternal heavens looks upon our Christ-rejecting nations. He holds the solution to the deep problems of our world, but He is rejected.

Our nation, as well as others, has not asked Him for advice, consultation or guidance. It seems as if our leaders are too proud to ask of Him. They give and take from communistic China and her Satellites. They have met together for months, weeks, days, and hours, but the eternal God who alone can grant their desires has not had one moment of their time. Their actions indicate that they feel no need of Him . . . No wonder Christ wept in His day. How can we help but weep when we view this situation?

Notice again Jesus wept because the Temple or His house was misused. Immediately after He wept over the city He went to the city and straight to the Temple and cleansed it. How the heart of God must ache as He views the deplorable condition of the churches! Bingo parties, bridge parties, dancing, ladies selling turkey dinners in the basements! Jesus said, "MY house shall be called of all nations the house of prayer, but ye have made it a den of thieves" (Mark 11:17). In our own circles, the Full-Gospel ranks, can it be that we are substituting program for the Spirit? Knowledge instead of the endowment of power, fellowship instead of prayer meetings? Can it be that we in Full-Gospel are sometimes too free—free to allow our children to make God's house a play house, free to allow our youth to make the few back seats, a gum-chewing, note-writing, paper wad-throwing, whisper circle! Christ said, "My house shall be . . . the house of prayer." When we make it anything less we are robbing God of His reverence. God help us to be sincere, and to keep the church in our worship in its rightful place.

Again, I believe Christ wept because He noticed the laxity in the homes. The forefathers of Israel had taught the laws of God, to look for the Messiah or their Redeemer. His own, the chosen of God, were turning out of their homes unbelievers. Remember, we can never have spiritual children unless we have spiritual parents and homes. Too often the case in many of our homes is like this: Father works on the first shift, Mother works on the second shift, and the children shift for themselves. Or, Mother goes to church, Father goes to the world—and the children 'twixt between the two all the while go to hell.

The prophet of old wanted to build the city, so he first built an altar. Before Elijah called down the fire from heaven to prove Jehovah God he repaired the altar. Parents let us repair the family altar. When a repair job is done well there must be the taking away as well as putting in. Let us look into our homes —do we notice there that which weakens our faith, decreases spiritually in our lives and strengthens fleshly desires? What kind of literature, magazines and periodicals do we find? As we read them, do they give us a brighter glimpse of Christ? Do they build our morals or destroy them?

Our own forefathers taught us to avoid sins of dancing, theater-going, use of liquor and tobacco. Have we allowed television to bring them ever before our eyes? Have you allowed these things to have a place in your home? Paul said these words concerning Satan: "For we are not ignorant of his devices" (2 Corinthians 2:11). Surely we cannot say as Full-Gospel people that we see no wrong in them. Are we so spiritually blind that they are not evils in our sight? "Woe unto them that call evil good." Church of Jesus Christ—awake, arise, and Christ shall give thee light! Today, as families let us consecrate ourselves anew to the cause of Christ. May our homes be those where faith will abound when Jesus comes.

As I look the last time, I see Jesus weeping over the city because the people themselves were lost. As Christ thought of the word "lost," he must have thought of other words too—sin, death, hell. He illustrated what He meant to be lost when He talked with the blind, the leper, the devil-possessed woman, the demoniac, the rich man. According to Jesus, a lost person is one who is blind to the truth about himself. Like the leper—no feeling; devil-possessed woman, lost in her own home; the demoniac—a maniac to the neighborhood; the rich man—living only for this life.

All outside of Christ are lost. Only as we see our need can we be saved. Do you see your need for Jesus Christ? Come weeping to Him today—Message.

The Lord's Mercies

Above—"His banner over me was love."

Undeneath—"Underneath are the everlasting arms."

Round About—"The angel of the Lord encampeth round about them that fear him."

Before—"And when he putteth forth his own sheep, he goeth before them."

Behind—"Surely goodness and mercy shall follow me all the days of my life." —Christian Action.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I would like for you to express your opinion concerning the judgment of Christians who have neglected their duty in fulfilling the Great Commission and have not lived up to that required of them in the Scriptures? I heard an evangelist who is the author of several books and the editor of a current periodical say that Christians will be punished and mortified in heaven, and that they will weep because of their sins. He gave as his basis for the statements, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). Is that what this means?—**D. S., North Carolina.**

Answer: So far as I know these will have had their tears "wiped away" as they enter, or previous to when and what they appear as being in the scene. That is, we, by the help John gives us in recording the vision, see them after and not during the time in which they are to shed tears in remorse to their disobedience. John foresees in this vision a group of saints following the rapture. The rapture takes place before the great tribulation—and includes all saints that have died before that time—the battle of Armageddon, the judgment of nations, the millennial reign of Christ, and the great white throne judgment. These in the vision are resurrected from their graves. While at the same time that He raptures these resurrected from their graves, He also changes all born-again church members and raptures them all together. We are told that the dead are first raised and that "we who are alive and remain are changed."

When speaking on this subject, the Holy Spirit inspired Paul to write, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father when he shall have put down all rule and all authority and power" (1 Corinthians 15:19-24). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4: 13-17).

There are three heavens to be considered from the Jewish point of view which is supported by the Bible. The atmospheric heavens or the air in the space immediately above us. The starry heavens including the sun, moon, and all the planets. Then there is the heaven of heavens where God's throne is located and Christ is now at His right hand. We are told in the Bible that Jesus will come in the air in His next revelation and that only His saints will meet Him there, that this is the first resurrection, and that a thousand years will expire before the second resurrection takes place. The marriage supper of the Lamb and the judgment seat of Christ appear in the air and will take place during a seven year period that intervenes between the manifesting of the antichrist and his judgment that confines him forever, and that confines Satan 1,000 years; at the end of which millennium Satan is loosed for a little season, but is confined forever in a place of torment after he has gone throughout the whole earth and has deceived as many as will notice him among those that have enjoyed Christ's universal peaceful reign of 1,000 years. The Scripture makes it crystal clear that all the saved will be apart from all sorrow, disappointment, and hardship through all eternity. There will be no tears of Christians after the judgment.

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On Being Honest In The Sacred Cause

An engineer whose word is beyond reproach told me of his problems in building a new plant in the West. A great deal of highly complicated machinery had to be built into it. The completion date was much delayed. The cause? Much of the equipment had to be taken apart and rebuilt before it was even used! Then, with a sigh, he added, "Now we are using a great deal of foreign made equipment because we can depend on the workmanship that has built it."

A little western grocery store had installed a mirror by which customers can be observed. Why? Because so many articles were being stolen!

A young pastor just out of seminary confessed his frustration. During the week people had given him every sort of an excuse for not being present for worship except the true one. What should he do about that? What should he?

And now we shift the scenery to another area. Nine out of ten people who will read this article have church responsibilities. Week after week the worship and the work and the witness of the church must be carried on. In a world and time of dishonest irresponsibility can we be depended on? Can people count on our word and depend upon our promise? Will we do faithful, honest work in and for the church, or does any shoddy thing go for God?

In his excellent book, Verdun, Georges Blond writes of two French batteries, captained by men whose names are unknown. On a day of failure, when things at Verdun were going bad, these men came forward to the line of infantry, fired away and saved the day! There is a pattern, my unknown brother!

"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed."—Harrison Ray Anderson, in "Presbyterian Outlook."

STORIES —for our— YOUTH

Louise's Responsibility

MATILDA NORDTVEDT

"See you at Bible Club, Tanya." Louise gave her friend's arm a friendly little squeeze.

Tanya's dark eyes lit up with pleasure. "Sure, I'll be there. 'Bye now."

The two girls parted. Louise was walking on air. Tanya was the first person she had ever led to Christ. It had been the biggest thrill of her life not counting when she had come to Christ herself two years before.

"Lord, help Tanya to be true to You," she breathed as she walked briskly home.

Tanya had turned in the other direction toward the poorer section of town. She felt happy too as she ambled along in the bright afternoon sunshine. In her pocket was the little New Testament Louise had given her. She fingered it lovingly.

It was wonderful knowing her sins were forgiven. She had never supposed she could have a clean heart after all the bad things she'd done. But that's what the verse said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Tanya walked slowly, deep in thought. There was no reason to hurry home. Probably nobody would be there anyway. She took a deep breath. Yes, she was glad, very glad that she had taken Jesus as her Saviour. For a whole week now she had lived a clean, good life with His help.

Tanya turned instinctively when the car honked behind her. Her heart began to pound furiously when she saw who it was, Jake Streeter, her old boy friend. She hadn't seen him since she had become a Christian because he'd been out of town for a few days.

He squealed the car to a stop right beside her. "Hi Tanya! Where've you been all my life? Hop in and we'll take a spin."

There were two boys and two girls in the back seat and another boy in the front with Jake.

The girl hesitated. "I don't think I'd better. I've—I've got to get home," she stammered.

"Hop in!" Jake commanded. "You can go home later." Getting out at the driver's side he playfully pushed her in under the steering wheel. Before she really knew what was happening she was speeding down the road with her old friends.

The car screeched to a halt some miles later on a deserted country road. "O. K., bring out the refreshments," laughed the driver.

Laughing and telling coarse jokes the boys passed around the beer. Tanya was miserable. Someone shoved a bottle into her hand and she accepted it meekly. Jake opened it for her with a flourish.

When she didn't join in the fun, he eyed her curiously. "What's gotten into you, baby? C'mon, have a drink. Then you'll be the life of the party!"

Tanya remembered her Saviour, Louise, her joy at having a clean heart, a fresh start. Panic seized her. She just couldn't sin again! But they were all laughing at her, urging her. She raised the bottle to her lips and gulped down a few swallows, but she didn't feel gay as usual. Her heart was like a stone. She had never been more miserable.

There was more speeding, more drinking, more shameful behavior. The sun was setting when Jake finally brought Tanya home.

Louise was walking down to the corner store to pick up a few groceries when Jake's care whizzed by. As it passed Louise caught a glimpse of her first convert in the front seat between the two boys of doubtful reputation.

Her heart sank. So Tanya was back with the old gang! Then she must not have really been saved after all! And Louise had been so hopeful! Numbly the disappointed personal worker made her purchases and walked out of the store. She started for home but changed her mind. She had to be alone for awhile, had to think this through, had to pray for Tanya.

Louise turned toward the church. It was always open for those who wanted to pray.

The setting sun was touching the stained glass window in the front of the church making the picture of the Good Shepherd more glorious than ever. Louise was enthralled with the beauty even as her heart ached for Tanya. She remembered the story of the shepherd who sought on the mountains through the long night until he found his sheep that had gone astray. Could she give up on Tanya so soon? With tears streaming down her cheeks she prayed for her friend.

She didn't notice when someone sat down beside her until she felt a light touch on her arm. She looked up, bewildered into the troubled eyes of Tanya. They were red from weeping.

"Oh, Louise," she sobbed, "I've sinned again. It's no use. I guess I'm just too weak to be a Christian."

Louise put her arm around the troubled girl. "Tell me all about it, Tanya," she urged.

"I didn't enjoy a minute of it," sobbed the girl. "I don't want to live that kind of a life anymore, but I didn't have the backbone to say 'no.' I thought I was a real Christian, but now—" her voiced trailed off.

"Before you received Jesus as your Saviour how did you feel about doing those sinful things, Tanya?" asked Louise gently.

"I guess I like doing them," admitted the girl.

"But you didn't like doing them today?"

"Oh, no! I felt just awful when I knew I had sinned again."

"Tanya, that's a sign that God has changed you. When He comes in we don't enjoy the sinful things like we did before. We can't continue to live in them. Remember your verse, Tanya?"

Tanya nodded. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Well?"

Tanya shook her head. "He wouldn't forgive me again, after going back like that!"

(continued on page sixteen)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD,
Managers
Black Mountain, North Carolina

The Young People's Bible Conference

"Something different," "best planned conference," "very inspiring"—these are some of the terms that have been used to describe the Young People's Bible Conference held at Cragmont Assembly, Inc., Black Mountain, North Carolina, August 2-7, with an even 100 in attendance with a dedicated staff of ten counselors.

Everything was well planned and different from most other conferences. All the instruction was designed to emphasize the importance of the Word of God and to guide young people in its use. New stunts for "stunt time," a new approach to supervised playing and hiking, and a new place to go to on the "trip day," all contributed to make this a conference long remembered. The planned recreation was on a high level. No stunts of a suggestive or irreverent nature were allowed, but there was good wholesome fun for all. "Talent night" was a real inspiration. Many of the features were original and all had been rehearsed in advance. The group had been divided into five units; and in addition to individual presentations, each unit presented a skit depicting one of the five special places of interest visited by Cragmont groups: Cherokee, Tweetsie Railroad, Ghost Town, Frontier Land, and Gold mountain. The Indians were quite realistic, the ghosts of Ghost Town made you almost want to run, and the senors and senoritas of the Spanish town on top of DeSota's Gold Mountain were most gallant and beautiful.

The young people will never forget the closing night. In the tabernacle, a well prepared and presented pageant in keeping with the theme of the week, "Christ Our Pilot," touched deeply the hearts of everyone and brought a final harvest of several precious souls to the Lord. It was a wonderful sermon given in a never-to-be forgotten way. Outside a great camp fire was built; and a large anchor, soaked in kerosene and suspended in the air, burned while a group sang "In Times Like These" and all the campers, conference and Cragmont staff members, and visitors marched by and cast a pine burr into the fire representing a prayer and hope for the future. With everybody forming a great circle around the burning anchor with hands joined, joy and reverence filled every heart as Director Earl Glenn offered the final special prayer of the conference. Then each one quietly marched away to his building, regretting that the wonderful week was coming to a close.

But one thing was not different! The very same gospel which has been preached at Cragmont for nineteen years was preached over again night after night, and brought the same results: the salvation of precious young people and the dedication of lives to God. Most of the young people left the Young People's Bible Conference with a new vision of God's will for their lives—and in those lives the conference will live on and on.

This conference saw the largest number from western North Carolina ever to attend a Cragmont conference united in mind and heart with young people from the east, and there was no difference. This fine blending of youth gives hope that in the years to come Original Free Will Baptists will thrive in North Carolina from the mountains to the coast in a greater fellowship than ever before.

Behind The Parsonage Door

(continued from page three)

cooked everything from a coon to a vinegar pie. I did refuse to cook a possum that my husband brought home, but I was quite proud of myself when I traded it for two chickens. It is doubtful that you will ever have to cook or eat a coon; but my husband likes to hunt and he wanted to try one. Surprisingly, it tasted like roast beef, but I still could not eat it.

I have learned to budget, make most of my own clothes, and watch the sale sheets of the newspaper. I do not resent any of this because it gives me a sense of satisfaction when I see how much I can save.

We have entertained ministers of our church as well as those of other denominations in our home. Overseers, youth directors, missionaries, businessmen, and even the mayor of the city have been our guests. As each departed, we felt our lives enriched by having had the opportunity to fellowship with him.

There have been times of great burden and times of trial along with our moments of joy. Each trial has left us an overcomer and a stronger Christian. In many cases it was needed as an example to help others or perhaps just to teach us a lesson. It is so wonderful to know that our Father knows what we have need of whether it be a burden, a trial, or a victory, and He always knows when to send each.

Five years have slipped away quickly, and what seemed so important at first, seems so little now. We find ourselves many miles from Cleveland, much further than we had dreamed of going. We have traveled in sixteen states and Mexico. We have met many wonderful people. We have changed churches, states, and sections of the country. Each day brings us new experiences and in contact with new people. I still feel unequipped and humble about my task, but I thank God for allowing me to work for Him in the capacity of a minister's wife.

To those who will soon be opening the door to a parsonage for the first time and will be calling it home, consider yourself privileged, for you hold a great trust. You are the wife of a minister of God. You have a great responsibility that is not to be taken lightly.

Fear not what lies ahead, and do not worry about what you will do if a certain situation arises. Chances are, that particular one will never occur.

Put your trust in God. Dedicate yourself fully to God's work, and be willing to go where God leads. Read your Bible, study, and pray—these are only the essentials of every Christian life.

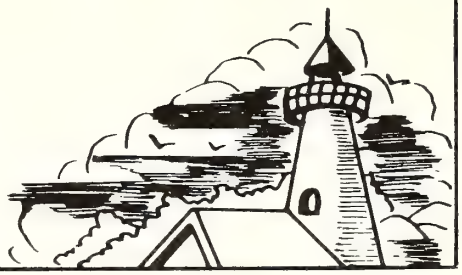
Learn to live life as it happens and not to worry about what will happen "if." Believe God and trust Him for your health, strength, knowledge, and wisdom. Let Him be your most important guide to a successful minister's wife.

As you step through the door of the parsonage, you may be sure that God will be there as the Silent Partner in your work for Him.—Church of God Evangel.

St. Claire Bible Class

The Sunday School Lesson

For August 29



The Pressures From Whitout

Lesson Text: Ephesians 6:10-20

Memory Verse: 1 John 2:17

I. INTRODUCTION

Paul wrote the letter to the Ephesians while a prisoner at Rome, about A. D. 62. Certain versions omit "at Ephesus" from the first verse of the epistle, these words not being found in some of the earliest manuscripts. Some few identify this letter with the one written to the Laodiceans mentioned by Paul in Colossians 4:16. However, evidence points to a very strong probability that amounts almost to a certainty that the letter was written to the Ephesians. The omission of the usual personal references at the conclusion of the epistle is taken by some as indicative of a circular character. It would be read first at Ephesus, the capitol of the province, then copies would be sent to Laodicea, Hierapolis, Colosse, and other cities of proconsular Asia.

Broadly speaking, the letter is divided into two sections of three chapters each. The first section is doctrinal and the second practical. The first sets forth the spiritual blessings that are the Christian's in Christ; the second deals with the Christian life.

The language and analogy of our lesson Scripture was probably suggested by the dress of the soldiers who daily attended Paul, although there are similar figurative uses of the soldier's armor in the Old Testament (see Isiah 11:5; 59:17; Psalm 5:12). The Roman soldier was a familiar figure to Paul's readers, so references to his armor would be well understood. Under the analogy suggested by the component parts of the armor of the Roman soldier, then, Paul shows how Christians may be armed so as to successfully resist all external pressures upon the Christian faith and life.—Standard Commentary.

II. HINTS THAT HELP

1. In addition to the old man tugging to hinder the Christian from within, there is also a host of supernatural forces arrayed against him.

2. Satan is the leader of these supernatural forces of darkness.

3. Although the outside hindrances confronting the Christian have evil as their main object, Satan is ever careful that their deeds are never made to appear so.

4. The attacks against the Christian never appear on the surface as attacks; they come disguised in the form of light, good, and decency many times.

5. To defend ourselves against supernatural forces, we must have supernatural armor.

6. The cravings of the lower nature and the quest for their satisfaction are often made respectable, civil, and—or even commendable in the world's eyes.

7. The satisfaction of the lower nature is in direct opposition to God's will for the Christian.

8. He that abides in God's will lives forever.—Teen-Age Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. The multimillionaire, Jay Gould, was traveling west by train. Engine trouble delayed the train for several hours in a small town. To pass away the time, Mr. Gould walked down the main street. He came to where an auction sale was being conducted. "What's being sold?" he asked of a man. "The church is being sold to satisfy the builder's claim against it," replied the man. Mr. Gould bought the church. Then three gray-haired men asked, "What are you going to do with the church?" "What is it to you what I do with it? It is mine now, to keep or to give away," said Mr. Gould. One of the men then said, "This is what it is to us: We three men were sent here to see and then report what disposal was made of it. In the church at this moment, the entire congregation is down on their knees before God asking Him to divinely intervene in some way to save our church, so that it may not be lost to us!"

"That being the case," said Jay Gould, "the church, now free of debt, is yours!" —Bible Teacher (F. W. B.).

2. **"Be strong . . . in the power of his might."**

A frail little woman, who had obviously seen better days, continued her work as a seamstress. Though past the traditional threescore and ten years, she effectively carried on. A friend who marveled at her quiet endurance asked, "How do you manage to work so hard and so steadily?" She replied, "Well, my dear, at times it is difficult. I get up in the morning feeling so faint and weak that it seems impossible to go through the day. But I connect with God's power, claim the sure promise, 'as thy days, so shall thy strength be' (Deuteronomy 33:25), and instantly His power sustains and enables me to do what I have to do."

How strong is the weakest of God's children who is reinforced with power from on high! "He giveth power to the faint; and to them that have no might he increaseth strength" (Isaiah 40:29).

"Be able to stand against the wiles of the devil."

During World War II a most subtle and dangerous nuisance became prevalent in England—the Optimist Nuisance. The false impression was created that the war was all but won because England was triumphant at the time on land and sea and in the air. But the nation was still confronted by a redoubtable foe. Recruiting fell off and many became lax. The government had to issue grave warning to checkmate the erroneous impression.

God's children are engaged in an incessant warfare. Our adversary, the devil, is an implacable foe. He is powerful but not all-powerful: "Greater is he that is in you, than he that is in the world" (1 John 4:4). However, it is hazardous for God's children to cease to be watchful and wakeful: "Be sober, be vigilant" (Peter 5:8).

"Above all, taking the shield of faith."

Shortly before her sixtieth birthday, blind Helen Keller expressed pity for those who lacked faith. She had a spiritual insight which enabled her to enjoy life in all its fullness. She said, I the blind put their hands in God's hand, they would find their way more surely than those who see psyically but have no spiritual faith."—Bible Expositor.

3. **The Christian's warfare equipment is as follows:**

(1). "You loins girl about with truth" —this is the strong belt of truth that protects.

(2) "Breastplate of righteousness" — to shield the heart and to keep it pure and clean.

(3) "Feet shod with . . . the gospel of peace"—that we may be witness of His truth.

(4) "The shield of faith"—to stop the assaults Satan aims at you.

(5) "Helmet of salvation"—the knowledge of sins forgiven and our minds dedicated to the cause of Christ.

(6). "Sword of the Spirit"—this is the Word of God which we should use to win men to Christ and at the same time use a protection against the lies of Satan.

With this equipment, the Christian soldier sets out to overcome sin and win the world to God. What a glorious crusade indeed!—Bible Student (F. W. B.).

Powerful Magic

Edward Lytton once wrote, "The magic of the tongue is the most dangerous of all spells." With this the apostle James would have heartily agreed. "The tongue is a fire," he claimed. And like fire, we might continue, it may produce either blessing or cursing. "My brethren, this ought not to be so," the apostle entreated and the injunction still holds.

The remarkable effects of the tongue, that is, the power of speech, for directing life are evidenced on every hand. A mother reassures her crying babe, a lover declares undying devotion, a witness testifies of a fact, a sinner confesses his guilt, a general announces a victory, a minister preaches the gospel—with the tongue. Yet with the tongue God is blasphemed. His Son dishonored, and His children decried. "How great a forest is set ablaze by a small fire!" (James 3:5 RSV).

The tongue is often destructive of others and of ourselves. The charred ruins of a lively friendship left smoldering by a careless word or some vicious gossip are only too familiar. The encrustation left by the frequent repetition of vile and blasphemous language establishes a personality scar not easily removed. The faulty use of the tongue has made of life a blazing hell for many a man and woman. Moses could testify of this. If only he had not lost his temper and cried aloud in impious speech, he might have entered the promised land he so yearned to reach. A few hot and hasty words erected a barrier much mightier than the Jordan.

Then too, the tongue is deceitful. So Iago could with one breath praise his master and with the next lie about him most spitefully. That the wise and kindly Othello and his lovely bride should die an awful death as the harvest of a forked tongue of a wicked servant only indicates the measure of the possibility. "With it we bless the Lord and Father," says James, "and with it we curse men who are made in the likeness of God." This is worse that ridiculous. This is sin. "Can a fig tree yield olives or a grapevine figs?" Of course not. And, while man possesses a vastly more complex form than that of a fig tree, it remains true that each produces after its character and kind. The Ephraimites challenged to pronounce the password "shibboleth" could not do so. Their tongue formed it "sibboleth." And so they spoke it. And so they spoke it to their death. Let us be reminded that our speech does disclose truth about us. If the tongue does cast a spell it is because the evil magic was carried within.—Watchman-Examiner.

What He Has Done

He saw that mankind had gone beyond the limits of the law in breaking it. He saw man devoid of any justness of character. In this desperate condition, He had compassion on the whole human race, and allowed Himself to be punished to the extent that His life was taken by death. He did this that we need not suffer and die eternally as the result of our sin. That He might make us whole again from our shortcomings. He overcame sin and death by His death and resurrection. He makes us righteous by removing our past unrighteousness, both imparting and imputing His own to us. Being our peace, we have peace with God through Him and are enabled in our God-ordained purpose to follow peace with all men. In Him the laws' demands are fully satisfied, and our saving faith in Him yields to us also a satisfaction of the inner longings of the soul. This comes about only through the effectiveness of His vicariousness as our perfect sacrifice, by which means we are both justified from committed sins, and purified from the inherited sin principle.—Paul W. Smith.

Faith is the energy your Master gives you, which enables you to take hold of his promises and participate in his life. —Philippe Vernier.

Who Will Use Force?

Should I force my child? Well, if you DON'T, then eventually someone else will have to. We live in a mixed up generation where children give orders to parents—where parents ask children what they want, rather than telling them what they need.

Oh, in some areas we exert our authority. We see that our kids get to school. We see that they do their homework. We powder and pad our girls and literally push them out onto the dance floor—before they know the difference between an eyebrow pencil and a coloring crayon. But when it comes to the things eternal—well, here we go slow because we don't want to harm their emotional natures through a traumatic experience that will cause them to rebel later.

Poppycock!

For every person who says, "I don't come to church because I was forced as a child," I can name you a hundred who say, "I come to church now because I was made to as a child."

It's not, "Johnny, would you like to go to choir rather than watching TV?" but rather, "Johnny, we've enrolled you in the choir. Get your coat—let's go."

Someone is going to force your child. If it's not you—then it will have to be teacher, policeman, or warden. Someone has said there are four pieces of wood necessary to raise a boy—a baseball bat, a plow handle, a church pew, and a paddle. All are essential.—Dr. John Laida, in "The Biblical Recorder."

When They Prayed

Archbishop Leighton was so much alone with God that he seemed to be in a perpetual mediation. Bishop Asbury said: "I propose to rise at four o'clock as often as I can, and spend two hours in prayer and meditation." Samuel Rutherford, the fragrance of whose piety is still rich, rose at three in the morning to meet God in prayer. Joseph Alleine arose at four o'clock for his business of praying till eight. If he heard other tradesmen plying their business before he was up, he would exclaim: "Oh, how this shames me! Doth not my Master deserve more than theirs?" He who has learned this trade will draw at will, on sight, and with acceptance of heaven's unfailing bank.—Bounds.

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COM

Boys' and Girls' Stories

(continued from page twelve)

Louise breathed a prayer for help. She must make Tanya understand. "Tanya," she said gently, pointing to the glowing picture, "do you remember the story of the sheep that went astray? The shepherd had 99 others, but he loved the lost one so much he spent all night on the mountains looking for him. Jesus is the Good Shepherd, and He loves you, Tanya. He'll forgive you if you ask Him to, and will help you to say 'no' to sin next time."

The sun had set and the trees were etched in black against the twilight sky when the two girls came out of the church, arm in arm, their faces shining with happiness.

"I'll walk home with you, Tanya," offered Louise when they came to the corner where they usually parted. As they walked on Louise told Tanya about some of the struggles she had had after she was saved. "I think what helped me the most was reading my Bible every day and praying," she recalled, "and going to church and Bible Club where I could be with other Christians."

Tanya clutched the little New Testament in her pocket. "I'll start reading it right tonight," she promised, "and I'll come to church as often as I can."

They had come to Tanya's rickety gate. Louise squeezed her friend's hand. "Don't forget your verse, and anytime you need me, just give a buzz."

Louise hurried to reach home before dark. When she came to the tree-lined avenue of her own neighborhood she slackened her pace.

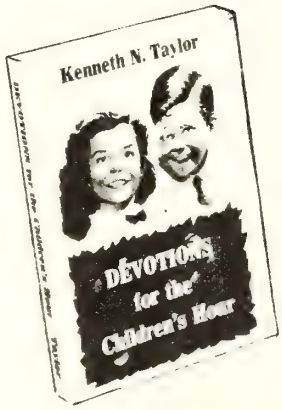
"I guess there's more to winning souls than leading them to Christ," she reflected soberly. "New Christians need a lot of help and encouragement along the way, and Tanya certainly doesn't have any help at home."

She walked on thoughtfully. "I suppose the sheep in the story strayed away more than once before he learned to stay close to the shepherd. Tanya has a lot to learn and a lot to unlearn."

Louise opened the back door of her home, still deep in thought. "I didn't realize it before tonight, but with the thrill of leading a soul to Christ comes a tremendous responsibility to help that soul."

Putting the groceries down on the kitchen table she breathed a quick prayer. "Lord, I know Tanya is my responsibility. Help me to stick close by to help her until she learns to stay close to her Shepherd."—Gospel Herald.

DEVOTIONAL READINGS



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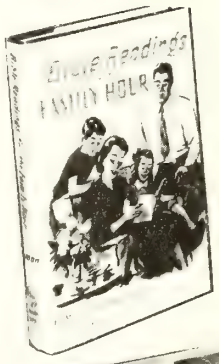

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the Free Will Baptist

Ayden, North Carolina, Wednesday, August 25, 1965

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In the Editor's Mail

"I am thirteen years old and read **The Free Will Baptist** every week. I especially enjoy the stories for children. What I want to know, is it possible to have a small column for teen-agers. The teen-agers could write in their Christian problems and ask for an answer? The answer could be printed with the questions in the next paper. (Some could be put in the paper.) I think it would be nice to have a teen-ager write this column.

"The reason I wrote this letter is because I think the Free Will Baptist paper should have a section for teens as well as grown-ups and small children.

"Thank you for your time and cooperation." — **Pat Boyd, 432 Pittman Drive, Greenville, North Carolina.**

(Editor's Note: Pat's suggestions is one that has been mentioned from time to time. We agree that a column would be worthwhile, and that it is needed. We are now working on the idea; but we would like to hear from other teen-agers, as well as our adult readers. Write to the editor, expressing your opinion today.)

A Good Vacation

In the May 26 issue, we raised the question regarding vacations, as to where one could go and "get away from it all." One reader who lives in Wilson, North Carolina, asked if we had found such a place, and asked us to let him know. Well, we did find such a place the week of August 9, thanks to one of our very close minister friends. For once, we feel that we did get away to a quiet spot and a change of scenery. Our apologies to the Wilson reader for not letting him know ahead of time, but we will share our secret with him the first time we see him.

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C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

A DAY OF EXTREMITIES

We are living in a day of extremities, a day of mounting pressures that are brought to bear upon many because of these extremities. Politically, there is the extreme right and the extreme left. Then there are those in the middle of the road who border on the extremity because of their denunciation of the right and left.

Because mankind has a strong tendency to turn to that which is different and challenging, he often finds himself on the extremity. This is certainly true in this day; for this beloved country is practically overrun with organizations that have come into being as an effort to combat the purposes and plans of others. There are those whose criterion is patriotism. With others it is anticommunism, which is indeed a worthy and needy criterion. Other criterions are liberalism, conservatism, integration, segregation, etc. In between these groups are the moderates and less extremes; but all are filled with the ambition to promote a cause, and for some it is a selfish cause which adds more fuel to the unrest and turmoil that exists in the world and nation.

Some of the extreme groups have experienced phenomenal growth in recent months and years. The extent and effect of this growth can be seen and felt in those areas where an organization is predominant. One of the great dangers is the pressure that may be brought to bear upon those who do not belong. Here again is an extremity, for it then becomes a pressure group that shuns and may even belittle those who are not a part.

The questions can now be raised, and they are important ones: How does the Christian adjust to this trend? What should be his approach and attitude? In the first place, as certainly all will agree, the Christian must avoid an involvement with any extreme group. There is too much to do in the service of the church and in service to Christ to become entangle with any pressure group. For the Christian, the hope of the world is not realized through the organizations of man; it is found in Christ, the cure for all of man's inner ailments.

Some of these groups have had some effect upon the church, and there will be an increase of the effects if the church does not guard against them. The ministry must hold itself above the tactics of pressure groups, for the minister's sole purpose is to preach the gospel of Jesus Christ.

Some of these organizations are propagators of hate and violence. This truth was in evidence in the Los Angeles riots for example, as we observed the involvement of the Black Muslims. Based upon what we have read and learned about this group, they advocate hatred and even killing. Of course, this is one of the most extreme groups, but there are others who are extreme even though it may be in a more subtle manner. There are also those who advocate nonviolence. Then there are those who profess to carry the banner of Christian love, who march in the name of religion. Let us remember, however, that if love begats love, then hate begats hate, and violence begats violence.

Based upon personal convictions, we feel that the Christian, and especially the minister of the gospel, should avoid any entanglements with any group that does not unite instead of divide. Where hatred and distrust is proclaimed, the Christian will be doing himself and the cause of Christ a favor by turning from it. Instead of rallying around burning crosses in open fields, and instead of hurtling accusations against our governmental leaders while we chant the pledge to the American flag, we need to rally around the altar of God's mercy and grace and thus find forgiveness for our sins and trespasses, that the Lord may heal our land. The answer to our dilemma is found in Christ Jesus.

MAKING RASH DECISIONS

By Walter E. Isenhour

ONE of the common temptations of this enemy of mankind is to cause us to make rash decisions on the "spur of the moment." The devil doesn't want anyone to "think twice before he speaks once," or carefully consider things before acting. He believes in hasty, inconsiderate acts and decisions. He wants his plans, purposes, and undermining schemes put across rapidly and without giving careful, lengthy thought to what one is doing, or about to do. Too many fall very hastily for his rashness.

It is possi ble, I believe, for one to make a rash vow, or a very thoughtless and unwise decision, that may bring to himself and to others a lifetime of suffering and remorse. O dear soul, be carful!

Let's think back across the centuries of the hasty, and maybe rash, vow that Jephthah, the ninth judge of Israel, made unto God, saying, " . . . if thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for burnt offering" (Judges 11:30, 31).

Jephtha won the victory over the Ammonites in battle and returned to his house, perhaps rejoicing, or proud of what he had accomplished. But wait a minute! " . . . and behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou has brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back" (Judges 11:34, 35).

The outcome of his vow was that Jephtha's precious daughter was offered as a burnt sacrifice. Now tragic! Surely Jephtha's grief a nd sorrow overwhelmed all his rejoicing over his victory. The probability is that he made his vow rashly, hurriedly, thoughtlessly, and it must be carried out. Think of giving his precious and only daughter and child on the altar as a burnt sacrifice! Surely he could have made a better vow unto God than that. The custom was to offer animals and fowls as burnt offerings to God for the atonement of their sins, not human beings. O the suffering and sorrow Jephthah must have brought upon himself and loved one, and maybe friends and neighbors!

We are told, " . . . And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year" (Judges 11:39, 40).

In this instance we do not know how God would have taken it if Jephthah had repented of his rash vow and begged God to forgive him and spare his daughter; but I believe if anyone makes a rash and tragic vow it is much better to ask God for mercy and pardon rather than to carry out his vow. If anyone vows and declares that he is going to kill somebody, don't you believe with me that it would be much better—a thousand times better—to refrain from such a murder than carry it out? Surely, surely!

Usually if one makes a rash vow or bad decision and carries it out, he has a lifetime of deep regret and awful remorse facing him. He will live to think how foolish, how unwise, how awful he acted. He will carry a lashing, tormenting conscience the rest of his days on earth, especially until he seeks God's mercy and forgiveness; and even at that he will regret what he has done.

If anyone will come to his better sense and judgment before he executes a bad vow and bad decision, he will always be glad of it. Otherwise he will always regret it. It is so easy to say the wrong word, or do the wrong thing, quickly and without giving it a second thought, or taking it into earnest, honest consideration.

We think of the rash oath that King Herod made to the daughter of Herodias who danced before him on his birthday, and those who were gathered with him, which pleased him. "Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptists's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison" (Matthew 14:7-10).

John had been cast into prison because he denounced the marriage of Herod to his brother Philip's wife, which had enraged Herodias. But the dancing of her daughter had so pleased Herod that he made a rash, unthoughtful, unwise, promise to give the little flirt whatsoever she would ask; and she went to her mother for instruction, which was to behead the sainted John the Baptist. How tragic! What an awful vow and promise to make! The damsel could have been made rich if she had asked for riches, but no. She was willing to commit murder for her mother rather than give her riches. This seems all but reasonable and sensible. Give revenge instead of great wealth. This was done for the satisfaction of Herodias; but think of her awful, awful record down across the centuries. Who has ever honored and respected her for this tragic deed? So far as we know she has never had a name's sake. No one calls her daughter after such a murderess. Gone, but remembered by countless millions of people as one of the most bloody women of all ages and all history.

If Herod had only realized what a bad, mean, awful promise he had made and repented of it rather than carry it out, how much better it would have been. Yes, when a rash vow or promise is made it is far better to consider it thoughtfully afterwards, and turn from it, rather than put it into effect. One is not a coward to do so, but rather a gentleman, a hero, and maybe a Christian if he has repented and God has forgiven him. It is far better to get forgiveness of one wrong instead of adding another to it which may be much worse than the first.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

"As His Custom Was"

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

Christians, if they follow the example of Christ, their Saviour, will make it a custom or habit to attend the Lord's house on the Lord's Day. The dictionary defines custom, "a usual pratice; habit; usage."

How delightfully interesting is the history of our Redeemer! Every portion of it is full of instruction, and every incident deserves a place in the memory and practice of every true believer. Several important events are crowded into this chapter. There is Christ leaving the Jordan River after His baptism, full of the Holy Ghost. Then there is His fasting and temptation in the wilderness; and after this His visit to Galilee, and His wonderful teaching we read about in Verses 14 and 15, "And Jesns returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." Then came the narrative of His appearance in Nazareth and what He did.

It is interesting to observe the place specified in the text. It was in Nazareth that Christ was brought up. Nazareth was a small town in Galilee; some say that it was about seventy miles from Jerusalem. It was a place of no worldly greatness nor celebrity. Here His virgin mother resided when the angel addressed her, " . . . Hail, thou that are highly favoured, the Lord is with thee: blessed art thou among women" (Luke 1:28). When Christ was twelve years of age, and had been disputing with the doctors, it is said that He came to Nazareth and was subject to Joseph and Mary there. It is obvious that Christ still lived there up to the time of His baptism, when He came from Galilee to Jordan.

The obscurity of Christ's private life is interesting to think about. He was an unknown resident in the small town of Nazareth. The Son of God was not in the metropolis; not among the rabbis. He did not live in a palace, but was one of a very poor family, an assistant to His father as a carpenter until He was about thirty years old, being subject of His parents all this time. That means that He obeyed them—did what He was told to do. How different are our young people today! How true that He humbled Himself, took the form of a servant, and made Himself of no reputation.

We see in this story God's estimation of the world's pomp and glory. Here is indeed a practical lesson of the emptiness and worthlessness of the world's riches and grandeur. Christ was not of this world. He came to save men from the love of its vanities, its wiles, and its pleasures.

We see in the life of the young Christ how He honored honest industry. Jesus did not exclude Himself from the useful avocations of life. He who had all majesty labored with His hands, and thus stamped industry with the greatest possible dignity and importance. Let us not forget that it was at Nazareth that Jesus grew in stature, wisdom, and in favor with God and man. Christ had been absent for a short period, to be invested into His glorious office and work, and how He returns to Nazareth; "and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Now we have here the place to which He restored, the synagogue. These were the places erected for public worship in various parts of Judea, where prayer was presented by and for the people and the law of God was read to them. Here public worship was honored, and stands recommended by the example of Jesus. Many would have been occupied with friends, but the honor and glory of God were ever first and last with Christ. If the heart is right, the church will have unrivaled charms, and irresistible attractions. The psalmist exclaimed, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God" (Psalm 84:1, 2).

This place was identified with former associations, "and as his custom was." He had frequented it before. He was no stranger there. It is clear that He was a regular worshiper. As such, there were many things to interest the pious feelings of the Son of God. Here, doubtless, He had often heard that law which He came to magnify—those prophecies which He came to fulfill—those promises of which He was the chief and the sum. Doubtless He had often longed here for the period when His mission of mercy, grace, and salvation should be made known to the people. Well, now qualified and overflowing with love, He came to the place "as his custom was." Holy custom! Useful custom! Happy custom! Many, even in this day, can feel and appreciate too, the truth of these exclamations.

The time when Jesus went into the synagogue was the Sabbath. How true the declaration of Christ later in His ministry, "the sabbath was made for man"; that is, for his benefit; for cleanliness, rest, and comfort; for the improvement of the mind; for the dedication of the heart and soul; for prayer, reading God's Word, worship, meditation, and the preparing for that day when every mortal shall stand before the judgment seat of Christ. The Christian's Sunday or Lord's Day—what privileges are given us to worship Him and prepare ourselves for "the earnest of that rest," which remains for the people of God.

It is interesting to note what Jesus did in the synagogue, "and he stood up for to read." It is said that in the Jewish synagogue they have seven readers: a priest, a Levite, and five of the congregation. The readers always stood up. So particular were they, that the reader was not allowed to lean upon anything during the time of reading. Jesus, therefore, honored this institution of reading the Holy Scriptures— an exercise that ever was, and ever will be, important. It cannot be too seriously observed, nor too much valued. Someone has said, "It is an ornament to good sermons, and a corrective to bad ones. The touchstone of all preaching." It is not a good sign if the reading of the Word is not greatly relished. What a majestic, heavenly sight to see Jesus thus standing up to read the oracles of eternal truth!

Then it is interesting to observe the portion of the sacred Scriptures which He read. There was given to Him the roll of Isaiah's prophecy, the part, no doubt, appointed to be read for that day. He therefore unrolled it, till He came to the

(continued on page nine)

Pakistan Upholds Rights of Missionaries

RAWALPINDI, Pakistan (EP) — Pakistan's parliamentary secretary said here that his government has no intentions of banning the activity of Christian missionaries in this predominantly Moslm country.

Such a step would be a violation of fundamental religious rights guaranteed in Pakistan's constitution, declared Hamid Rheza Gilani in answer to queries raised in Parliament by non-Christian deputies.

He asserted that " there is freedom to practice and disseminate" religion in the country, and that "it makes no difference which religion is extended to foreigners, as well as to citizens."

The deputies' questions sprang from recent agitation by some non-Christian leaders in the country who have been urging a ban against Christian missionaries.

Pakistan's total population of about 100 million, includes some 733,000 Christians. Moslems make up 88 percent of the people, and Hindus, 11 percent.

Court Rules Citizenship Applicants May Omit 'So Help Me God' Oath

CALEDONIA, Ont. (EP) — Ontario's Court of appeals ruled here that an atheist Dutch couple should not be refused Canadian citizenship because they could not, in conscience, take the oath ending with the words, "so help me, God."

The decision involving Mr. and Mrs. Ernest Bergsma, following lengthy litigation, caused many Canadian officials to breathe a sigh of relief. Their satisfaction was short-lived, however. On the day after the ruling was handed down, another Dutch-born couple, also professed atheists, were denied citizenship at Victoria, B. C., for refusal to take the oath.

"It would have been easy to tell a lie and just recite the oath," said Mr. Martin Vanderpol, night auditor at a hotel who brought his family from Rotterdam five years ago, "'but after you have believed in something for many years, it's difficult to let your principles go."

Bible Now Accessible to 90 Percent of World

LONDON (EP) — The United Bible Societies reports that the entire Bible now exists in 236 languages, and is thus directly accessible to more than 90 percent of the world's population. In addition, the New Testament alone has been translated into another 289 languages, sometimes accompanied by a translation of the Psalms or other books of the Old Testament. These languages cover about five percent of the population of the world.

Actress Betty Hutton Converted

NORTH HOLLYWOOD, Calif. (EP)—Well known Hollywood actress Betty Hutton and her husband, trumpeter Peter Candoli, took a public stand for Christ last November at the First Assembly of God Church here where D. LeRoy Sanders is pastor.

Since their conversion, the Candolis have appeared in various churches where, in their unique way, they have told what Jesus Christ means to them as Lord and Saviour. Many of their listeners have responded as they have given the invitation to accept Christ.

A college drama teacher told his class: "I don't claim to be a Christian. Last night, however, I went to church to hear Betty Hutton and her husband tell of their religious faith. I went there out of curiosity. And although I was skeptical of their 'conversion stories' at first, it wasn't long until I felt that what they said was for real."

"Pete and Betty" intend to continue to give their testimonies "wherever the Lord opens a door."

There seems to be no end of doors open to this talented and friendly Hollywood couple who have found reality in the world of make-believe.—Nat Olson.

Parole Board Says Applicants Must Know Ten Commandments

McALESTER, Okla. (EP) — To win separation from the state prison here, inmates now must meet a churchly requirement.

Under a ruling adopted by the State Pardon and Parole Board, convicts must prove that they are at least familiar with the Ten Commandments.

The requirement states that prisoners seeking clemency must make a "sincere effort to know and recite the Ten Commandments."

New Hampshire's Lottery Second Year Slump

CONCORD, N. H. (EP) — The nation's only state-operated lottery—the New Hampshire Sweepstakes, now in its second year—is doomed to failure, according to opponents of the plan who point to steadily-dwindling receipts as ticket sales fall below last year's figures.

At the same time, the state is studying ways and means of restoring the popularity of the gambling plan which, in 1964, reportedly captured the imagination—and pocketbooks—of the country.

While Protestant church groups which opposed legal lottery have adopted a wait-and-see attitude current data show that the sweepstakes plan is far from being the "bonanza" predicted by the promoters.

In 1964, first year of operation, the lottery grossed $5,730,093. Of that amount $2,768,088 was allocated to local school districts as "state aid" for education. This amounted to $24.15 per pupil.

'Miss America' Takes YFC Diamond Award

WHEATON, Ill. (EP) — The 1965 Diamond Award of Youth for Christ International was presented to Vonda Kay Van Dyke — Miss America — at the National Convention of Youth for Christ at Winona Lake, Indiana.

Miss Van Dyke, current Miss America, was selected because she "has presented her personal faith in God with enthusiasm and excitement."

Youths Critcial of How Americans Express Their Religious Faith

WILLIAMS BAY, Wis. (EP) — Youths attending the 1965 Ecumenical Youth Study Conference at the George Williams College YMCA Camp took a critical look at how people, particularly Americans, express their religious faith.

Many concluded that all was not well. Religion, they said, is frequently perverted into a relationship "built up my man himself because he likes to feel safe."

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Ayden Pastor and Wife Honored

Pitcured above are the Rev. C. B. Hansley, outgoing minister of the Ayden, North Carolina, Free Will Baptist Church, and his wife, who were honored at a social hour at the church annex on Sunday night, August 15.

The social hour was sponsored by the Fidelia Sunday School Class of the church, and approximately 100 church members and guests attended. Guests were greeted at the door by Mrs. Belle Long and Mrs. Mae Pierce. Mrs. Doris Corbett presided at the register and invited guests into the entertainment area. The center table was covered with a white embossed table cloth having lace inserts. The central floral arrangement of pink gladioli and mums was flanked by silver candelabra holding burning pink tapers. The central setting was accented by scattered arrangements of pink mums. A pink and white summer motif was used throughout the area.

Punch was poured from a silver bowl by Mrs. Leatha Bradshaw, and cake was served from silver trays by Mrs. Gladys Padley. Mrs. Helen McLawhorn served nuts and mints. Assisting were Mrs. Inez Davenport, Mrs. Vida Godwin, and Mrs. Mae Barrow.

The church presented Mr. and Mrs. Hansley with a Cambridge China lamp. Mr. Hansley received silver monogrammed cuff links, and the Pittman Bible class remembered the honorees with a charcoal grill. Enthuiasm and warmth expressed by the church members and guests toward the honored couple was indicative of the esteem in which they were held during the time of Mr. Hansley's pastorate. After a time of fellowship, good-byes were said by Mr. and Mrs. David Davenport and Mr. and Mrs. Jesse Corbett.

The social hour climaxed two successful years of pastorate by Mr. Hansley. Much progress has been noted by the Ayden church during his stay. The Hansleys leave Ayden to undertake new work at Sandy Plain Free Will Baptist Church near Beulahville, North Carolina.

Trent Church Announces Homecoming Services

The Trent Free Will Baptist Church of Merritt, North Carolina, will observe its homecoming on Sunday, September 5. The day's services will begin with Sunday school at 10 a. m., followed with the worship service at eleven. A picnic lunch will be served at the noon hour by the church, A cordial invitation is extended the public to enjoy a day of worship and fellowship.

Youth Sunday and Homecoming At Sweet Gum Grove Church

Sunday, August 29, has been designated as Youth Sunday at Sweet Gum Grove Free Will Baptist Church near Stokes, North Carolina. The youth of the church will have complete charge of the morning worship service. Rosalyn Fleming will conduct the song service and Janelle Tetterton and David Nobles III will speak on the subject, "What I as a Young Christian Can Do for My Church." All the youth of the community are invited to attend this service.

On Sunday, September 5, the church will observe its annual homecoming service. The pastor, the Rev. W. H. Willis, will deliver the homecoming message at the eleven o'clock hour. A picnic lunch will be served by the church at the noon hour. In the afternoon a signspiration service will be held with several singing groups participating. The pastor and the church extend to all former pastors, members, and friends a cordial invitation to attend these services and enjoy the fellowship of the day.

Youth Revival at Bridgeton Church in Progress

A youth revival began at Bridgeton, North Carolina, Free Will Baptist Church Sunday night, August 22, and will continue through Friday night, August 27,

with the Rev. Wayne West of Winterville as the evangelist. All the youth in the Bridgeton and the surrounding communities are invited to attend and work for the salvation of the youth and the adults also.

The pastor, the Rev. J. C. Griffin, states: "Brother Wayne is one of the instructors of the Cragmont Assembly work. Those who attend this youth revival are assured of a great blessing from the Lord."

Friendship Church to Host Fifth Eastern S. S. Convention

The Fifth Eastern District Sunday School Convention will convene with Friendship Free Will Baptist Church near Trenton, North Carolina, on Sunday, August 29, 1965. Music director for the convention will be Mrs. Sheldon Howard with Mrs. Herbert Banks as pianist. The

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Coming Events

September 15, 16—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, North Carolina

theme will be "The Pressures from Without" (1 John 2:17). The program is as follows:

Morning Session

10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Lifted Me"
—Welcome Address, H. M. Mallard, Host Superintendent
—Response and Devotions, Evon Jones, Vice-President
10:15—Business Period, President Presiding
10:45—Program, Host Sunday School
11:00—Sunday School Lesson, the Rev. W. B. Raper
11:20—Offering
—Offertory Prayer, the Rev. Willet L. Moretz
11:30—Special Music, Host Church Choir
11:40—Worship Service, the Rev. Sheldon Howard, Pastor
12:00—Fellowship and Dinner

Afternoon Session

1:00—Devotions, the Rev. C. T. Rice
1:15—Business Period
1:45—Program, "Our Visit to the Holy Land," Mr. and Mrs. North Gaskins
—Bible Quiz
2:00—Special Music, Sunday School Convention Members
—Benediction

Fourth Union and League Union To Meet at Aspen Grove

The Fourth Union Meeting and the League Union of the Central Conference will convene with Aspen Grove Free Will Baptist Church near Fountain, North Carolina, on Saturday, August 28. The theme for the union meeting will be "Personal Soul Winning" (Proverbs 14:25). The program is as follows:

Morning Session

10:00—Congregational Singing, "Bringing in the Sheaves"
—Devotions, the Rev. Bill Futch
—Prayer for the Union
—Welcome, A. G. Mangum
—Response, the Rev. R. C. Proctor
10:15—Moderator's Remarks, the Rev. W. S. Burns
—Roll Call of Ministers
—Roll Call of Churches and Reports
—Business Period
—Report of Denominational Enterprises
—Announcements
11:00—Worship Hour:
Congregational Singing, "Rescue the Perishing"
Special Music, Host Church
Sermon, the Rev. C. H. Overman
Hymn, "Must I Go, and Empty-Handed"
Benediction
12:15—Adjournment

Saturday evening the Fourth League Union meets with Aspen Grove church at 7:45. The Aspen Grove League will be host to the union and will be in charge of the devotions. Special music will be rendered by the Spring Branch League, and Owens Chapel League will give the program. A cordial invitation is extended everyone to attend these meetings.

Shiloh Church Announces Revival Services

Revival services will be held at Shiloh Original Free Will Baptist Church near Pinetown, North Carolina, the week of August 30—September 5, with the pastor, the Rev. Adrian Grubbs Jr., as the speaker. Services will begin each evening at eight o'clock. Mr. Grubbs is the new pastor for the church. A cordial invitation is extended everyone to worship in these services and the church solicits your prayers.

Friendship Church to Host Second Western Union

The Second Union Meeting of the Western Conference will convene with Friendship Free Will Baptist Church, Nash County, North Carolina, Saturday, August 28. The following program has been scheduled:

Morning Session

10:00—Devotions, the Rev. L. H. Boykin
10:15—Welcome, Mrs. D. O. Wilder
—Response, Mrs. Floyd Bunn
10:20—Roll Call of Ministers and Churches
10:30—Reading of Minutes
10:40—Moderator's Remark
10:50—Business Session
11:10—Intermission
11:20—Song Service
—Special Music
11:30—Sermon, the Rev. Dee Bissette
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. M. L. Johnson
—Report of Committees
—Final Business Session
2:00—Adjournment

Fifth Eastern Union at Friendship Church

Friendship Free Will Baptist Church near Trenton, North Carolina, will be host to the Fifth Union Meeting of the Eastern Conference Saturday, August 28. The union theme will be, "The Christian's Hope." The program is as follows:

Morning Session

10:00—Congregational Singing
10:05—Welcome, the Rev. Sheldon Howard
10:10—Devotions, the Rev. Willet L. Moretz
10:20—Roll Call of Ministers
—Recognition of Visitors
—Appointment of Committees
—Roll Call of Churches
10:50—Recognition and Report of Denominational Enterprises:
Mount Olive College
Free Will Baptist Press
Missions
Cragmont Assembly
Children's Home
Woman's Auxiliary
11:25—Congregational Singing
—Offering for Children's Home
11:30—Morning Worship, the Rev. Graham Lane
12:00—Lunch and Fellowship

Afternoon Session

1:15—Congregational Singing
1:20—Devotions, the Rev. William Silverthorne
1:30—Final Roll Call of Ministers and Churches
1:35—Business Session
2:30—Adjournment

On August 16, 1965, the Press received through the mail $2.58 for a subscription to "Thee Free Will Baptist" with no name enclosed. The letter was postmarked Stantonsburg, North Carolina. Will the sender of this letter please notify the Press whom to send this subscription to. Thank you.

ATTENTION N. C. CHURCH CLERKS

The report blanks for the North Carolina State Convention of Original Free Will Baptists have been mailed to the church clerks; however, since there may be some who gave an insufficient address, you may not receive one.

If you have not received yours by August 27, please contact the State Convention Secretary, 703 Montague Avenue, Ayden, North Carolina 28513, and one will be sent to you immediately.

C. H. Overman, Secretary

Christian Education

Progress Viewed

Austin Carter, director of Public Relations, is shown above viewing the construction progress of the Henderson Academic Building of Mount Olive College. The above academic building is designed to accommodate 350 students, and will accommodate all departments of instruction except music. It will also provide private offices for twenty members of the faculty, administration, and staff.

Development Fund Dinners Planned

A series of thirty-six dinners during the past two years has raised $105,464 for the college development fund. Another series of dinners in Free Will Baptist churches will be held during the 1965-66 fiscal year for the development of the new campus.

Organizational meetings for Development Fund Dinners for Mount Olive College will include the following:

The organizational meeting in Pamlico County will be held on Monday, August 30, 8 p. m. at the Mount Zion Free Will Baptist Church of Vandemere. County chairman for the Development Fund Dinner is E. H. Holton.

The organizational meeting in Lenior County will be held on Tuesday, August 31, 8 p. m. at the First Free Will Baptist Church of Kinston. The Rev. W. A. Hales will be the host pastor.

The organizational meeting in Craven County will be held on Thursday, September 2, 8 p. m. at Saint Mary's Free Will Baptist Church of New Bern. The county chairman is Ralph A. Morris.

The organizational meeting in Wayne County will be held on Tuesday, September 7, 7:45 p. m. at the First Free Will Baptist Church of Goldsboro. The county chairman is Hardy Talton.

Bible Presented To College

On July 30, Wilbur C. Ormond Sr., of Ayden, North Carolina, presented to Mount Olive College a white leather-bound pulpit Bible to be used in the college chapel. The Bible is inscribed as quoted below.

"At Ormondsville near Ayden, N. C., where I was born, there were churches of two denominations, Methodists and Free Will Baptist. Though I joined the Methodist Church about 1912, I have known many prominent and good men and women in the Free Will Baptist faith. The Methodist Church at Ordmondsville was sold to the Free Baptists, and under the strong influence of their leaders the community still has a deep religious impact upon the people.

"During the last twenty-four years I, in the capacity of Postmaster, have been closely associated with the officials of the Free Will Baptist Press, Inc., accepting the printed productions and merchandise of 'The Press' for mailing to the many Free Will Baptist Churches and to other denominations. This association has been exceptionally fine and rewarding to me for the officials have been very kind and cooperative. Mr. C. K. Dunn, Sr., was the first manager I knew. Many managers have come and gone and I have had delightful experiences with all of them.

"Reverend N. Bruce Barrow, present manger of 'The Press,' has been most kind and friendly and helpful to me. His keen sense of humor and his wisdom have been a continuous joy to me and his strong insistence for honesty has been an inspiration. I count him as a true friend.

"It is my pleasure to present this Holy Bible to Mount Olive College in honor of Reverend N. Bruce Barrow."

Griffin Scholarship Fund

Individuals, churches, and denominational groups have responded to the "J. C. Griffin Scholarship Fund" with gifts in the amount of $1,222.36 through June 30.

The scholarship has been established in recognition of the Rev. J. C. Griffin for more than fifty years of faithful ministerial services to Original Free Will Baptists. Mr. Griffin, currently pastor of Bridgeton Free Will Baptist Church, was born June 22, 1879, and was ordained June 12, 1910.

The fund is used to assist qualified students in obtaining an education at Mount Olive College. Preference will be given ministerial students, missionary candidates, and graduates of the Free Will Baptist Children's Home.

Among those contributing to the "J. C. Griffin Scholarship Fund" are: Dorothy Griffin, Bertha G. Rietmann, Rose of Sharon Sunday school, Pleasant Grove woman's auxiliary, North Carolina Ministerial Association, Miss Verdie Davenport Lanier's Chapel Sunday school, Mount

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

PREPARATIONS TO ENTERTAIN THE STATE CONVENTION

We are looking forward to entertaining the 1965 session of the North Carolina State Convention of Original Free Will Baptists on Wednesday and Thursday, September 15 and 16. It is our sincere desire to do all we can to help make this the best Convention ever held. We give the information below for the benefit of those who will be attending the Convention.

Seating Accommodations

We will be able to arrange for up to seven hundred persons to be seated in our chapel so that they can see and hear those who are speaking from the pulpit. We hope to arrange outside seats and a speaker system to provide for any who may not be able to get a seat inside during any of the services.

We believe we will be able to accommodate all who wish to attend and we sincerely hope no one will fail to attend because of a question of accommodations.

Meals

We have arranged for Parker's Barbecue from Wilson to serve the noon meal on our campus both Wednesday and Thursday. The cost to each person for the generous plate to be served will be $1. The menu will be the same as was served in Wilson last year. Parker's will also serve supper on campus at 6 p. m. on Wednesday for those who will be staying over or who may come early for the Mission Rally. There are also two restaurants in Middlesex that will be able to serve any who might desire a diet other than that served by Parker's.

Overnight Accommodations

While there are not any motels in or near Middlesex, there are many in and near Wilson and Kenly. We are not listing any particular motels, since we believe there will be plenty of accommodations available to those desiring them. However, if there are those who will be coming from a distance and would like for us to secure reservations, we will be glad to do so if they will let us know.

We also have a number of private homes in Middlesex and the surrounding area whose owners have said they would be glad to have guests overnight during the Convention. We will be glad to hear from anyone who would like to spend the night in a private home in order that we may make the necessary arrangement in advance.

Other Services

If there are those who know of other arrangements we should make or who need our assistance in making arrangements for the Convention, we will be happy to hear from them.

Special Service

We urge all who can to attend all of the services both days. However, we extend a special invitation to our Founders' Day Observance to be held on Thursday at 11 a. m. This will include "A Tribute to Our Founders." We hope this service will be one of the outstanding features of the Convention. We believe it will be appreciated by all the friends of this Home.

Zion church, Pine Level Sunday school, Whaley's Chapel Sunday school, Gethsemane woman's auxiliary, Johnston's Union church, J. C. Griffin, Bridgeton church, Cabin church, Pannie M. Rhodes, Mount Tabor Sunday school, John A. Winfield, Free Union church (Beaufort County), Union Chapel church, Rock Springs church, Trent church, Sound View church, Raymond W. Hardison, Mount Olive church, New Haven church, Mr. and Mrs. W. Burkette Raper, May's Chapel Sunday school, Sound Side church, R. C. Baggette, Bethany church, Dublin Grove Sunday school, Oriental church, First Free Will Baptist Church of Tarboro, First Free Will Baptist Church of Rocky Mount, Virgil H. Day, Long Ridge church, New Sandy Hill Sunday school, Core Creek church, Mr. and Mrs. Rom W. Mallard, Margaret Carol Banks, Bethel church, Fifth Eastern Union Meeting, Eastern Conference, Davis church, Ada Phillips Circle, Mr. and Mrs. Eugene Lupton, Sidney church. St. Mary's church, the Rev. Homer H. Harris, Pleasant Grove Ladies Night Auxiliary, Mr. and Mrs. R. M. Griffin, Mr. and Mrs. R. G. Springle, Rock of Zion woman's auxiliary woman's auxiliary of Pilgrim's Rest, Mr. and Mrs. Clyde J. Banks, Margaret Carol Banks, and Bridgeton woman's auxiliary.

The Lighted Pathway

(continued from page four)

sixty-first chapter, and then He began to read, "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptance year of the LORD, . . ." (vv. 1, 2).

Isaiah has truly been called the evangelical phophet. He is so full of Christ, so clear, so rich, Is it any wonder that Christ honors Isaiah by taking His first text from his prophecy? Notice the wonderful contrast between Moses' giving the law, and the Messiah's first preaching at Nazareth!

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together as the manner of some is; but exhorting on another: and so much the more, as ye see the day approaching" (Hebrews 10:24, 25).

Opinions cannot survive if one has no chance to fight for them.—Thomas Mann.

Thinking is when your mouth stays shut and your head keeps talking to itself.—The Biblical Recorder.

The journey of a thousand miles begins with one step. — Ancient Chinese Proverb.

Is It Time to Renew Your Subscription?

NOTES AND QUOTES

By J. C. Griffin

"This is to let our readers know that I am able to be up and do a little work, but I am not completely well. I cannot use my typrewriter due to the weakness of my left hand, but some of our church friends help me out. I am able to get around in the house, but I can't drive my car. I enjoy riding when someone else drives. Many of my friends have visited me while I've been sick and it has brought much joy and gladness to my heart for which I am very thankful. I have also received many cards. I thank each of you for this kind remembrance.

"My stroke came on August 4; and on the evening of August 12, by the help of friends, I was blessed to meet at the altar with the Rev. John Grimsley and the Rev. Willie Stilley and some of our deacons. They prayed and anointed me according to the fifth chapter of James, and God raised me up. Although I am not completely healed, I am getting better everyday. I hope to be back in my pulpit in a few days.

"The Lord is so real. I know His Word cannot fail, for He said, 'Ask and ye shall receive.' Thus I am now receiving strength for the day to work, but not full pastoral work.

"I hope to attend the North Carolina State Convention at the Children's Home in September. Pray to that end, and I will see you all later."—J. C. G.

Christ For The Neglected

Gypsy Smith, by his ardous labors and success as a soul winner, has become one of the well-known world evangelists. Many, however, who sit under his preaching, and appreciate his words of wisdom and warning know not the incidents and adversities of his early life, conversion, and first impressions to preach. Below are excerpts of his touching account of the means God used to bring him to a knowledge of the truth, and to honor him with a call to the Gospel ministry:

A beautiful girl was taken sick. She is a loving woman, but as a girl she was a picture. And the nearest town was Waldord and my father went for the doctor. The doctor came out, and when he was told there was a sick girl in the wagon, he would not go inside. It was a Gypsy home! He stood on the step and looked through the door and when he stepped down, he said to my father and mother, "Your daughter has the smallpox—you must hasten out of town." He named an old by-way, saying, "Go there and I will come." My father found a little sheltered stop under a broken hedge, and when the tent was made ready, he said to mother, "Stay here, my dear. I will leave the poor little things with you and I will take the wagon down the lane."

My father had no religion, but he was made of the stock of which God makes saints and heroes. He was a great big strong, handsome man. As he left his wife and left his children, he said to the mother of his children, "I will do my best." He took the wagon down the lane. By-and-by the doctor came and found my brother had the smallpox, and he was sent to the wagon. The young mother cooked food—she prepared it in the tent and then carried it halfway to the wagon and left it on the grass till Father came for it. One day he did not come. When Mother called him, there was no answer, and she went a little nearer. She wondered if he was down, too. And she went a little nearer and a little nearer, and when the doctor came, he had to tell the awful truth that Mother had the smallpox too. The wagon was brought back to the tent and Mother and brother and sister were taken down the lane. Not a friend in the world was near. I heard my strong father say, since his decision for Jesus, "Oh, for one living soul to have come there and have said—God bless you! Let me help you!"

The clouds lowered and descended around us. One day that young mother called Father to her bedside and when he knelt down, she said, "Cornelius, I am going to die. My children will be motherless. I want you to promise before I go to stop drinking and swearing," and he loved that woman enough to promise anything; he came away, absolutely broken in spirit and heart and threw himself on the ground; and then, from the wagon, came the sound of mother's singing, "I have a Father in the Promised Land." And father went back to the wagon and asker, "Where did you learn that? I never heard it before." And Mother replied, "When I was a little girl my father's tents were pitched one Sunday on the village green and I saw the people going into the village church and I followed them. I was just a little Gypsy girl and I felt so strange in that strange place, and there they sang these words. They helped me. They came back to me and they have helped me."

I shall never forget the next morning. If I were an artist I would paint the picture: the Gypsy tent and the old wagon, the fire, and the bucket standing by half-filled with water, some clothes hanging overhead where Father had been washing, and the old horse across in the pasture. Then the words fell on my boyish heart, "Rodney, Mother's dead."

Mother and babe were buried side by side in the little churchyard. We could not bury her in the daylight, but such a thing as that burial at night would not be allowed in this day, and there is not any disposition in England today to do a thing like that, for my work of a quarter of a century has told.

My father, from that day, was a changed man—not a Christian—he made no profession of that. He could not understand it. He never swore again—never, in the presence of his children. He didn't drink as much. I have seen him in the tent at night, the children in bed, the fire burning low, the only light from the flames of the fire, revealing in the darkness his sad face, gilding his tears as they fell, making them shine like bubbles on a mountain stream. He thought we were asleep, and then he would talk about Mother; he would talk about a burden that we did not understand. What made that hunger? How he longed for sympathy—longed for light!

One morning we reached a little town in the country of Bedford and over a little hill we saw two Gypsy wagons coming, and when we reached them, we saw with delight that they belonged to my father's brothers. You should have seen those three big Gypsy men fall on each other's necks and weep. Father told them about the death of Mother, and then the two women came out of the wagon and my father said to his bother, "I have got a want here. I can't eat— I can't sleep, and when I am doing wrong, something tells me I am doing wrong. Unless I get what I want I shall

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? Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
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Question: I have been told that if we say "Thy will be done," 'and do not say it after praying for the restoration of a friend's health, we show a lack of faith and that because of this we should leave that expression out of our prayers. What is your opinion regarding this?—**P. L. J., Georgia.**

Answer: In a matter such as bodily healing we certainly need to desire that God's will be carried out; therefore, we should submit to His will and seek that will for both our good and His glory. It might be detrimental to us and a sick friend, if he were cured of his disease and hurt and shame to God's cause. We know that the Bible's teaching indicates that God has not always willed to restore every servant of His to their desired health, and therefore we should not want such done contrary to His precious will. Paul, in his prayer that a malady be removed, did not get the answer; that is evident from the context of the passage. He first desired but he had to submit to the will which was fostered by divine wisdom. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, them am I strong" (2 Corinthians 12:7-10). Paul gets the idea from God as to what is best and submits to it as he says "lest I should be exalted above measure." It could have been hurtful for Paul and therefore detrimental to the cause of God had God cured Paul in spite of His better wisdom and judgment, but this God is not likely to do.

The "thorn in the flesh," you see, was to keep Paul humble. One of the best women I ever heard of never walked a step after she was saved. She prayed for thousands of people, many of whom were healed of physical defects, but was never made whole of her own discomfort.

It is thought by many Christian scholars that Paul's "thorn in the flesh" was defected eye sight. Of this I am not absolutely sure. I know that I have prayed for the removal of physical defects in my own body and have had them removed shortly thereafter; but I have sustained physical limitations from one sickness for about 30 years; and even though God has more than once relieved me of pain resulting from it, yet, as I prayed for its being removed I am still fully aware of limitations that still hinder me in certain activities. As far as I know such limitations will accompany me throughout this life; and, yet, I feel duty bound to pray for friends that feel they need physical relief of one kind or another and for sufficient strength in my own body's health to do whatever God would have me do. I have confidence that God is going to keep answering my prayers in giving me the strength that I need to perform my duty in His vineyard, and in giving the health that my friends need in performing their duty to Him. So I pray that if it can be in His will and according to His glory to do so that He will restore those I pray for to full health and if not to give health in such measures as will be to His greatest glory.

None of us have any right to demand anything of God. It is the blessed privilege of every born-again soul that he seek God's will in each and every thing that is before him. The more humbly a Christian submits himself to Christ under the wooings of the Holy Spirit, the happier he will be. The self-willed person is never satisfied and never basks in the peace of God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Bodily health is never on the same basis as salvation. This idea that healing is in the atonement or that proper acknowledgment of the atoning blood of Christ assures perfect health is not necessarily correct. In fact, the Bible in examples well distributed throughout all its divisions teaches quite to the contrary. If such teaching were correct, why should a Christian be required to await the rapture of the church to see the full redemption that comes at the end of this age? Then, and only then will the body experience full redemption.

The fact of the "mystery of suffering," of "godliness," and of "iniquity" is to be seen as we study the Bible. The fact that there is mystery in all these indicates that they may not be fully understood while we are on this earth. Christ made effective God's eternal plan of salvation in His suffering. Like as He suffered for us, so are we called upon to be in the process of suffering, or in laying down our lives for those who are being saved, being made the heirs of salvation. This, of course, does not mean that everytime a Christian is sick he is suffering for someone else, for in some cases Christians are ill as a result of being careless in the care they give the bodies God has equipped them with for His service. It does mean that instead of a Christian's seeking a soft or an easy way in this life that he should be so concerned for those for whom God has concern, that in a large measure he should forget himself as a result of his love and concern for the lost and the needy. Compassion for others was the compelling force that motivated both Christ and the early Christians, and this should be none the less ours. Paul said, "Woe be to me if I preach not."

How much do we hear Americans beseeching God for the lost, hell-bound souls of our beloved country in the same degrees of earnestness of John Knox when he prayed, "Oh God, give me Scotland or I die!" How many godless people do you hear saying as bloody Mary said, "I fear the prayer of John Knox more than all of Scotland"? and yet America is full of them.

All of this tells the simple story over again as seen in "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts . . . Submit yourselves therefore to God. Resist the devil, and he will fleet from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:3, 7, 8). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in

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STORIES for our YOUTH

Terry's Test

Mina Arnold Young

"HOW do you like your new teacher?" asked Mother as Terry came in from school. He had walked the mile from the log schoolhouse.

"I like her," said Terry, "but there's one thing I don't know whether I'll like or not. She's not going to tell us when we'll have tests. She's going to give us little tests very often, and maybe not even tell us they are tests until afterward. She says if we learn everything that we should as we go along, it's better than cramming for a test and then forgetting half of it the next day.

"I agree with her," said Mother. "Your teacher is making school more like life. God gives you tests every now and then, but He doesn't usually tell you ahead of time."

"Oh, and another thing," said Terry. "You know that schoolhouse down in Bear Creek Canyon, the one that has been closed for a year? Miss Wiggins said there are some books down there that she wants for our school. A man on the school board told her they are there, and said she could get them if she wanted them. She doesn't have a car, and it's twenty miles around by the road. I wondered if I could ride Cal down there some evening after school and get them for her?"

"We'll have to talk to your father about that," said Mother.

As soon as his father came home, Terry asked him about the trip to the schoolhouse.

"Well," Daddy said thoughtfully, "the days are so short now that you couldn't get back up the trail before dark. I wouldn't want you to try to come up that steep canyon side except in daylight. You can't go on Saturday because we're driving to town, and have to leave by ten o'clock. Maybe you could ride down there on Friday evening, going down the canyon past Pete West's place and up the road to Uncle Ted's, and spend the night there. Then you could ride home in time to go to town with us."

So on Friday morning Terry rode his horse to school. After school he headed for the canyon rim. The trail down was not far from the schoolhouse. But such a trail! It led almost straight down in places, and there were loose rocks that rolled under the horses's feet. Once he almost got off and walked, but he knew the horse was more sure-footed than he was.

At last they reached the bottom of the canyon and could travel faster, but there were two gates that Terry could hardly open. It took a long time to work the wire loops off the poles. Then after he had led the horse through, Terry found it even harder to close the gates.

After he had reached the schoolhouse, Terry had a little trouble finding the books Miss Wiggins wanted. He put them in his saddlebags and rode down the canyon. Three more troublesome gates delayed him, and it was getting dark when he reached Pete West's place. He stopped to ask about the road up the side of the canyon. Before he had gone far, it was so dark he couldn't see even his horse's ears. He got off several times and lighted matches to see that he was still on the road. Then Cal stopped, and the next match showed a fallen tree across the road.

"I must be going the wrong way," thought Terry. "They didn't say anything about a fallen tree." He turned Cal around and headed back for Pete West's place.

"You'd better eat with us and stay here tonight," said Pete West. "You can find your way home better by daylight."

That seemed the only thing to do. Neither Uncle Ted nor his folks had a telephone, so Terry couldn't call up anyone to tell where he was. His folks wouldn't be worried, because they thought he would spend the night with Uncle Ted. Uncle Ted wouldn't worry, because he wasn't expecting him.

After supper was over and the table cleared, Pete West and his three big sons gathered around it again. They brought out a worn pack of cards and invited Terry to play with them.

"No thank you," said Terry politely. "I don't know how."

"We'll teach you," said one of the boys.

"I'm awfully tired," Terry said to excuse himself. "May I go to bed now?"

Mrs. West showed him where to sleep, and Terry started to undress. He pulled off one shoe and sat with it in his hand. After a while he put the shoe back on and went into the kitchen.

"I was a coward a while ago," he said, "and I'm sorry. The reason I don't want to play cards is because I don't believe God would want me to, and I want to please Him more than anything else."

He went back to his room. Pete West and his sons sat in surprised silence for a moment, then all burst out laughing. Terry didn't like to be laughed at, but he felt better anyway. He went to bed and soon was asleep.

He'd meant to wake up early the next morning, but when he came out to the kitchen the men had already eaten and gone out to do the chores. Mrs. West started to fry pancakes for him.

"I'm glad you said what you did to Dad last night," she said. "I'm a Christian, too, but I haven't been working at it much lately. I hardly ever get to church, because it's so far and Dad won't take me. I get rather discouraged. What you said has helped me. I'm going to try to be a better Christian after this."

Terry ate his breakfast and went to the barn for his horse. When Pete West saw him coming, he started to saddle up for him.

"Thanks a lot for everything," said Terry.

"You're all right, Terry," said Pete. "I'm glad you stood up for what you think is right. What you said shook me up a bit, coming from a boy. I'm going to try to get Ma to church more often, and maybe it will do me some good, too."

Terry rode up the old road, around the fallen tree, and came out on the canyon rim. He'd have to hurry right home to make it by ten o'clock, but he felt good all over. He knew that God had given him a test, the unexpected kind, and that he had passed.—My Pleasure.

NOTES and QUOTES

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die. I am heading for London, and I am going to go to some church and see if I can't get there what I want."

We got to London and put the wagon on a piece of vacant land. Presently my father saw a little man mending the road. He had a face like the sunshine, and when my father talked to him, and told him his troubles, he said, "I know what you want. You want Christ Jesus. There is to be a service tonight in our little church. You come with me there. When Father was starting for that service: he said, "Good-night, my dears. I will never come back until I am converted." I loved my father, and I said to my sister— for I had never heard of the Bible—nor of religion—"He's is going out of his mind. I will go and watch him." And i followed him to the church. He was going to be converted!

By-and-by my father and his brothers got into the church and as I entered they were singing, "There is a fountain filled with Blood." I shall never forget that! How my heart was moved! Then they went on singing something about "I do believe," and I said to myself, "What is that? Believe? Believe what? What do they mean?" Then they sang something about, "Break, Break," and I said to myself, "Break what?" Then I could not see my father. He had fallen on his face, and my voice seemed just too big for my throat. I said to myself, "Oh, he is gone, he is gone. He said he was going to get converted, and he is gone!" My father jumped up and cried, "I am converted," and I ran home crying to my sisters, "He's converted, and I am going away."

My father and his brothers were converted that night. They stopped long enough to sing the chorus, and they sang it all the way home, and Father was now like a little child. He sat down and the tears fell, and he called his motherless children, one by one, and he said, "My dears, God has sent your father home a Christian. Don't be afraid of him."

We could not sleep that night for singing, "I do believe." Before breakfast there was a knock at the door and my uncle was there, asking my father to "Come quickly," for his wife had been converted. A revival broke out in the Gypsy tent before breakfast and fifteen Gypsies were converted. That was the beginning of the work that is going on this day.

I was converted on the 17th day of November, 1876, and when I was converted somebody gave me a Bible, and somebody gave me an English dictionary, and then someone gave me a Biblical dictionary, and I used to carry these books around under my arm, and my sisters used to say, "What are you going to do with those books?" And I would answer, "I am gong to read them some day, for I am going to preach."

The following June I went to London with my eldest sister and my uncle to what was the headquarters of a Christian mission, in those days a mission with twenty-seven missionaries and twenty-five evangelists, and the founders of that mission was the Rev. Wm. Booth, now General Booth. I went down there with my uncle on one side and my sister on the other. General Booth saw me there and he said, "The next speaker will be the Gypsy boy," and as I walked onto the platform I was shaking like a leaf and he took in the situation with his eagle eye, and said, "He will sing a solo," and as I was getting ready, he said, "Keep your heart up, youngster." I said, "It is in my mouth." Then I said, "I am only a Gypsy boy, but I love Jesus." A few things like that and I was through, and I sat down, and I was glad to be down, but General Booth took me by the arm and asked, "Will you leave your Gypsy friends and come to us and be a evangelist?" And I said, "What?" I did not know what that meant, and I did not have my dictionary with he. When he explained, I asked, "Why, do you think I will make one?" and he answered. "Yes." Then I said, " I will come." The next morning I was out with my books under my arm, and my sisters and aunts were all talking about the boy who was going to be a preacher. I could not read the Bible, and I could not quote half a dozen verses of Scripture correctly, but I was off to be a preacher.—The Vanguard.

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OUR NEED IS OUR CLAIM

One day Dr. Barnardo of the Barnardo Orphan Home in London was approached by a ragged little boy who asked admission into the orphanage. "But, my boy," said the Doctor, "I do not know you. Who are you? What do you have to recommend you?"

The lad pointed to his ragged clothes and said, "Sir, I thought these would be all I needed to recommend me." Dr. Barnardo caught the little fellow up into his arms— and took him in.

The sinner's need is his greatest claim on Christ. "We are all as an unclean thing, and all our righteousness are as filthy rags" (Isa. 64:6) "The Son of man is come to seek and to save that which was lost" (Luke 19:10).—Christian Victory.

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"Mere knowledge, apart from divine love, puffs one up with pride."—**Selected.**

Be Sure that Your Church Is
Properly Represented
at the

North Carolina State Convention Of Original Free Will Baptists

meeting with
The Free Will Baptist Children's Home
Middlesex, North Carolina
September 15, 16, 1965

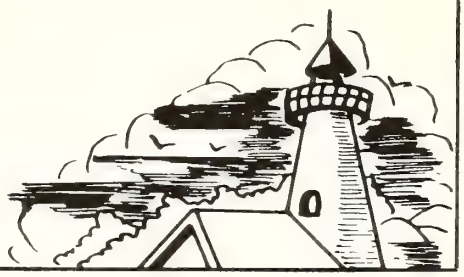
Your church is entitled to one delegate for each one hundred members or a fraction thereof. Conferences, conventions, and union meetings are entitled to one delegate for each five hundred members or fraction thereof.

Be Sure To Attend

St. Claire Bible Class

The Sunday School Lesson

For September 5



Growing In Faith

Lesson Text: Colossians 1:9-14, 19-24; Hebrews 11:1

Memory Verse: 1 Corinthians 16:13

I. INTRODUCTION

John Wesley was walking one day with a troubled man who was losing his faith because he couldn't see through his worries and troubles. Wesley noticed a cow looking over a stone wall.

"Do you know," asked Wesley, "why that cow is looking over the wall?"

"No," replied his troubled companion.

"I will tell you," said Wesley, "because she can't see through it. That is what you must do with your wall of trouble—look over it and above it."

This is what faith helps us to do. When we have learned this great truth and put it into practice, the many walls of trouble do not seem so impossible.

We have come to the fourth and final unit of lessons under the general theme, "Growing as Christians." This unit of four lessons deals with certain areas of Christian growth, such as faith, self-discipline, understanding and patience, and Christian love.

The Christians at Colosse needed the message Paul had for them. This letter written in Rome while Paul was imprisoned for the gospel's sake, has many messages for us today. But at the heart of the brief epistle is Paul's claim that Christ was the incarnate God and that we must accept this mystery of God's work by the faith that He gives us. The writer to the Hebrews (who may have been Paul himself) gives us a clear and acceptable definition of faith.—Bible Student (F. W. B.).

II. HINTS THAT HELP

1. Faith in Christ is subject to increase and decrease.

2. Faith is invariably related to our understanding of God's will.

3. We should pray for one another that our faith and understanding should be increased.

4. Faith produces fruit.

5. Christians should commend other Christians for the encouraging virtues they exhibit and thank God for them.

6. Many times, if not always, strength is measured by faith and understanding which constitute motivation rather than physical ability.

7. The promise of faith is conditional.

8. Through faith comes understanding of spiritual things.

9. The greatest enemies of faith are anxiety, frustration, doubt, and impatience, incited in life's trying times.—Teen-Age Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. A doctor approached an axious father in a waiting room of a New York city hospital. Said he, "I am sorry to inform you that your baby lived only two hours after its birth, though we did everything we could to save its life." As the sympathetic doctor was about to leave, the quick thinking father said, "I read only recently that human eyes are needed in corneal operations. Could my baby's eyes be used to enable someone to see again?" The next day the Red Cross carried an eye each to two different hospitals. In one, a corneal graft restored the sight of a working man with a large family. In the other, sight was given to a mother. A babe, who lived only two hours, gave physical sight to a grateful father and a mother.

Some 2,000 years ago a Babe came into our sin-darkened world to give spiritual sight to all who will receive it without money and without price. At His coming, "The people that walked in darkness saw a great light." Of Him John said, "In him was life; and the life was the light of men."—Bible Teacher (F. W. B.).

2. The Scripture lesson and the subject were put together by accident. The lesson title, "Growing in Faith," is illustrated by Scripture taken from the Book of Colossians. Think for a moment about the reason for the Book of Colossians' being written. The church people were begining to believe in philosophy and were not exalting the Lord Jesus as they should. Paul wrote the letter to the Colossians to show that Christ is preeminent. It is when men fail to give Christ the preeminence that they cease to grow in grace. A survey would show that most of the false doctrines in the world have begun with a false view of the Lord Jesus Christ. If we accept the basic truths about Jesus, it is difficult to go wrong doctrinally.

We must accept the truth about the person of Jesus. He is God manifest in the flesh. Unless we accept this truth, our whole idea of Him and His work is distorted. We must accept the fact of His virgin birth, His miracles, and His resurrection. The person who would strip the Lord Jesus Christ of these things cannot be a Christian.

We must accept the power of Jesus. Some people are willing to accept the fact that He has great power; but they are not willing to say that He is the Almighty and that "all power is His." If we do not accept the power of Jesus, how can we believe that He is able to save us and supply every need?

We must accept the plans of Jesus. There are a great many things that we cannot explain about the plan of salvation. We do not know why God chose to save the world through the death of His Son, but we do know that the Bible teaches it; and we must accept God's plan if we are going to be saved.

When it comes to the matter of faith, there are three kinds of faith. Or better, there are three degrees of faith. There is saving faith. This is the simplest kind of faith in the Lord Jesus and His ability to save from sin. Many people have this degree of faith that never go any further. Then there is sustaining faith. Do you believe that Jesus will not only save you, but will sustain you regardless of what happens? This is the kind of faith that can give us victory over the material things of this life. Then there is satisfying faith. This is the faith that brings peace, the peace of God to the heart, the peace that passeth all understanding. —Advanced Quarterly (F. W. B.).

3. **"We . . . do not cease to pray for you."**

An American minister became the pastor of a London church. On the first Sunday there were several converts. He preached with such power as he never before had experienced. About a year later, he was called to the bedside of an obscure member of his church who said, "Pastor, I know that my time has come to depart this life and be forever with

the Lord. I do not want my work to cease when I go. Because of my lameness, it seemed that there was little I could do for my Master. But God revealed to me that He had given me the ministry of intercession. The Saturday night before you preached your first sermon, I spent all night in prayer for you. I have done that every Saturday night since. God has someone, I am sure, who will take up the work I am about to lay down."

"Who has delivered us from the power of darkness"

A. W. Milne labored as a missionary in a section of New Guinea where there were cannibals. There he died preaching the gospel of Christ. His converts, some of whom were former cannibals, placed a marker on his grave on which they inscribed: "Here lie the remains of A. W. Milne. When he came to us, there was no light. When he died, there was no darkness."

"We have redemption through his blood"

Years ago Dr. Sherwood Eddy spoke in a Chinese meeting. At the conclusion of his message, a Chinese pastor told him, "I observed that you spent most of your time in emphasizing the character of Christ. May I suggest that you lay primary stress on the death and resurrection of Christ? This message makes the gospel message distinctive and different from all other religions."

"Redeemed . . . with the precious blood of Christ" (1Peter 1:18, 19). "If thou shalt . . . believe . . . that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).—Bible Expositor.

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Questions & Answers

(continued from page eleven)

to him, and will sup with him, and he with me" (Revelation 3:20). "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). These Scriptures indicate that there is a right way and a way in which it is incorrect to approach and ask the Deity for something. There should be realization on the part of the one asking a need of the thing for which he is praying and a willingness to risk God's judgment in the giving of that for which he petitions Him. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). These verses suggest conditions under which we get that for which we pray. Now taking for granted that is what the one asking for something has done, God gets great pleasure in answering his request if he always asks according to the will of God rather than contrary to that holy will. We might remember that before we come to that precious promise found in Matthew 7:7, we have Jesus giving to His followers the rules for His kingdom; therefore, the assurance given follows the minute detailed instructions which the disciples accepted. Following this acceptance he says (see Matthew 5:1-7, 29).

We who are His followers have the promise of His fellowship, but that's on the condition that we remain in His light and His fellowship. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

I have heard professed Christians complain that their prayers were not answered. Such a complaint is an admission on the complainer's part that he exercised no faith in his petition,, and to admit this is to own up to the hypocrisy so prevelent in the lives of professors who actually are strangers to the saving grace of God.

There are definite Scriptures that teach that our promises to do something as well as our praying should be conditioned in the will of God. "For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:15). "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we we know that we have the petitions that we desired of him" (1 John 5:14, 15).

Then it is only according to the will of God that the Holy Spirit helps us in our prayers. He aids us in getting them answered when they are offered according to God's will, and then only. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

✠

Give God a chance and see what He will do.

THE CHURCH WORLDWIDE

(continued from page five)

Another criticism voiced by a number of the 226 foreign students among the some 500 teen-agers and youth leaders was that church life in the United States resembled a "social club" where "Christ is at the bottom of the picture" and frequently ignored by church members.

———

Five Baptist Ministers Plan Russia Peace Trip

DALLAS (EP) — The pastor of the largest church in the Southern Baptist Convention, W. A. Criswell, disclosed here that he and four other Baptist ministers are going to Moscow, hoping to plead with top Russian officials for world peace and religious liberty.

Criswell, pastor of the 13,000-member First Baptist Church of Dallas, told newsmen here he hopes to confer with Russian Premier Alexei Kosygin and the head of the Russian Communist Party, Leonard Brezhnev.

———

U. S. 'Literacy Team' Aids Kenya Teachers

NAIROBI, Kenya (EP) — An American team of 30 literacy workers from 11 denominations trained 430 native teachers in the Laubach literacy method during a three-week mission in Kenya.

The team was headed by Dr. Frank C. Laubach, 80, noted missionary educator and founder of the "Each One Teach One" method of literacy education, which has been used in 312 languages around the world.

Dr. Laubach and his team had the support of the government of Kenya where about 70 percent of the population are unable to read and write. During his mission, he was received by President Jomo Kenyatta of Kenya.

The newly-trained teachers were to scatter into various parts of this African nation to start literacy classes among natives.

✠

To educate a man in mind and not in morals is to educate a menace to society.—Theodore Roosevelt.

✠

"Secular education can make men clever, but it cannot make them good."

✠

A man of the hour is usually the man who makes every minute count.—**Selected.**

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The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1964-65 catalog.

The literature listed above is written by Free Will Baptists. The content of the material is fundamental and evangelical. Teachers' quarterlies, workbooks, and activity materials are prepared to coordinate with other materials for each age group. The prices given are per copy, or set when not sold singly.

You can order your Sunday school literature and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 1, 1965

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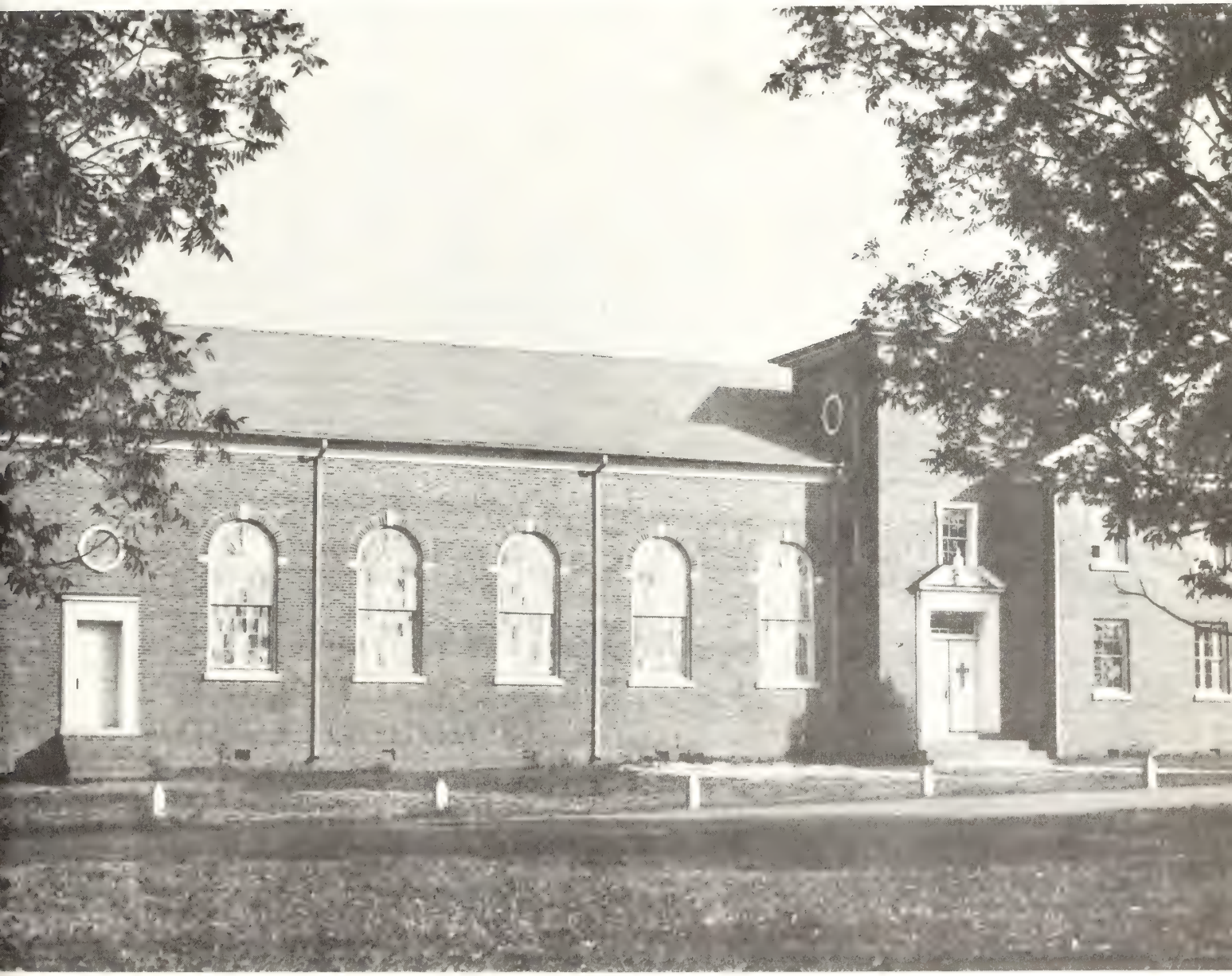

MEETING PLACE OF THE N. C. STATE CONVENTION OF ORIGINAL FREE WILL BAPTISTS

SEPTEMBER 15, 16, 1965

In the Editor's Mail

"I wish to inform all my friends that my address is now P. O. Box 524, Greenville, North Carolina, instead of P. O. Box 117, Grantsboro, North Carolina. I am now pastor of Piney Grove Free Will Baptist Church near Greenville."—The Rev. Willet L. Moretz.

* * *

"This is to state that I am now serving as pastor of LaGrange Free Will Baptist Church, LaGrange, North Carolina. My new address is P. O. Box 205, LaGrange."—The Rev. Robert Rollins.

* * * * *

A Startling Booklet

Dr. A. J. Mattill Jr., Ph. D., of Salisbury, North Carolina has written a very startling booklet, "The Wets Are All Wet," which is concerned with the liquor problem in this country. The booklet, thirty-four pages in length, is "a seven-pronged indictment of the liquor traffic."

Some facts gleaned from the booklet are:

In the United States each year we consume over three billion gallons of alcoholic drinks.

We spend 13.5 billion dollars a year or $1,541,096 an hour for it. We spend twice as much on drink as for all religious and welfare causes.

According to FBI reports in 1962, drunkenness in the five preceding years among American youth increased by 270 percent.

It is estimated that bootleggers do a $1 billion yearly business. Clearly legal liquor is not getting rid of the bootleggers.

It is an accepted fact that alcohol stands as a cause of a large part of criminal acts.

Copies of this booklet may be secured from The Christian Action League of N. C., P. O. Box 2126, Raleigh, North Carolina, for 10c each, $1 per dozen, and $7.50 per hundred.

THE FREE WILL BAPTIST

Volume 80 Number 34

September 1, 1965

C. H. Overman, *Editor*

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Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

PROMOTIONAL PLANS

For the past year, the Executive Committee of the North Carolina State Convention of Original Free Will Baptists has been giving serious study and purposeful efforts to plans for the setting up of a promotional office and the securing of a promotional director.

Preceding the 1964 session of the Convention, renewed interest was shown on the field. So far as could be ascertained, everyone agreed that a concerted promotional program was essential to the cause of Original Free Will Baptists. In fact, as has been pointed out from time to time, the Constitution and Bylaws of the Convention have provided for such an office for years.

On December 8, 1964, the executive committee met in joint session with the chairmen of the various boards to discuss the promotional plans. It was the hope of the executive committee that a partial means of financing the office could be worked out through the various boards, or institutions and enterprises. The idea, however, lacked the necessary support and was abandoned. The main reason seems to have been due to each board's commitments and responsibilities in its own promotional efforts. Some were not clear in their understanding of just what a promotional director would do.

At any rate, the executive committee continued to work on the plans. A committee of three from the executive committee was appointed to define the duties of the promotional director. This work of the special committee was received by the executive committee and will be presented to the State Convention on September 15 in session at the Children's Home.

It is the recommendation of the executive committee that the term, "promoional director," be changed to "general secretary." This recommendation, of course, as well as the ones to follow, call for constitutional amendments. The recommendations are:

". . . The general secretary shall be elected for a term of (2) years under such contract as may be agreed upon by himself and the executive committee. The Convention's Executive Committee shall be the directing and governing authority of this office. In case of a vacancy in this office between sessions of the convention the executive committee shall fill the vacancy until the next session.

". . . The general secretary shall maintain an office to be recognized as headquarters or home office for the State Convention for the purpose of general public relations within and without our denomination relative to the entire program of the Convention.

"The term 'public relations' is to be understood to mean the combining of the activities of publicity and promotion into an over-all and well coordinated program in order to influence and guide our Free Will Baptist constituency and the public relative to the program of the State Convention.

"Public relations within our Convention must include all boards, standing committees, commissions, auxiliaries, conferences or associations, churches and ministers of the Convention.

"Public relations without our Convention must include proper publicity and official representation whenever and wherever possible to properly inform the public of the goals and accomplishments of the Convention."

The recommendations further call for the office of the general secretary to be located at the Free Will Baptist Press. Financial support will be as follows: Churches with less than 50 members will be asked to contribute a minimum of $30 annually; churches with 50 to 150 members will be asked to contribute a minimum of $60 annually; churches with 150 to 250 members will be asked to contribute a minimum of $90 annually; churches with over 250 members will be asked to contribute a minimum of $120 annually.

THE NEW THEOLOGY, THE NEW MORALITY, and THE NEW EVANGELISM

(This message was given by Mr. Graham June 27, 1965, at the Baptist World Alliance in the Orange Bowl at Miami Beach, Florida.)

by BILLY GRAHAM

(The first of a two-part message.)

THE message that I shall give tonight is one I do not want to give, but God the Holy Spirit has laid it upon my heart so definitely that I cannot escape it. I want to speak not only to the masses of people who are here from the Miami area, but to the delegates, to the pastors, to all of you as you get ready to go back home to minister and to evangelize.

I want you to turn to the book of Jeremiah which I read nearly every day. I think this book describes our conditions today probably more accurately than any other book in the Bible. I want to read the prophet's words from Jeremiah 6:13-20:

> "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.
>
> "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.
>
> "Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.
>
> "Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.
>
> ". . . Here O earth: behold, I will bring evil upon this people . . . your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

Jeremiah was speaking to the church of his day. He said to Israel: "You have departed from the faith of your fathers. Israel, return, return, return to the old ways and the old paths!"

The 19th century was the age of the exclamation mark. The 20th century has become the age of the question mark. Everything we once believed in is being questioned today. Youth is saying: "If what you believe is right, why is the world in such a mess today?" Some have even said that Christianity has failed. They say: "Look at the suffering, the agony, the disease, the poverty, the hate, the racial injustice, the war, the blood being spilled all over the world. If God is a God of love, why doesn't He stop it? Christianity has failed." I agree with G. K. Chesterton who said that Christianity "has not been tried and found wanting. It has been found difficult and left untried."

There are those today who say that we should disregard the old things of our fathers, that we need something new. Even church leaders are beginning to say that in certain areas. And so new ideas have emerged, claimed by their exponents to be superior to the old. Some of these new ideas are invading the church with deadly effect.

Tonight I would like to talk to you about three things—a new theology, a new morality, and a new evangelism.

First, A NEW THEOLOGY. One of the most popular words today is "new" or "neo." We have neo-orthodoxy, neo-liberalism, neo-evangelicalism, neo-fundamentalism. We seem to think that every one must be put in one category or another. He's a fundamentalist; he's a liberal; he's this; he's that. I am not sure I claim any of them; I am just a plain Christian. Solomon said: "There is nothing new under the sun."

Today some of the old creeds are being revised, and often they are scaled down to match a dwindling faith. One of our great denominations is taking giant steps toward a new confession of faith. One clergyman suggested that we have a moratorium on God for a year, and another said it should be for twenty years—don't mention the name of God for twenty years!

Recently a Baptist preacher said in print: "There is no such thing as a devil." When I read that I felt like the prize fighter whose opponent was beating him almost to death. As the boxer leaned on the ropes about to fall, his manager said: "Get up! He's not even hitting you." The fighter replied, "Well, watch that referee; somebody's hitting me." If there is no devil, then who is hitting us?

As I study some of these new books and read some of the many articles, I have to admit that they raise questions that must be answered. As I study some of these new things, I find that they revolve around three points:

(1) They question the authority of the Scriptures;

(2) They deny the existence of judgment and of hell;

(3) They accept and teach a form of humanism.

Seeing this, I have thought to myself: "Well, that's not new at all. That is all found in the very beginning of the Bible."

Turn to the third chapter of Genesis and read the devil's words to Eve: "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods."

Three times the devil said: "Yea, hath God said?" Baptists have always believed in the authority of the Word of God, the Bible. We may disagree as to the details of how it was inspired, but we believe in its authority. Two thousand times in the Old Testament the prophets claimed that

(continued on next page)

The New Theology,

(continued from page three)

God spoke. In the Pentateuch we find such expressions as these:

"The Lord said unto Noah,"
"God spoke unto Israel,"
"God said,"
"The Lord commanded."

In the books of the prophets we read these statements:

"Hear the word of the Lord,"
"Thus saith the Lord,"
"I put My words in your mouth."

Now, either God did speak to these men as they wrote by inspiration, or they were the most consistent liars the world has ever known. That they should tell and record more than 2,000 lies seems incredible. And did Jesus deliberately deceive us? For, you see, Jesus quoted from the Old Testament constantly; and not once did He say: "Watch out! You can't trust that. You can't trust the other." He quoted Noah, Moses, Jonah, three of the men in the Old Testament whose writings some persons today find it hardest to accept. He used many quotations from the Old Testament, and the apostles constantly quoted from the Scriptures.

When I began to preach a few years ago, I had many questions and some doubts about this Book. Intellectually, I could not figure it all out. Do you know what I did? One day in 1949 I opened up my Bible, and I said: "Oh, God, I do not understand everything in this book. There are problems I cannot figure out. But, oh, God, from this day on, I am going to accept this book by faith as the authority for my life and ministry." I tell you, my ministry changed overnight. I found that I carried a sword in my hand. Tonight I attest with Job: ". . . I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

This Bible is not a book of science. Do not come to it expecting it to be like the science textbook you have in the university. It is a book of redemption. It is a book about God. It is a book about man. It is a book about salvation. It is authoritative, and it was inspired by God the Holy Spirit.

The Devil's second statement to Eve was: "Ye shall not die." A. C. Dixon once said: "If we had more hell in the pulpit, we might have less hell in the community.

In one village where Jesus had cured a man, the people said to Him: "Leave us alone." And people today say the same thing because they do not want to hear about death and judgment and hell. Too often we picture God as a kindly old man with a long white beard, sitting on a cloud, saying sentimentally to everybody: "Love, love, love." God *does* love; God *is* love; but this same Bible tells us that God is a God of judgment. Let me make this very clear. There is coming a Day of Judgment when every man, lost, without Christ, will be judged. There is coming a day of accounting when every believer in Christ must answer for every deed, every thought, every intent of his life. You and I will face a holy, righteous God. Acts 17:31 says: "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; . . ."

The third thing the serpent said to Eve was: "Ye shall be as gods." That is humanism, and today humanism has pervaded the university campuses from one end of the world to the other. The object of humanism is to replace religion with a national, man-centered philosophy of natural progress and improvement. Humanism is simply the worship of man. "Glory to man in the highest," sings the humanist, for man is the master of all things. This has become the idolatry of our age—the worship of man. It is all the more dangerous for being so sophisticated and civilized in its expressions. And it is even invading the church.

As Baptists we have always believed in the sinfulness of man and in his lost condition. Baptists believe in the dignity of man. No denomination in all the world believes more strongly in the dignity of man and the freedom of the human will. But we also believe that man has sinned and rebelled against God, that this sin has affected his life, his will, his conscience, his whole human personality. Whoever you are, before God you are a sinner.

It is interesting to note that the Devil has not changed his tactics. He still knows that we can be fooled and deceived. Our minds are clouded by sin, and he does not have to change his approach at all. He uses today the same three lies that he used in the Garden of Eden.

Now I sympathize with those people who want a new method of communicating the gospel in the Twentieth Century. I am not saying, for instance, that we must imprison the gospel message in the Old English language of the King James Version of the Bible. But neither must we disregard the truth because it is old.

No mathematician would look at the multiplication table and say: "Why, that's old stuff," would he? "Two plus two is four. That's old. I learned that when I was in school. Don't you have something new?" When I was in school I learned that at sea level water will boil at 212 degrees and freeze at 32 degrees Fahrenheit. I learned that twenty-five years ago in school. Should I disregard it because it is old? Water still boils at 212 degrees. Water still freezes at 32 degrees. It will always be so.

In the spiritual realm, as in the mathematic, there are certain truths that are constant, fixed, firm. *God is constant.* The Scripture says: "For I am the LORD, I change not; . . ." (Malachi 3:6). *The Word of God is constant.* Jesus said: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24: 35). *Our Lord Jesus Christ is constant.* "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8). *The way of salvation is constant.* "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). These truths are fixed and firm. They cannot be changed. They cannot be altered.

Speaking of my message in our Los Angeles crusade two years ago, a local pastor told the press that I had set the church back fifty years. I replied to the newspaper reporter, "I am disappointed. I had hoped to set it back 2,000 years."

Faithful Baptists have influenced the whole world. Let us stand with John Bunyan and Roger Williams and Charles Spurgeon and William Carey and Lee Scarborough and George Truett and all the great heroes of the past. Let us believe as they believed.

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy universal church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

That is our faith. Let us stand on it and believe it and carry it around the world. Let us reaffirm our faith in those constants of our fathers and of the early apostles.

(Continued Next Week.)

ATTENTION N. C. CHURCH CLERKS

The report blanks for the North Carolina State Convention of Original Free Will Baptists have been mailed to the church clerks; however, since there may be some who gave an insufficient address, you may not receive one.

If you have not received yours by August 27, please contact the State Convention Secretary, 703 Montague Avenue, Ayden, North Carolina 28513, and one will be sent to you immediately.

C. H. Overman, Secretary

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

CHRIST'S FIRST SERMON

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:20, 21).

Last week we noticed the visit to Nazareth after His baptism and temptation in the wilderness, His attendance in the synagogue, and the prophecy which He read from Isaiah to the people. We now want to consider some of the things He said as He preached His first sermon as recorded by Luke.

Let us notice, first of all, the account which Jesus gave of His mission to the world. Notice that He refers to His divine qualification, "The Spirit of the Lord is upon me"; He is saying, "Because he hath anointed me to preach the gospel to the poor." The history of Christ's anointing is connected with His baptism. The priests of old were set apart to their offices by being washed in pure water, and anointed with holy water. So was Christ, by being baptized in Jordan, and by the descent of the Holy Ghost as recorded in Luke 3:21, 22. The prophets of old were only enabled to deliver predictions by and of the Holy Ghost concerning Christ. We read in Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Kings also were consecrated by the use of holy oil. Jesus came to sustain the threefold offices. He was the Prophet of prophets typified by Moses. He was the King of Zion, the Prince of the kings of the earth. But Jesus refers principally to His ministerial or prophetical office in this sermon, for He was "anointed to preach."

Now observe, the Spirit of the Lord was upon Him. The Spirit was upon Him in unbroken plentitude. He had the whole Spirit of God upon Him. He was not given by measure unto Him. We read in John 3:34, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." Others had this gift in different degrees, but Christ always had the Spirit with Him. The prophets did not always have Him; therefore, we read of the Spirit's being upon them to meet this emergency and the other. With Christ the Spirit dwelt and abode; so that all places, times, and circumstances were alike to Him.

He refers to the fulfillment of a striking prophecy. "And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:21). Every word of God is pure, true, and unalterable. Prophecy pointed chiefly to Christ. It behooved all things to be accomplished which were written in the law, the prophets, and in the Psalms concerning Him. Now was realized the first of those striking predictions which related to His great mission in the world.

He also declares the character of His work. This part of His sermon is outlined in six different parts as follows:

1. To preach the gospel to the poor. Pagan philosophers overlooked the poor. The scribes and rulers treated them with scorn and oppressed them. Proud, arrogant human nature generally neglects and despises them. The schools of philosophy and the temples of fame were closed against them. But Jesus came to have compassion upon the multitude—the neglected, the despised multitude. He came to visit, to pity, to instruct, and to offer the glad tidings of the gospel to the poor. The poor especially need it. It suits their condition, and it is the glory of our Christianity that "the poor have the gospel preached to them."

2. To heal the brokenhearted. Ours is a world of misery and a valley of tears. Trouble is the lot of humanity. Well, Christ came to allay the storms of life. He came to bless the sons and daughters of sorrow, and especially those who are distressed on account of sin and want inward peace. He came to heal the brokenhearted. He said, "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted" (Matthew 5:3, 4).

3. To preach deliverance to the captives. Men are enslaved. Until delivered by Christ all men are the servants of Satan, bound in the chains of vice, under the despotical sway of the prince of darkness, led captive by him at his will. Jesus came to free the souls of men from the yoke of sin and give them liberty. He said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

4. Recovering of sight to the blind. Now here the figure is carried out. It was customary for the mind to be depressed when in a state of captivity. The captive's condition was made still more wretched by being bound in fetters. But it was worst of all when, like Samson or Zedekiah, they were deprived of sight. Satan's captives are in blindness. The god of this world has blinded them. They are in the darkness and the shadow of death. Jesus does what no earthly power could do. He restores sight to the captives of Satan. He anoints them with eye-salve, and they see. He translates them out of the dark of sin into the glorious sunlight of His love.

5. He sets at liberty them that are bruised. All who have been wounded by the adversary, or who, for want of freedom, are distressed and miserable: He came to free their fettered feet, to ease their aching hearts, to break their bands, and to fill them with the joys of salvation and spiritual freedom.

6. To preach the acceptable year of the Lord. His mission was to proclaim the year of jubilee to the people. This was to be the very reverse of their former state. He began to make known the joyful sound of peace and plenty, of rest and festivity. The gospel era is emphatically "the acceptable year of the Lord."

Now in the remaining space I want us to notice the effect this sermon produced upon His audience.

1. They listened with marked attention (read Verse 20). This is proper, necessary, if we are to receive the blessings and instructions of the sermon; and it is pleasing to God for the people to give prayerful attention when His Word is being proclaimed. But some have their eyes closed in sleep, some gaze about, some look into the songbooks, while others wish the "long-winded" preacher would hurry and close so they could see TV, or go to the ball game, or the beach, or somewhere to enjoy the things of the world. But those to whom

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

93rd Birthday Celebrated By Bethany's Oldest Member

September 1 marks the ninety-third birthday for Mrs. Sallie Ann McGlohon of 309 East Second Street, Ayden, North Carolina. Mrs. McGlohon is the oldest

living member of Bethany Free Will Baptist Church, Winterville, North Carolina. As Ayden's oldest resident, she is also one of the oldest members of the entire Free Will Baptist denomination.

She is called "Miss Sallie Ann" by her many friends, and she has best been known for her quick wit, her ready smile, and her kindly voice.

Besides her family, there have been six other great loves in her life. She loved to walk, to converse with friends, to read, to listen to music, to spend time with children, and to grow flowers. Hardly a day has passed in several years when she did not have at least one vase of flowers in her room.

Until recent years, "Miss Sallie Ann" was very active. Chatting with friends and listening to music were perhaps her favorite pastimes. Her favorite hymn is "The Old Rugged Cross," and she can still be heard humming it on occasions. Whenever the hymn is played on TV or radio, it is sure to get a quick response from her.

Her life has been a life of good books, for she read the Bible and numerous other good books as well. Her interest in reading was sparked by an old library at the Bethany church, where as a little girl she would go with her father and wander among the books. Her father, Eli Craft, a former officer in the Confederate Army, was a very educationally-minded person who encouraged her studies. He was a member of the first board of the original Free Will Baptist school of higher learning, Eureka College, which was founded in Ayden. He saw to it that she got books to read, and her love for reading continued up through her eighty-ninth birthday, at which time her eyesight failed and she was forced to discontinue. For a period of some ten to twenty years of later life, "Miss Sallie Ann" averaged reading six books a week. Few can claim such an accomplishment.

In early adult life, "Miss Sallie Ann" was a schoolteacher. It seems that in her day there were many who were allowed to teach, but few were certified to teach. She was a certified teacher, having received formal advanced training of one or two years at a college in Greenville, North Carolina, which was the predecessor of East Carolina College. She pursued advanced training in Latin, algebra, and music (in which she had special interest), and other required studies as well. A Mr. McWhirter had been her Dean; and after passing the school and county exams, she received the certificate of qualified teacher. This certificate is in her possession to this day.

She told an amusing story once of how a phrenologist (one who feels the bone structure of one's head and determines the person's mental attributes) read the "bumps" on her head when she was a young girl and urged her father to see that she developed her talents. It seems that she had hoped to become a nurse, but "Pa" was convinced that teaching would be a more suitable profession. So, teach she did; and she enjoyed three or four years of it. She married the late John Louis McGlohon, son of Elder Frederick McGlohon, who was an outstanding Free Will Baptist minister and one of the early leaders in denominational work.

"Miss Sallie Ann," after many years of active and healthy life is now confined to her home in Ayden, where she resides with two devoted daughters, Miss Maggie McGlohon and Mrs. Lula Allen, and Mrs. Allen's husband, Dr. C. H. Allen.

One who sees her now is still reminded of the colorful character she has been; for occasionally a gleam will be seen in her eyes, and the familiar smile will come forth. Her outlook on life has always been a good one, and she has been an inspiration to all her acquaintances.

"Miss Sallie Ann" is the head of a five-generation family. She has five daughters, nine grandchildren, twenty-two great-grandchildren, and three great-great-grandchildren. Those who know her well know her to be a truly remarkable lady.

Free Union Church Announces Revival

The Rev. C. H. Overman, editor of literature at the Free Will Baptist Press, Ayden, North Carolina, will be the guest speaker for revival services at Free Union Free Will Baptist Church, Beaufort County, the week of September 6-11. Services will begin each evening at 7:45. A cordial welcome is extended to everyone to attend these services. The pastor is the Rev. A. B. Chandler.

Homecoming and Revival At Smyrna Church

Homecoming services will be observed by the Smyrna Free Will Baptist Church, Blounts Creek, North Carolina, Sunday, September 5. Following the worship service, a picnic lunch will be served by the church. All former pastors, members, and friends of the church are cordially invited to attend this service.

On Monday night, September 6, revival services will begin at Smyrna church with the Rev. Henry Armstrong as the evangelist. The services will continue throughout the week, ending on Saturday night, September 11. The pastor,

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Coming Events

September 15, 16—North Carolina State Convention, Free Will Baptist Children's Home, Middlesex, North Carolina

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the Rev. W. W. Silverthorne, will assist in the services which will begin each evening at 7:30. The public is cordially invited to attend these services.

Revival in Progress, Patrick, S. C.

Revival services began August 29 and will continue through September 5 at Patrick, South Carolina. The evangelist

for these services is the Rev. Crafus Armstrong of East Rockingham, North Carolina. According to Mr. Armstrong, the plans are to establish an Original Free Will Baptist Church in Patrick.

Williamston Church Announces Revival and Homecoming

The First Free Will Baptist Church of Williamston, North Carolina, will begin its fall revival services on Sunday night, September 5, 1965, with services continuing through the week each evening at 7:45. The church's new pastor, the Rev. Cary Cheshire, will conduct the services each evening.

On Sunday, September 12, the church will observe its annual homecoming service. A picnic lunch will be served by the church at the noon hour. All former pastors, members, and friends of the church are invited to this service.

Christian Education

New Campus Buildings Ready By September 20

Mount Olive College has been assured by contractors that the buildings on the new campus will be ready by September 20 at a meeting in the college library Wednesday, August 18. Persons attending the meeting, shown from the left, include the college business manager, Charles Harrell; Finley Lee of Kinston Plumbing and Heating; Donald Herring of Watson Electrical Company of Wilson; the college public relations director, Austin Carter; Roy Gauley of Lenoir Plumbing and Heating in Kinston; Albert Cox of L. P. Cox Company of Sanford; HHFA official, Everett S. Scott; C. W. Williams and James Brandt, both of G. Milton Small and Associates of Raleigh; and Roger Pittman of Whitley's Electrical Company of Wilson. (Photo courtesy of Mount Olive Tribune.)

Various Donations

When business manager Charles Harrell says Mount Olive College, Mount Olive, North Carolina, will take anything anybody will give the educational institution, he really means it. The sky is the limit in gifts.

Ham and Eggs

Once when a truck transporting eggs to New York broke down in Dunn, a merchant, Clifton Tart, purchased the entire supply. He sent the college 360 dozen, a pick-up truck load. The eggs were used during the Henderson dinner in the spring. Tart had heard about Mount Olive College from the Rev. David Charles Hansley who was pastoring Robert's Grove Free Will Baptist Church near Dunn.

Mrs. L. A. Byrd of Mount Olive donated a 30-pound country ham to the college because it was too big for her family. This enabled the cafeteria staff to serve ham to 90 students one morning. Needless to say, the students were especially appreciative of the gift.

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North Carolina State Convention Meets Sept. 15, 16

C. H. OVERMAN, Secretary

The North Carolina State Convention of Original Free Will Baptists will hold its annual meeting on September 15, 16, 1965, at the Free Will Baptist Children's Home, Middlesex. This will be the fifty-third annual session. It is expected that the attendance will be great again this year. Reports from the various denominational institutions and enterprises are expected to break all previous records.

The introductory sermon on Wednesday morning will be delivered by the Rev. N. B. Barrow, manager of the Free Will Baptist Press. On Thursday morning, the Children's Home will present a special Founders' Day Program in honor and memory of the founders of the Home. The Rev. M. L. Johnson, superintendent, will be in charge of this program.

A highlight of the Convention for the past three years has been the special missions service on Wednesday night under the direction of the state missions board. Again this year, churches are urged to make a liberal contribution for the support of the mission work.

Copies of the annual church report blank have been mailed to all church clerks whose names and addresses are correctly listed in the files of the Convention secretary. Along with the report blanks, instructions are given relative to each church making a contribution to the Children's Home Founders' Day Program.

Any local church affiliated with the Convention that has not received an official report blank should contact the secretary. This report blank should be returned with a contribution to the Convention. Checks or money orders are to be made out to the Convention treasurer. All correspondence with the secretary should be sent to 703 Montague Avenue, Ayden, North Carolina 28513.

Churches are again reminded that they may send one delegate for every one hundred members or fraction thereof. Union meetings and conferences may represent with one delegate for each 500 members or fraction thereof.

On the right is a copy of the program of the 1965 session. The Rev. Walter Reynolds of Dunn is president of the Convention.

STATE CONVENTION PROGRAM

WEDNESDAY, SEPTEMBER 15

Morning Session

8:30—Registration of Ministers and Delegates
10:00—Called to Order by the Secretary
—Devotions, the Rev. Cedric D. Pierce Jr.
—Welcome, H. M. Mallard
—Response, the Rev. Kemery Ard
—Partial Report of Credentials Committee
—Recognition of Visitors
—Appointment of Committees
—President's Message, the Rev. Walter Reynolds
—Report of Free Will Baptist Press, the Rev. N. B. Barrow
—Report of Mount Olive College, Dr. W. Burkette Raper
—Offering for Mount Olive College
11:20—Morning Worship
—Minister in Charge, the Rev. Bruce Dudley
—Music
—The Introductory Sermon, the Rev. N. B. Barrow
12:00—Lunch

Afternoon Session

1:15—Devotions, the Rev. Eugene Sumner
1:30—Business Session
—Report of Executive Committee, the Rev. C. H. Overman
—Report of Cragmont Assembly
—Report of Missions Board, the Rev. A. B. Bryan
—Report of Christian Action League, the Rev. N. B. Barrow
—Report of Superannuation Board, the Rev. Walter Reynolds
—Report of Church Finance Association, the Rev. R. N. Hinnant
—Report of Promotional Work, the Rev. Walter Reynolds
—Report of Chaplain's Commission, the Rev. Sheldon Howard
3:45—Adjournment and Benediction

Evening Session

7:30—Mission Service Conducted by State Mission Board

THURSDAY, SEPTEMBER 16

Morning Session

9:00—Devotions, the Rev. Raymond Jones
9:15—Business Session
—Final Report of Credentials Committee
—Report of Historical Commission, the Rev. Hubert Burress
—Report of Free Will Baptist Student Fellowships, the Rev. F. B. Cherry
—Report of State League Convention, the Rev. Bruce Dudley
—Report of Sunday School Convention, the Rev. Fred A. Rivenbark
—Report of Woman's Auxiliary Convention, Mrs. Carl Dudley
—Report of Ministerial Association, the Rev. D. W. Hansley
11:00—Children's Home Founders' Day Program
Minister in Charge, the Rev. M. L. Johnson, Superintendent
12:00—Lunch

Afternoon Session

1:15—Devotions, the Rev. Earl Minchew
1:30—Business Session
—Report of Temperance Committee
—Report of Resolutions Committee
—Report of Nominating Committee
—Report of Treasurer, Rom Mallard
3:00—Adjournment and Benediction

PIANIST, the Rev. Clyde Cox

DIRECTOR OF MUSIC, the Rev. Willis Wilson

Missions

STATE CONVENTION MISSIONS

by the REV. A. B. BRYAN
Director-Treasurer

We have just come to a close of the most progressive and the greatest year for missions in the history of the State Convention of North Carolina. Let us take a look at some of our recent records and letters from the field to substantiate our claim.

Missions Receipts

We have approached the $40,000 mark in mission receipts for the year. The exact amount will be published in the auditor's report to the State Convention. Our books are being turned over to the auditor on September 1 and will be returned on September 7. The state missions board, composed of the Revs. R. H. Jackson, R. W. Allman, F. A. Rivenbark, R. T. Sasser, and C. F. Bowen, will meet at the First Free Will Baptist Church in Wilson on September 8 to review the report and put final approval on the budget for the convention church year.

Convention Missions Rally

We enter into the new year with the statewide missions rally on Wednesday night of the State Convention at the Children's Home, Middlesex, North Carolina. We are expecting a large turnout. It is hoped that each church will make a concerted effort to be represented at this rally and bring an offering of appreciation. Our goal to begin the year with is $10,000 at the rally. Letters and information were mailed the first part of August to all churches, ministers, and many individuals across the state, appealing for cooperation in an effort to reach the goal. We see no reason, with good cooperation, why a highly successful rally will not be held. We invite you to be present.

Piedmont Conference and Missions

It was our privilege to attend a successful missions rally on Friday night, August 20, at the Bethany church, Wadesboro. The Piedmont Conference is growing faster than any other conference in the State Convention. A little more than two years ago five churches came together to extend the work of the Lord in relationship and in cooperation with the State Convention of Original Free Will Baptists. This was possible as a result of the Piedmont Association's having several leading ministers and churches who would not break fellowship with and support to the State Convention.

At the annual setting of the conference on August 21 at the Bethany church, there were nineteen (19) churches enrolled and approximately seventeen ministers. Six or eight ministers were properly received into the conference and five churches represented to this body for the first time. Most of these churches were new organizations. Considerable growth was observed by the increased attendance from one year ago. Plans were made at the conference for increased effort to organize churches in areas where no organized Original Free Will Baptist church exists.

Grace Mission at Rockingham, N. C.

The Rev. L. L. Sweatte reports that a baptismal service was held on August 22 to baptize four people who had recently made public professions of faith and wanted church membership. They are not only gaining in church membership, but a swarm of bees is right at home making honey behind the weatherboarding of the church at the back of the building.

Mission at Jackson Heights, Kinston, North Carolina

The mission at Jackson Heights, Kinston, North Carolina, was officially organized on August 25 with approximately 33 people present. The First Free Will Baptist Church furnished special music and the Rev. W. A. Hales led in the organizational prayer. The Eastern Conference missions board and the director of convention missions had charge of the service.

It was a little crowded; but in a spirit of fellowship and anticipation, in the $20,000 new home of Mr. and Mrs. Carl A. Jones, directly across the street from the two-and-three-quarter acre church site on West and Central Streets, the mission was set in order. The Rev. Herman A. Grubbs was installed as the mission pastor. The officers were also installed. The people had met for three consecutive weeks, prior to the organizational meeting, in homes in the community. From these meetings they reported more than $70 in the treasury, hymnbooks had been purchased, and chairs had been donated to accommodate the mission while meeting in the homes of the area. Plans are underway for a loan to be made to put a building on the church lot. To meet the challenge, a building will be erected to take care of approximately two hundred people.

The New Church at Fayetteville, N. C.

On August 21 the Rev. R. H. Jackson and the director were passing through Fayetteville, and drove out to Eastwood Avenue, near the Veterans Hospital, and took several pictures of the First Advent

Christian Church building. This property has recently been purchased by the Original Free Will Baptist Church people and will be occupied by Free Will Baptists shortly after November 1. The appraisal value of the property is $29,000. A bank loan is being secured in the amount of $20,000 and the local congregation

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NOTES AND QUOTES

By J. C. Griffin

Around The Family Altar

by REV. RALPH W. NEIGHBOUR

The family altar is a good place to discuss our family problems, so we may pray about them together and share in the burden of the individual need of every member of the family.

Our problem, today, is that of one who wishes to go to college, but hasn't the money. How can he or she finance a higher education? Is it really worthwhile to go to college? Should he or she attend Bible school, or college? Which college should he or she attend?

Any young person who has the intellectual capacity to profit from a higher education should by all means secure as much education as possible. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15) applies to more than Bible training. An over-all education is necessary if we are to give our best to God.

We only live once in the flesh, and our life is short; therefore, we should prepare ourselves to accomplish the most possible during that brief span. A good woodsman will sharpen his ax for half an hour in the morning before going to work. At the end of the day, he will have cut down more trees than the impatient man who hurries to his task without sharpening his tool. Too many young people become so impatient to begin life's task, they fail to prepare themselves properly. As a result, they are limited throughout life and accomplish little, whereas, if they had gone to college, they could have reached higher goals. They bargain to be street cleaners when they could have been bank presidents.

Those who wish to fulfill some special calling in life, obviously, should prepare themselves for that task. But what of those who plan only to be married and raise a family? They, too, need a higher education, for the more we learn, the more horizons of enjoyment become ours, and also the more influential we become in our community. We need trained Sunday School teachers and Christian workers in our local churches. A trained father or mother is a better father or mother, capable of instilling much more truth into the minds of their children.

Public schools offer a general education to all citizens; colleges are for those who seek specialized training. Therefore, it is important that a person should choose his vocation in life before he chooses the college he is to attend. Certain schools are noted for their legal training, or medical training, or literary training, or art training, or science training.

It is good to secure a basic academic education in a Christian college before pursuing specialized training in a secular institution. If you plan to go to a Bible school, it is wise to go there before you attend a secular college, to ground yourself spiritually. Bible schools have other advantages: as a rule they are not as expensive as colleges. Also, a thorough Bible training will prepare you for church work and give you the basis for successful living. Education without Bible knowledge is only partial education, the most important side of man being neglected.

By all means attend a Christian college rather than a secular school, if possible. Learn, but learn from a Christian view point. If you must specialize in a non-Christian university, secure the groundwork for the advanced work in a Christian college. Not only will your mind mature spiritually, you will enjoy the social life and Christian fellowship offered in a Christian college. Associations are important during the formative period of life. A Christian in a modern university cannot freely enter into the non-Christian social activities of the average university which oftentimes includes smoking, drinking, and dancing. Quite often, life associations, which lead to marriage, are made in college; therefore, it is all the more important that you attend a Christian institution.

Higher education has become a major financial investment. The average college education costs approximately $8,000 to $10,000. Some universities cost as much as $4,500 a year. Medical training can cost as high as $20,000! How can an ordinary person afford such an education?

There are scholarships available for those who need help. The federal government offers loans for those who would prepare for teaching, and if the student enters the teaching profession, one half of this amount may be canceled. The government also encourages science students. Many other grants are offered from various sources.

If you cannot afford to go to college any other way, borrow the money; it will be the most important investment you have ever made.

It is not wise for a student to work while attending college unless this is the only way to finance the training, for all time should be devoted to securing an education during those four to eight brief years of training. Get the most out of your education, and don't sidetrack your interests on extra-curricular activities. Concentrate on learning.—Gospel Herald.

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Wisconsin Synod Urged to Shun 'Bashful Brand' of Christianity

WATERTOWN, Wis. (EP)—If Christianity is losing its influence, an official of the Wisconsin Evangelical Lutheran Synod (WELS) asked at the denomination's 38th biennial convention here, does the reason lie in the fact that the church today consists of "soft pews, soft music and soft soap?"

The Rev. John C. Jeske of Milwaukee, chairman of the Synod's Board for Information and Stewardship, called on the 325 delegates at the convention's opening session to fight the "temptation to be apologetic about the Christian faith."

He urged delegates to avoid a "bashful brand of Christianity which tiptoes up to people and hesitatingly suggests: I may be wrong, but I'm afraid that if you do not repent after a fashion, and confess your sins, so to speak, you might be damned, as it were."

"You must not apologize for the old-fashioned message of man's need and God's answer to that need—the sufferings, death and resurrection of His Son, our Lord Jesus Christ," he said.

The 358,000-member WELS, fourth largest Lutheran body in America, has been described by observers as "the most conservative Lutheran synod in the United States."

? Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Is the world getting better or worse? Many years ago I heard from the pulpits that it was getting better and that Christ would come when it reached a degree of perfection that would make His coming feasible, but do not hear that kind of preaching so much any more. Why?—**R. E., Arkansas.**

Answer: Yes I, too, heard much of such preaching before and even during World War I, but have not heard it or met many people that so believe since then. These preachers were what we call post-millennialists. Dr. Jasper Huffman, late president of Winona Lake School of theology, said that he so believed and preached until after World War I, which failed to do what he believed it would do, and then he became a premillenialist. They believed in a millennial reign of Christ which would begin after a thousand years of preaching and good works upon the earth which had made it fit for His return. Some of the slogans in World War I were characteristic of this belief. "A war to end all wars," "We fight to make the world safe for democracy," and "It is our duty to strive in peace efforts and righteousness until they cover the earth as the waters cover the sea" were a few of these. But now that over forty years have expired since the end of that war, we are further from this ideal condition than any time since I could remember. Why? Simply because that either those who propagated such had been misled or because they, or those to whom they looked for interpreting the Scripture, had not given consideration to all the Bible had to say on the subject when they thus rendered it.

Scriptures had to be wrested from their context to accomplish such an error in interpretation. The world as a whole is worse than it has ever been. There are people in it, however, that are better, and of necessity they must be growing in the grace of our Lord and Saviour Jesus Christ and, therefore, will be better tomorrow than they are now. If they do not grow in grace, they will backslide and be in danger of apostatizing. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). We that are Christians must walk in the light that Christ is in; otherwise desperate, damnable darkness from the abyss will overwhelm us. Satan is the god of this world and he knows more from experience than he has known at any time before; for being a counterfeiter, he has practiced on the people of every generation since he caused our first parents to believe his lie instead of God's truth. He has even had some practice on you and me—yes, even since we took Christ as our Saviour and Lord—and has won some temporary victories in the times he tested us. On each of such occasions he became wiser, and he will use this wisdom to deceive the people of succeeding generations. That is why Paul warns us to be obedient to Christ lest we give Satan an advantage. "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Corinthians 2:9-11).

Dr. W. M. Smith gives an interesting quotation from C. Campbell Morgan on Page 52 of **Peloubet's Notes for 1965** as follows:

"The method of the king is still that of waiting for the development of the inner truth. No harm can come to the good seed because darnel (tares) is sown beside it, and in order that judgment upon the evil may be complete it must be permitted to work its self out to final manifestation . . . one person tells me that the world is getting worse and worse, while another affirms that it is getting better and better . . . . They are both right . . . evil today is far more diabolic than anything which existed before the coming of Christ. It is more cunning, more insidious, more cruel in its refinement. On the other hand goodness is being manifested on ever higher planes, and the kingdom harvest is surely growing. Every where darnel (tares) is growing by the side of the wheat. What then is our duty toward the darnel (tares)? . . . The King will not always 'let it alone.' There is a day coming when this age will end. Then there will be the burning of the darnel (tares) and the garnering of the wheat. The King will clear out of His field all things which offend."

I now quote from Dr. Smith's own words in the same book and on the same subject:

"The word of God is meant for all mankind. This is exactly what our Lord said before His ascension, that the disciples were to go into all the world. The seed here is not the word of God, as in other parables of sowing, but 'sons of the kingdom,' that is, regenerated men and women. The sower is Christ Himself, and 'the field is the world.' Is not this exactly what Christ has been doing since the time of the great commission, when He told His followers to go into all the world and preach the gospel, making disciples of all nations? He sowed St. Augustine in early Britain, William Carey in India, Dan Crawford in Africa. . . . The enemy spoken of here is the devil. What does he sow? False teachers who deceive men into believing that what they are teaching is practically the same as the truth of the Christian faith. Mohammed was one of Satan's 'tares,' as is every person whose teaching is in denial of, or a substitute for, the fact that men can be saved only through the death and resurrection of the only begotten Son of God."

It takes Spirit-filled, Bible-knowing teachers today to rightly divide the Word so as to make clear the difference in disciples of Christ and those of His enemy, the devil. Those who teach Mohammedanism, Russellism (Jehovah's Witness and Millennial Dawnism), Seventh Day Adventism (Helen G. Whiteism), Mormonism, Roman Catholocism, or any form of the devil's theology are generally more skilled in propagating their ideology than the average Christian, which is a shame on any bearing the name of Christ, but which makes it the more necessary that those who call themselves preachers should be in every possible way skilled in the use of the Word. And one only has to be well acquainted with Christian literature to recognize the fact that there are many thus skilled that have put their talents to a good use

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STORIES for our YOUTH

A BIGGER JOB for WAYNE

MATILDA NORDTVEDT

WAYNE and Walter looked glum as they came out of the garage with their rakes. It wouldn't be quite so hard to spend a beautiful Saturday morning raking leaves if the other fellows weren't playing basketball in their driveway.

"Using my new ball, too," grumbled Walter, the older boy, his dark eyes flashing, "while I have to rake leaves!"

Wayne didn't say anything to his big brother, but he knew how he felt. Walter hadn't had much opportunity to try out his new basketball that he had received only the day before for his thirteenth birthday.

Wayne was only eleven years old, and his birthday was seven months away. He wanted a basketball more than anything, but how could he wait seven long months? He was sure he wouldn't get to use Walter's ball very often, because he'd been practicing with his friends. Wayne wanted to become good enough at shooting to make the sixth-grade team.

Leaves, leaves, leaves—they were everywhere the boys looked, several inches deep on the wide front lawn.

"I think Dad should cut down these old trees," grumbled Walter as he looked wistfully at Bruce Adams, who was making a hook shot.

The boys raked on in silence. It really wasn't such a bad job after all, Wayne decided as they gathered the fragrant, crisp leaves into big piles.

The lawn was nearly half finished when Mother appeared with her hat and coat on. "I'm going shopping, boys," she told them. "I'll be back just a little after twelve, and I'll expect you to have the raking finished by then. Good-by." She backed the car out of the garage and was soon out of sight.

As soon as his mother had disappeared, Walter threw down his rake and went to join in the basketball game. The younger boy was sorely tempted to follow, but something held him back.

Wayne had been a Christian for nearly two years, but it had just been a few weeks since he had first realized Jesus wanted his life as well as his heart.

He had listened intently as the missionary spoke that memorable Sunday evening. After telling about his harrowing experiences in the wilds of New Guinea, he had said something Wayne could never forget.

"God has a plan for each one of you fellows and girls. Maybe the Lord is calling some of you to serve Him on the mission field." He paused a moment to let the words sink in. "Of course you don't have to wait until you're old enough to go to a foreign country to serve Him. You can start right now in the little things. If you're faithful in the little jobs He gives you, some day He'll give you a bigger job to do."

Wayne gave his life to the Lord that night. "Yes, Lord," he prayed in his heart, "I'll be a foreign missionary if that's Your plan for me. I'll be anything You want me to be." It thrilled Wayne to know that God had a plan for his life, a work for him to do.

But how did raking leaves figure into God's plan for him?

Last Sunday's memory verse flashed into his mind, "He that is faithful in that which is least is faithful also in much."

"I guess this is one of the little jobs God has given me," he murmured, "and God wants me to be faithful in this before He'll trust me with something bigger."

Wearily, but with determination, he raked on, trying not to listen to the happy shouts of the boys playing basketball.

Suddenly a car stopped in front of the house. Wayne glanced admiringly at the beautiful, new car of Mr. Houston, the banker, before he resumed his work.

The man in the new car wasn't in any hurry, Wayne noticed. "I guess he's watching the basketball game," he decided.

The other boys, too, realized that the banker had stopped. Each one tried to outdo the other and make an impression on the wealthiest man in town. Walter was quite proud of a few shots he made before his one-man audience—the ball didn't even touch the rim!

Wayne was so absorbed in his raking he didn't notice Mr. Houston get out of the car and walk toward him. He jumped when the man spoke.

"Looks like one fellow is doing all the work," he smiled.

Wayne grinned. "Ah, I'll soon be done," he said shyly, not really knowing what to say to such an important man.

"Well, when you get through, how about coming over to rake my lawn? I've been driving around looking for an industrious boy, and I think I've found one. Would you like the job?"

"Y-Yes, sir," stammered Wayne. "I-I would like it very much, sir."

"Very well, then. Come over right after lunch. Of course you won't be able to finish it all today, but Monday after school you can do the rest."

When the new car glided away, the other boys crowded around Wayne enviously. "What did he say to you?" they demanded.

"He asked me to rake his leaves," answered Wayne.

"Boy, good for you!" came from Tom.

"If you get in good with old man Houston you'll get all kinds of jobs," added Steve.

Wayne could almost read Walter's thoughts. If he hadn't left his work to play basketball, no doubt he would have been chosen for the job. Walter picked up his rake thoughtfully and helped Wayne finish.

"Now I won't have to wait until my birthday to get my basketball," sang Wayne joyously as he pedaled over to start his new job. "It's just as that missionary said. If you're faithful in the little jobs, God will give you a bigger one to do."

(continued on page fifteen)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

A TRIBUTE TO OUR FOUNDERS

News from over the state indicates that we will have good response to the call for "A Tribute to Our Founders." Many pastors and others have told us that their church has made arrangements to have its $50 Golden Anniversary appreciation gift ready for presentation during the special Founders' Day Observance at our State Convention on Thursday, September 16. Some have already mailed their appreciation gift in to be sure that it is included.

Churches, or other organizations, who have not made plans to send a gift for this purpose are urged to do so now. We hope that a minimum of two hundred churches and other organizations will send at least $50. This will amount to $10,000 and will be used to help complete the two new buildings now under construction.

Building Program Progress Report

We are happy to report that we now have our new staff residence "closed in." We expect to start work on the foundation of our new boys' cottage during the week of August 30.

We hope to get both these buildings "closed in" during the fall and to complete the inside work during the winter. We hope to have both buildings ready for use by the spring of 1966.

If the response to our "Tribute to Our Founders" is as good as we expect, we will be able to complete these buildings on a cash basis.

Christianity at Work

Those who understand the ministry of this Home and know of its accomplishments during the past fifty years will appreciate the following which is taken from a history of the Home prepared by the Rev. James A. Evans, superintendent, and Brother W. A. Jackson, chairman of the board of trustees, more than twenty years ago:

"The Orphanage (Children's Home) is one of the outstanding achievements of the Free Will Baptists of North Carolina. It is the practical expression of the heart and soul of Christianity as it reaches out over the state and gathers the precious human fragments from among the broken ruins of North Carolina homes. One may point to the Orphanage (Children's Home) and say, 'There is Christianity at work.' It is an investment in North Carolina boys and girls; it is an abiding opportunity for voluntary, individual, and personal expression of a feeling and desire to help others. It will remain as long as needy children of our State are bereft of their homes."

The above statements continue to describe the ministry of this Home and to point up its continued need.

'Middle-Aged Delinquency' Is Cited to Presbyterians

ABIQUIU, N. M. (EP)—Far more serious than the juvenile delinquency is the decay and loss of moral standards among the middle-aged, a noted churchman told a United Presbyterian conference here.

Dr. Herbert A. Hamilton of Geneva, Switzerland, addressed 160 delegates from New Mexico, Colorado, and Arizona at the Ghost Ranch Presbyterian Leadership Conference. A British Congregationalist, Dr. Hamilton is assistant general secretary of the World Council of Churches. Why is loss of standards among the middle-aged today's most important problem? Dr. Hamilton replied by charging that the "lack of real values" among parents is one of the foremost causes of child delinquency.

Adultery Retained As Crime In New State Penal Code

ALBANY (EP)—Sweeping changes in the New York State penal code, signed into law here by Gov. Nelson Rockefeller, retain adultery and homesexual conduct under the classification of crimes.

The legislature, in endorsing long-needed reforms in the penal code, seemingly had contradicted itself. It first passed the "package" bill which included a section eliminating adultery and homosexuality from the list of criminal offenses. It then passed separate amendments which retained adultery and homosexual conduct as criminal acts.

Be Sure that Your Church Is
Properly Represented
at the

North Carolina State Convention Of Original Free Will Baptists

meeting with
The Free Will Baptist Children's Home
Middlesex, North Carolina
September 15, 16, 1965

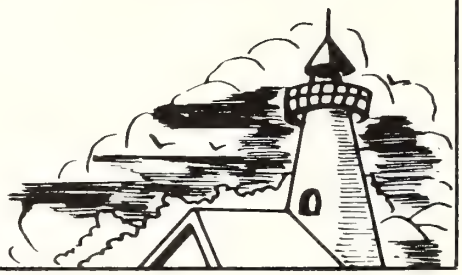
Your church is entitled to one delegate for each one hundred members or a fraction thereof. Conferences, conventions, and union meetings are entitled to one delegate for each five hundred members or fraction thereof.

Be Sure To Attend

St. Claire Bible Class

The Sunday School Lesson

FOR SEPTEMBER 12



Growing In Self-Discipline

(Temperance)

Lesson Text: 1 Corinthians 9:24-27; 10: 12, 13, 23, 24, 31-33

Memory Verse: Hebrews 12:11

I. INTRODUCTION

The lesson is on intemperance today. As is the case quite often, it is not a study of alcoholic beverages in which the reader is admonished to abstain from drinking intoxicating beverages. To be sure, the Bible teaches that one should drink no strong drink; and that being the case, every child of God should be a total abstainer. Furthermore, he should join in the fight against the use of strong drink in any form.

The concern of today's lesson is with another aspect of temperance. It is a study of disciplined living. In our day, much is said about freedom; yet, we must be aware of the fact that there is no such thing as absolute liberty. Freedom is only relative; for where one's freedom begins another's ends. Even when we think that we have a right to do certain things, we must consider other people; and if there is a possibility that what we are about to do will be harmful to others, we should refrain from doing it.

All of us are to strive to do the things that will honor God and bless our fellowmen. We must run the race that is set before us with patience. We must run that we may win. The goal is to be kept in view at all times, and all our action is to be governed by the passion for reaching that goal and receiving the reward. There is, therefore, to be self-control in all things in order that we may reach the goal.—Intermediate Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Although only one can win in an ordinary race, all who run the Christian race by the rules can win the prize (v. 24).

2. Those who are successful in the Olympic games win a corruptible crown, but the successful Christian will receive an incorruptible crown (v. 25).

3. The contestant in any worldly race is uncertain of victory, but the Christian who abides by the rules always wins (v. 26).

4. Paul put his body in subjection to his spirit so that he might please his Lord fully (v. 27).

5. He that is the most certain that he can stand should take heed lest he fall (v. 12).

6. Temptations are common to all of us, but God will give us sufficient strength to overcome them (v. 13).

7. A thing that is within the law may not be practical (v. 23).

8. No one has a right to live only for the gratification of his own selfish desires (v. 24).

9. A good rule for all of us is to let whatever we do or say be for the glory of God (v. 31).

10. Instead of giving offense, we should work for the good of others, particularly their salvation (vv. 32, 33).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A temperance orator once challenged an audience to name just one honest business that had been helped by the liquor traffic. A man in the audience arose.

"I consider my business honest," he said, "and it has been helped greatly by the tavern and the bar."

"What is your business?" yelled the orator.

"I sir," responded the man, "am an undertaker."

With the appalling rise in the use of alcoholic beverages both by young and old, men and women, boys and girls, such a lesson as ours today is most timely. It is no new problem; Paul faced it in his day. The church at Corinth was planted in the midst of a generation of people who had given themselves up to the sin of drinking, among other evils. It had become a way of life to them. Hence, the need of showing the urgency of setting Christian examples in self-control was one of the apostle's major tasks.

In his letter to the Corinthians, Paul sought to picture the Christian life as a race to run and which required clean, self-disciplined living, not only for the sake of Christians themselves, but also for the sake of others, and for the glory of God.—Bible Student (F.W.B.).

2. The following questionnaire was in our files, we do not know its source; but it does fit in with this lesson. It should cause each of us to think about our own habits and way of living.

"Did you ever hear—

—Of a man who lost his job because he was a total abstainer?

—Of an insurance company that offered reduced premiums to booze addicts?

—Of a liquor seller who was proud of his finished product, the drunkard?

—Of a woman who said, 'My husband would be the best man in the world if I could only start him drinking'?

—Of a chauffeur who could drive more safely if he had a 'snort' of alcohol before starting out?

—Of a railway employee who stood better with the company when he patronized saloons?

—Of parents who were pleased to have their daughter marry a 'rummy'?

—Of a community that was as proud of a groggery as a grocery store?

—Of a murderer on the gallows saying, 'If I had spent more time in the tavern I wouldn't be here'?

—Of real estate values increasing because a saloon opened in the community?"—Advanced Quarterly (F.W.B.).

3. **"They do it to obtain . . . an incorruptible crown."**

Jack was a mixed breed, homeless puppy. Imploringly, he trotted up to a sentry outside St. James' Palace. The ground was covered with snow. The dog was cold and hungry. The sentry picked him up and fed him. The dog became greatly attached to the sentry whose regiment—the Scots Guard—adopted the dog as a mascot. The dog went through the Crimean War with his master, always being at his side on the field of battle. When his master fell, mortally wounded, the dog stood faithfully by until both were removed from the battlefield.

Queen Victoria heard of the splendid service record of the dog. She was so deeply touched that she ordered a minia-

ture Victoria Cross made; she placed it on the animal's collar.

"Not . . . tempted above that ye are able."

Sgt. Alvin York was the soldier in World War I who disarmed 153 German prisoners and brought them into camp! York testified, "I used to drink liquor. I drank it for ten years. I broke the hearts of those who loved me and prayed for me. Then one memorable night in 1914, I knelt at the altar in a little mountain church in Tennessee, and confessed and repented of my sins. I arose from that altar a new man in Christ Jesus and broke with liquor forever!"

Testified Melvin Trotter, who was once a humanly hopeless alcoholic, "There wasn't anything I had not tried. I had taken cure after cure. I could no more stay sober than I could jump over the moon. But one glimpse of Jesus Christ, and I have never wanted a drink from that instant to this!"

"Give none offence."

At a social function, J. C. Penney, the merchant prince, took ginger ale. Someone mistakenly reported that he drank a cocktail. Greatly distressed, he said, "I am sure that a reputation which I value has been endangered by my drinking ginger ale. Hereafter it will be tomato juice for me."

Said Dr. Andrew Ivy: "For the sake of others, I abstain from alcohol. I desire to avoid completely any responsibility for causing, by example, my own children or the sons and daughters of other parents to become victims of alcoholism and all the tragedies that result from the use of alcoholic beverages."

Brewers offered Babe Ruth a good sum of money to be photographed with a bottle of beer in his hand. "No," he said, "I have autographed too many baseballs for boys to help advertise beer. I'll not do anything to lessen their esteem of me!" Bravo!—Bible Expositor.

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Boys' and Girls' Stories

(continued from page twelve)

Coasting around the corner, he came in sight of the beautiful Houston home with the big trees and spacious lawns. He would do his best here, too, Wayne decided, not only to please Mr. Houston and earn money for his basketball, but so God could trust him with a really big job some day—like being a missionary.—My Pleasure.

Questions & Answers

(continued from page eleven)

when they wrote such books as we find in fundamental Christian libraries. There is a lot of trash written in the name of Christianity, however, and there is a great volume of the same going forth in oral form over the air and from liberal pulpits; but, on the other hand, there are more good Christian publications and there is a greater number of Christian preachers and teachers than ever before who make clear daily and weekly the unsearchable riches of Christ in an oral proclamation of the gospel from pulpits, over radio, and even in the faraway corners of the earth where whole tribes never heard of Christ before. No one who is a true seeker of the true God and His means of reconciliation need go long without hearing of His saving grace and being told how to appropriate it personally. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

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MISSIONS

(continued from page nine)

is arranging for payment of the remainder of the purchase price of $25,500. The Rev. Taylor Hill is pastor there. This project has been sponsored by the First church of Goldsboro. The church is fully furnished. It has nine Sunday school rooms and a large activity room.

In a recent letter the pastor states: "I hope you will join me as I pray and search for personal instructions in righteousness this week. . . . Our treasurer reports that our tithes and offerings must increase by one third in order to meet our new budget." We hope you will remember these people in your prayers.

Eagle Pass, Texas

the Rev. J. E. Timmons

"The last week in July I was in Jimenez, Mexico, for the ground-breaking ceremony to begin our new church building there. The Rev. and Mrs. German Rodriguez are doing a fine job there. While I was there, I held a baptismal service for Brother Rordiguez and baptized three candidates. About the last of August we will have the building pretty well finished, with good luck. We have had a time trying to get the material hauled to Jimenez. It has taken more money than we thought it would. Most of the money on hand has been spent. . . . The government officials from Piedras Negras will go to Jimenez the first of next month to finish their work of recognizing the church and give the proper permission to open the building. All of this is costing us money. This is quite different from the religious life in the United States."

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The Lighted Pathway

(continued from page five)

Christ was preaching fixed their eyes upon the speaker.

2. They were filled with astonishment and wonder, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." They had no doubt of His wisdom, and equally so of the tenderness, condescension, and love with which He spoke.

3. They were spellbound; however, they permitted themselves to be overcome by prejudice. They thought upon His parentage, His lowly surroundings, and were offended in Him, saying, "Is not this Joseph's son?"

4. They attempted to murder the Son of God. He flashed the truth upon their minds, but they hated it. It exasperated them, and they tried to cast the Messenger of mercy headlong down the hill. Truly He came to His own, and His own received Him not.

To the world Jesus has come with the message of life. We stand in need of the blessings He bestows. We should not allow prejudice to stand in our way of receiving them, or make Christ a stone of stumbling or a rock of offense. It is ours to embrace the message and live. We should put on Christ and profess Him to the world.

"And he said unto them, I must preach the kingdom of God to other cities also: for thereto am I sent" (Luke 4:43).

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On August 16, 1965, the Press received through the mail $2.58 for a subscription to "Thee Free Will Baptist" with no name enclosed. The letter was postmarked Stantonsburg, North Carolina. Will the sender of this letter please notify the Press whom to send this subscription to. Thank you.

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COM

Christian Education

(continued from page seven)

Interior Campus Additions

Hasty Plumbing and Heating Company of Mount Olive heard that students were having a hard time studying in the library because of the heat and the bugs that enter through open windows. He donated an air-conditioner for the library. "The air-conditioned library has been most conducive to study and grades have improved," Harrell added.

When Mrs. Katie Sawyer Jackson of Ayden decided to close up her home and move to the Eastern Star rest home in Greensboro, she gave the college a Baby Grand Piano. Girls use the piano to practice on at the Burnette Home.

One day Mr. Harrell and President W. Burkette Raper were looking for an inexpensive living room couch for the college. When Bill Patterson of Patterson Furniture found out what they wanted, he immediately gave the college the couch.

Miss Fannie Mae Ange, who rented the building to the U. S. Post Office of Winterville, found out she had a number of mailboxes to dispose of when the postal facility moved to a new location. She contacted the college and they were accepted for use as student mailboxes.

One night Business Manager Harrell was talking across the fence to his neighbor, Vaden Brock, about the need for a large bookcase in the Department of Religion. Brock, who has a wood working shop in his backyard, volunteered to build a bookcase, which he did.

R. C. Warren, manager of FCX in Mount Olive, recently contributed a large coffee maker for use in the lounge of the Henderson Academic Building.

Valuable Gift

Perhaps the most valuable property gift the college has received was 7:5 acres of land adjoining the new campus on U. S. 117, donated by Mrs. Effie M. Matthis of Mount Olive. It is valued at $8,900.

Other Land, Trees, Equipment, and Insurance

Milford Ginn donated to the college a lot on Henderson Street. It is being used as a street between Highway 117 and the new campus.

Regal Paper Company and Allen Martin of Mount Olive gave the college 2,000 pine seedlings to beautify the campus. They arrived at the college and were planted in tin cans until they are large enough to plant on the new campus.

Taylor Chevrolet Company in Snow Hill gave the college a pick-up truck when they found out that the institution needed a large motored vehicle to transport various materials. It is used in the maintenance department.

An anonymous person gave the college the money to buy an accidental life insurance policy on the president, W. Burkette Raper. Should anything happen to him, the policy would help to insure the future of Mount Olive College.

Numerous other persons have donated money, checks, stocks, bonds, discounted prices, books, valuable Free Will Baptist historical papers, and other items associated with gifts to the college.

"We can accept any type gift of value," Mr. Harrell declared. All gifts received by the college are used to full advantage and benefit both the school and the donor. The individual can take a tax deduction and the college receives a needed item.

Perhaps you could make a donation of one or more of the following items which the college could use: new or used tractor, bush hog, disks, drag pan, scraper, seeder, hedge clippers, and others.

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Christians Crusade Leader to Contest Tax Exemptions

LOS ANGELES (EP)—Evangelist Billy James Hargis threatened here to contest the tax-exempt status of various church-related groups if the Internal Revenue Service successfully lifts the exemption now enjoyed by his ultraconservative Christian Crusade.

Here for the annual convention of his group, Mr. Hargis charged that the pending "proposal of revocation" filed by the IRS against his organization amounts to a discriminatory action.

He declared that tax-exempt organizations friendly to the Administration have engaged in political activity but have not been challenged.

The IRS office in Oklahoma City, Okla., filed its revocation proposal against the Christian Crusade last November and the organization subsequently appealed.

Under the country's revenue codes, religious, educational and charitable organizations are tax-exempt if "no substantial part" of their programs involve political activities.

Congress Urged to Designate 1966 As 'Year of the Bible'

WASHINGTON, D. C. (EP)—Congress has been asked to pass a resolution designating 1966 as "The Year of the Bible."

Sen. Claiborne Pell (Dem.-R.I.) and Rep. Peter H. B. Frelinghuysen (Rep.-N.J.) introduced the resolutions in their respective chambers, and the bills were referred to the Judiciary Committees.

Both legislators are vice-presidents of the American Bible Society, which made the original request.

Dates for ABS Observance of 150th Anniversary Set

NEW YORK (EP)—Official dates for the observance of the 150th anniversary of the American Bible Society has been fixed as May 11, 12, 1966.

Is It Time to Renew Your Subscription?

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the Free Will Baptist

Ayden, North Carolina, Wednesday, September 8, 1965

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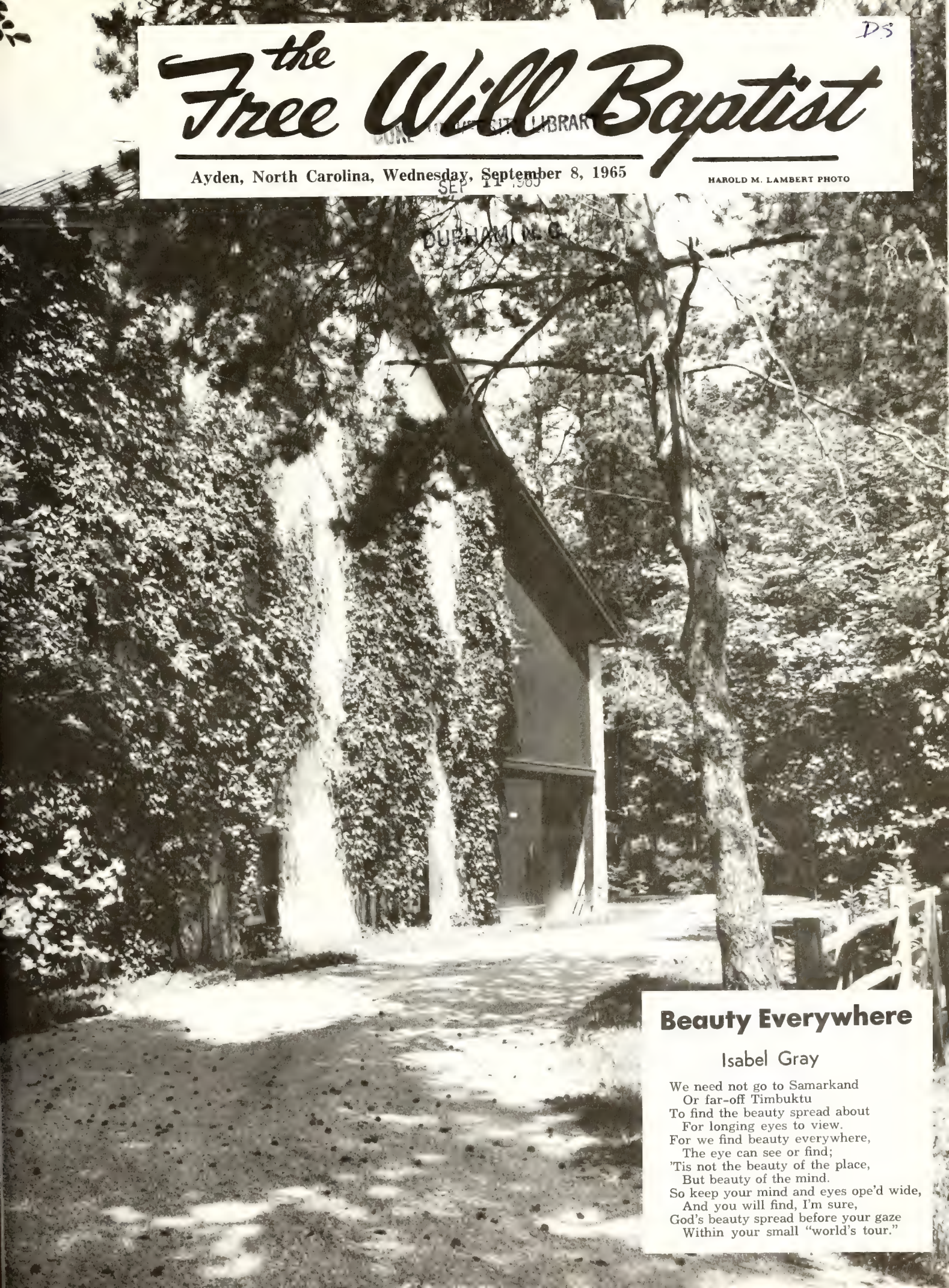

Beauty Everywhere

Isabel Gray

We need not go to Samarkand
  Or far-off Timbuktu
To find the beauty spread about
  For longing eyes to view.
For we find beauty everywhere,
  The eye can see or find;
'Tis not the beauty of the place,
  But beauty of the mind.
So keep your mind and eyes ope'd wide,
  And you will find, I'm sure,
God's beauty spread before your gaze
  Within your small "world's tour."

In the Editor's Mail

"I am writing concerning the idea of the column for teen-agers in 'The Free Will Baptist' which is under consideration.

"As a fifteen-year-old, I think the column would be very beneficial, not only to the young people but also to those who lead us. This idea would create more togetherness among the young people as a whole. However, the answers to the questions could be by young people as well as a qualified adult or adults. The answers might be more impressive if teen-agers' opinions were used. You might select each month capable young people to give their views. I believe there would be more subscriptions for the paper since teen-agers seem to influence the kind of reading material in the home. However this is handled, the young people would appreciate and enjoy this column. Thank you for your interest in young people."—Miss Jo Ann Bryan, Cove City, North Carolina.

* * *

"I would like to take this opportunity to thank the many friends for the cards and presents received on my eighty-sixth birthday. Thanks to each one for every kindness. May the Lord bless each one." —The Rev. T. F. Davenport, Creswell, North Carolina.

* * *

"I have read Brother Michael Pelt's article, 'What I observed at the Baptist World Congress.' . . .

"Could you publish more information in 'The Free Will Baptist' and guide the denomination into this program? I am sure there is a procedure for joining such a worthy organization and I believe it will need to be instigated through the Free Will Baptists as a denomination. Our top leaders should investigate this and be prepared to join and send representatives to the 1970 Congress which will meet in Hong Kong.

"This is just a suggestion."—The Rev. Leonard Earl Harris, Rocky Mount, North Carolina.

THE FREE WILL BAPTIST

Volume 80 Number 35

September 8, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

ON TO MATURITY!

It is normal to reach physical maturity in life. Those who do not suffer from some abnormal condition reach it. Sometimes, through the aid and knowledge of medical science, the abnormality is removed or overcome; however, it must be accomplished early in life or else the physical life will be permanently hampered and will never fully develop.

There are some ways that the physical life can be compared to the spiritual life. Physical life begins in an infant stage. Likewise, the Christian life begins as a "babe in Christ." In either case, providing that all things are normal, growth will result. Also the nourishment of a baby comes from simple foods such as milk and baby food. The "babe in Christ" likewise partakes of simple foods; he seeks the sincere milk of the Word that he might grow thereby. It is sad, then, that many Christians never leave the milk stage for the meat stage. This is by far more pathetic than failure in physical growth.

Just as there are abnormalities to physical growth, there are abnormalities to spiritual growth. It is sad but true that most of the problems that arise among Christians exist because of the lack of maturity. These problems are abnormalities. What are some of them?

First, childishness is a spiritual abnormality. In the midst of his great love chapter, Paul stated: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Corinthians 13:11). Notice the simplicity of Paul's description! A child speaks as a child, understands as a child, and thinks as a child. If children have a quarrel, someone is likely to become angry and go home, or pout at the others. Violence may even result momentarily, or one will refuse the other the right to play with his toys. A child clamors to be seen and heard. He may be observed taking extreme measures with some spectacular act or display. Such things are expected to be seen in a child. They are normal, just a part of early development. They become abnormal when one reaches the age of maturity.

Supposedly mature Christians sometimes display acts of childishness. For example, what about the person who leaves the church because the choir decides to wear robes, or because the church decides to install a baptistery? What about the church member who leaves because the minister leaves? What about the Christian church member who, when mistreated in some way, seeks to get even with those who have mistreated him? Maturity means that a person can face and solve the problems of life. He learns to live with himself, with others, and he learns to face the world.

Another abnormality in the Christian's life is instability of faith. Paul warned the Ephesians, ". . . be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14). Children can be easily persuaded. They can be told one thing and then another, and they will believe the last thing they are told. Such is the instability of a child. His main stability is found in those who guide his life, his parents, teachers, etc.

The mature Christian is not tossed to and fro with every wind of doctrine that comes along, or with every new idea. The mature Christian knows what he believes, why he believes it, and he knows that there is a purpose for his life. He does not have the time to stop and waver. He presses on with faith in God. When others are quarreling and fretting, he continues to enjoy the game of life. When others digress to the right or to the left to examine something new, he continues in the old paths of Christian joy; for he has grown and is growing in the grace and knowledge of Jesus Christ.

THE NEW THEOLOGY, THE NEW MORALITY, and THE NEW EVANGELISM

(This message was given by Mr. Graham June 27, 1965, at the Baptist World Alliance in the Orange Bowl at Miami Beach, Florida.)

by BILLY GRAHAM

(The second of a two-part message.)

The second new thing we hear a great deal about today is the NEW MORALITY. I believe the new morality has been brought about in part by some of the extremists in the so-called theology. This new morality, expressed in relativism, repudiates the Ten Commandments, especially the Seventh Commandment forbidding adultery. It denies the absolute authority of God. It advocates permissiveness with affections. In other words, it says to go ahead and sleep with that boy or that girl if you find it meaningful, or if love is involved, whether you are married or not. In some areas, this relativism is the church's accommodation of its teaching to the current sex revolution.

Now it is true that we should listen to some things in this so-called new morality. I would not call you back to the Victorian Age, to that "hush-hush" period when everything pertaining to sex was supposed to be dirty, when one dared not talk about it. But when a preacher writes a pornographic book so bad that he is indicted by the District Attorney, that is a clear sign of how far some have gone. When a preacher stands up in court to defend "Lady Chatterley's Lover," saying it was like Holy Communion, that is evil. When a preacher stands in the pulpit to condone pre-marital sex experience, that is Satan speaking. When a preacher declares publicly that his hobby is painting nude girls, that goes beyond the bounds of any morality.

A few weeks ago a seminary student of another denomination told me that in seminary he had learned how to drink, curse, and to have sex experiences. He said that he had lost his faith and he was on the verge of suicide. That is where this new morality can end.

This is not a new morality; it is an old immorality as old as man himself. I will turn to just one of many passages of Scripture on this subject, and you see if you recognize any of what is happening today. Listen to this:

> "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
> "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
> "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:
> "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
> "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
> "And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
> "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
> "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant - breakers, without natural affection, implacable, unmerciful;
> "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."
>
> (Romans 1:21-32)

What we call the new moral relativism is nothing but the old immorality rearing its ugly, dirty head, and it can destroy your soul quicker than anything I know. The Bible says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; . . ." (2 Corinthians 6:17).

What we need in the church today is a new holy discipline—a disciplined life—not because we are under Law, but because we are under grace. The truth has made us free; free to serve God because we love Him. If you love God, you will obey His commandments. You will live clean and pure lives. Let me warn you young people that this is almost impossible unless Jesus Christ lives inside. Sex is a gift from God. There is nothing dirty about it; nothing wrong about it. It is a creative energy that you surrender to Christ, and it will be dynamite for God. I do not believe that anyone can be a dynamic follower of Jesus Christ unless his sex life has been surrendered to Christ. And I will guarantee you that God will do for you what He did for Joseph, who would not accept the new morality of his day. Joseph left his garment with Potiphar's wife and fled that which was evil. God gave him the grace and the power and the courage and the strength, and God will do the same for you.

Let us reaffirm our faith in the moral standards of the Word of God.

Third, we hear a lot about the NEW EVANGELISM. This new evangelism says, according to "Time" Magazine recently, that personal soul-winning is passe. The new evangelism wants to apply Christian principles to the social order. Its proponents want to make the prodigal son comfortable, happy, and prosperous in the far country without leading him back to his father.

Of course, Christian principles must be applied to the social order. However, strictly speaking, this is not evangelism,

(continued on next page)

The New Theology,

(continued from page three)

What is evangelism? The greatest definition I have ever read is by the Archbishop's Committee in the Church of England. "To evangelize is so to present Christ Jesus and the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and to serve Him as their King in the fellowship of His church."

Certainly evangelism cares about the impact of the church on the world, the outgoing of love and compassion, self-giving, the meeting of men's needs, service for the less fortunate. Certainly evangelism must say something on the race question.

I have just come from Montgomery, Alabama, where we held a crusade for eight days in Cramton Bowl. Every night anywhere from 25 to 30 percent of the audience were Negroes. The choir was just about half black and half white, all mixed together, and that was true throughout the stadium. There was not an incident all week. The only need we had for the police was to direct traffic. When I gave the invitation night after night, anywhere from 500 to 1,500 people came forward, both races standing side by side at the foot of the Cross of Jesus Christ.

When Christ died on that Cross, He broke down the middle wall of partition, and there is no possibility of a world brotherhood apart from the Cross of Jesus Christ. He will create a new love in your heart and He will change you from the inside out.

However, strictly speaking, evangelism means to convert people to Jesus Christ. I agree that we must have a gospel large enough and adequate to meet the challenge of every hour, but we also need an evangelism that is winning men and women to Christ. Then they will have a new capacity to love their neighbors and to feel compassion for all men. As with our Lord, our evangelism must be incarnational, involving us in men's suffering. It must be redemptive, saving men from their sin.

The word "evangelist" is used three times in the New Testament. The word "gospel," meaning good news, is used seventy-six times. "To preach the gospel" is used twenty-four times; "to give good tidings" is in five references; "to preach" in nineteen more references (and usually it means preaching Christ). Now this means that there are one-hundred-twenty references in the New Testament to the sounding forth of the saving grace of Christ to a dying humanity. This is the inescapable duty of the living church to the world at this hour. Preach the gospel!

Today there are many people who spend all of their time on peripheral areas. They may be important, but the primary mission of the church is evangelism, winning others to Jesus Christ. There are 26 million Baptists in the world. That is not very many in a world population of three billion. But we have a far greater percentage today than the early church had at Pentecost. They had only 120 Christians to go out and win the world. They didn't have automobiles; they didn't have airplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools. They didn't even have a well-trained clergy. These men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary businessmen and fishermen and laborers, but they had something that we seem to be missing. They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the Cross, and they were willing to die in the Roman arenas. They died. They were torn asunder. They were cut apart. But they kept on preaching this gospel. No wonder they turned their world upside down!

I love Latin America. There is something in Latin America that gets in my blood. I thought my ancestors were pure Scots, but I think they must have had some Latin blood, also! They have something wonderful in Latin America! They have an enthusiasm; they have a fervor; they have a dynamic; they have had it rough and they have had it tough and they have had it hard, but they have eliminated from their church rolls thousands of people who would not pay the price! But in North America and in some parts of Europe we have it too easy. We need to get back to the hard discipline and the hard challenge of Jesus. We need to get to where we are willing to carry Bibles. We need to get back to where we are willing to march for Jesus Christ. This they have done in Brazil and all through Latin America.

We need to get back to where we are willing to be fools for Jesus' sake. We have become too sophisticated, too respectable. The men who followed Jesus were in the jails and in the prisons. They were on the streets and among the people working, sitting where they sat.

Lloyd Douglas called it "a magnificent obsession." The people of Jesus' day accused Him of being beside Himself. They called Paul mad. After watching one of our telecasts in New York, a columnist wrote in a New York newspaper that "Billy Graham is beside himself." He went on to say that it is foolish, even ridiculous, to suggest that the answer to the world's problems lies in the Cross. Without realizing it, the columnist was using almost the identical words of the Apostle Paul in the first chapter of 1 Corinthians.

Last New Year's Day I sat in this football stadium right up there on the fifty-yard-line. I watched teams from Texas and Alabama. On one side of me sat a man from Alabama; on the other side was a man from Texas. Before it was over they were nearly killing each other! Now these were respectable men, university professors, with Ph.D. degrees. They would have been horrified to come to a church and see somebody even smile, because that would be emotional! But, boy, they were going at it at a football game!

It seems strange that we can get all worked up over sports and pleasure and money and drink. We can scream like a tribe of wild Indians over the Beatles. But we must not show any fervor or any enthusiasm to win others to Jesus Christ.

Let us as Baptists today reaffirm our determination to evangelize the world in our generation. We could do it—energized and filled by the Holy Spirit, with a holy conviction that Christ is the Way, the Truth, and the Life, and that there is no other way. Will you stand with me and say: "We as Baptists reaffirm our faith that Jesus Christ is Lord, that the Bible is our authority, that the church is our fellowship"? Stand with me and let us reaffirm the moral standards outlined in the Word of God. Say with me: "We believe that we should be about our Lord's business in winning others to Jesus Christ."

Years ago I heard the story of John and Mary Gadsden who were wealthy people living in the Shenandoah Valley of Virginia. One day about forty years ago a missionary came to their little church and told them about the needs of China. John and Mary Gadsden answered God's call to China. They sold their beautiful estate and went to a missionary school on the West Coast of China. While they were in school a missionary came from Tibet to ask for volunteers to go to the borders of Tibet where there was not a single missionary.

John and Mary went up to the missionary and said, "We will go." And they went—over deserts, over mountains, across treacherous rivers. Finally they reached Tibet, and there they settled down and worked among a tribe of people. They made friends, and they won souls for Christ as God prospered and blessed their ministry. One day their youngest child died of a terrible fever. Six days later their second child died. They dug the graves, and they buried them as their tears fell, and they decided to stay rather than go. Two weeks later Mary was ill with the same fever, and John knew she was dying. He knew he had to get her to a doctor, and there was no doctor less than three days' journey away in another mission station. So he made a little raft and put it on the river, and he put Mary on it. They went down the river the first day, and then on the second day in the evening they pulled over to the bank to spend the

(continued on page fifteen)

A CHURCH ON THE MOVE

A pastor reflects on his recent visit to a mission with enthusiastic, dedicated workers. He sounds out an SOS to all Free Will Baptists to share in this ministry.

by FRED A. RIVENBARK

IT was a thrilling experience as I recently watched God working in one of our newer missions in Virginia Beach, Virginia. During the one-week revival souls responded to the conviction of the Holy Spirit and were saved. Some rededicated their lives to the Lord. Others came into the fellowship of the mission. The attendance was excellent throughout the week.

Never have I seen a group of Christians more enthusiastic in their work for the Master. The cords of love are bound tightly around them. I have never seen Christians who love one another more than they do.

Christians from other churches extended support in several areas during the revival. The cooperation from Fairmount Park church in Norfolk was outstanding.

The Rev. Bobby Bazen, pastor of the Virginia Beach mission, is zealous in his work for Christ. I predict a glorious future for him and his congregation.

The city of Virginia Beach covers a radius of many miles. Houses are under construction throughout the city. Churches are being built at a rapid pace. This is truly a mission field. The blackness of eternal darkness will hover over souls in Virginia Beach who are not reached with the gospel in just the same manner that it will torment the heathen in South American jungles without Christ. But eternal glory rejoices the heart of every person who receives Jesus Christ into his life—wherever he lives.

Even though their membership is small, these hard working people have vision and determination. They are interested in purchasing property, costing approximately $21,000. Considering the cost of property in this area of Virginia, this is priced very reasonably. If the mission purchases this property, it will be in a better position to secure a loan for the erection of a church building.

I believe Free Will Baptists will come to the aid of this deserving group. Some congregations could easily give $100 toward the purchase of Virginia Beach property. Others could give $50. With each church sharing in this purchase, the Virginia Beach mission could pay for the property at once.

During a recent service at Sherron Acres church (where I pastor), I mentioned the needs of this group. Following the benediction a lady came up to me wanting to give financial assistance to the project. Others have followed her example.

By the time you read these lines our church will have $100 to contribute. Will you send yours in **soon?**

Mail your gifts to: The Rev. Allen Bryan, P. O. Box 308, Ayden, North Carolina 28513.

The Rev. Mr. Rivenbark is pastor of Sherron Acres Free Will Baptist Church, Durham, North Carolina, and a member of North Carolina Board of Missions.

New Seminary to Open in Paris

PARIS, France (EP)—Announcement has been made of the establishment of an evangelical seminary here, with classes scheduled to begin in October. Preparations for this historic event began in September 1962, when delegates from 11 denominations met for the biennial congress of the "Eglises des Professants" (churches that insist members make and maintain a clear profession of faith).

The school's board of directors includes representatives of eight established denominations and the following missionary agencies: The Evangelical Alliance Mission (TEAM), Greater Europe Mission, Belgian Gospel Mission, Bible Christian Union, Christian and Missionary Alliance, and International Fellowship of Evangelical Students.

Billy Graham Dedicates Cross on Mountain Peak

WAYNESVILLE, S. C. (EP) — Evangelist Billy Graham dedicated a 60-foot steel cross atop Mount Lyn Lowry, a 6,280-foot peak near here.

Dedicating the cross to the "glory of God," the famed evangelist said: "This cross is going to have a tremendous repercussion throughout western North Carolina.

"It will shine out as a symbol of the faith our mountain people have in Christianity."

The cross can be seen from 30 miles in all directions and is lighted automatically each night at dusk. It was erected last year by Gen. and Mrs. Sumter L. Lowry in memory of their daughter, Lyn.

Dutch Reformed Journal Weighs Space Probes' Theological Issues

JOHANNESBURG (EP) — After raising theological questions that could arise from man's probing into outer space, a Dutch Reformed publication concluded that its musings were only hypothetical, that it was impossible for human life to exist other than on earth.

Die Kerkbode, before raising issues on its lead article, said that "if and when" the time comes for men to colonize Mars or any other planet they should carry the Bible with them and thus "cling to the religion of Christ."

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Watery Branch Pastor Resigns

The Rev. C. M. Coats of Smithfield, North Carolina, has resigned as pastor of Watery Branch Free Will Baptist Church near Stantonsburg after serving the church for six years. He will assume

the pastorate of Riverside Free Will Baptist Church near Princeton, of which he was a former pastor for seven years.

On Sunday morning, August 29, during the worship service, the members of Watery Branch Woman's Auxiliary presented the Coatses with a gift from the church which was followed by an appreciation speech and a song honoring them for the wonderful work in the Lord that they had done in the church.

About him the church members say, "Little did we know how much we would learn to love Brother Coats the morning God sent him to be the shepherd of our flock, which was the second Sunday in September, 1959. Neither did we realize the faith he had in God. We were expecting a man who had experienced the new birth and was a strong soldier from all the reports we had received about him; but after watching his Christian life for six years, we have found his features to be like many of the biblical prophets of old.

"Like David, he is a man after God's own heart. He has much faith like Abraham; he prays often like Daniel, has patience like Job, and is humble like Moses. He, as Paul said, lives peaceably with all men; but most of all, he has patterned his life after the example Christ laid down for him.

"He visited our homes many times, whether we were sick or well, and offered prayer. He was very understanding in the time of distress, burdened when we were in sorrow, and comforting in death.

"We believe that he is a minister called by God to preach His Word, for he has been a living testimony before us. Brother Coats has won many souls to Christ. We thank God for sending us a man who believes in leading a church according to the will of God."

Stancil's Chapel to Observe Homecoming

The annual homecoming service at Stancil's Chapel Free Will Baptist Church, Route 2, Kenly, North Carolina, will be observed on Sunday, September 19. The Rev. James A. Evans will deliver the homecoming message for the occasion. The pastor, the Rev. W. E. Renfrow, and the church membership cordially invite all former pastors, members, visitors, and singing groups to come and spend the day with them.

Going-Away Supper for Pastor and Family

On August 25 the First Free Will Baptist Church of Williamston, North Carolina, honored its retiring pastor, the Rev. Robert Rollins, and his family with a going-away supper. Mr. and Mrs. Rollins were presented gifts from the church, Sunday school, and woman's auxiliary. The church asks God's blessing and guidance upon the Rollinses as they enter their work at the LaGrange, North Carolina, Free Will Baptist Church.

Marvin Chapel FWB Church Buys Parsonage

The Rev. J. B. Lovering, pastor of the Marvin Chapel Free Will Baptist Church near Marianna, Florida, and Mrs. Lovering held open house at the church parsonage on August 8. Members of the church and community were invited to attend. Punch, chips, and cookies were served to the guests, and those who wished were shown about the parsonage. The parsonage was recently purchased by the Marvin Chapel church, and the Loverings moved in the first of August.

Marvin Chapel was built about 1887 as a church and schoolhouse. Older members of the congregation remember well when they went to school in the log cabin church.

Gradual changes were made in the church as the years passed. Siding was added, windows replaced the wooden shutters, the pot-bellied stove was replaced with gas heaters, and various other improvements made. About twelve years ago the sanctuary was remodeled completely and the old log cabin church is now a small but neat and attractive chapel.

Services have been held in the church since it was first organized in the 1880's, but not until last year did the members decide to have a full-time ministry. The church now has a membership of about ninety members. The Loverings moved into the community from the Colquitt, Georgia, area, and last month the church voted to buy the parsonage which is located about a quarter of a mile from the church.

Plans are now being made to add a baptistery, fellowship hall, additional Sunday school rooms, plus other remodeling to the church. Construction should be underway within the next few months.

After seventy-five years not one trace of the log cabin will be visible to the eye, and yet the original structure still stands and the memory of worshiping God by lamplight has not been forgotten.

Rosebud Church to Observe Homecoming Day

Homecoming Day at Rosebud Free Will Baptist Church, Route 4, Wilson, North Carolina, will be held September 12. All former ministers, members, and friends of the church are cordially invited to attend.

Elwood Lane to Observe Homecoming

The Elwood Lane Free Will Baptist Church of Kannapolis, North Carolina, will observe Homecoming Day on Sunday, September 12. The Rev. G. H. Griffin of Wingate, North Carolina, will speak at the eleven o'clock hour. Mr. Griffin is former pastor of the Owens Chapel church of Wilson County and is a member of the Western Conference. Elwood Lane is his home church. All former members and friends are invited to attend.

South Carolina Churches To Observe College Day

Mount Olive College Day will be observed Sunday, September 12, at the eleven o'clock worship service at Gilead Free Will Baptist Church near Lake City, South Carolina, the pastor, the Rev. Carl Moree, has announced.

High Hill Free Will Baptist Church near Manning, South Carolina, will also observe Mount Olive College Day on September 12. The Rev. Louis Holliday has announced their observance for the 7:30 evening worship service.

Austin Carter, director of public relations at Mount Olive College, will be the guest speaker for both services.

Bryan to Speak at Aspen Grove Homecoming

The annual homecoming will be observed at Aspen Grove Free Will Baptist Church, Fountain, North Carolina, on September 12. Sunday school will begin as usual at 10 a.m. The speaker for the morning worship service will be the Rev. A. B. Bryan, director-treasurer of the North Carolina missions board, and also pastor of the Core Creek church of Cove City. Lunch will be served on the church grounds at the noon hour. All former members, former pastors, and friends are invited to attend. The Rev. C. H. Overman is serving as supply pastor of the church.

Pleasant Hill Church Entertains Pastor and Wife

Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, recently entertained its outgoing pastor, the Rev. Jack Mayo during a social hour held in the fellowship annex of the church.

Immediately after the quarterly conference and communion service, the woman's auxiliary of the church invited those present to the fellowship annex where the social was held. In the center of the room was a table covered with a white cloth with yellow floral designs. The center floral arrangement was of white gladioli and yellow mums. Mrs. Paschell Robbins, president of the auxiliary, poured the punch. Assisting with the serving were Mrs. Maud Rollins, Mrs. David B. Bunn, Mrs. Aaron Mitchell, and Mrs. Marvin Bunn.

Mr. Mayo has been pastor of Pleasant Hill church for three years. During this time much progress has been noted in the Sunday school work, the youth auxiliary, the building program, and many other phases of the church work. The church membership and attendance has grown steadily during his pastorate. Mr. and Mrs. Mayo will move near Mount Olive, North Carolina, where they will begin their work with the Northeast Free Will Baptist Church.

Homecoming and Revival At Otter's Creek Church

Otter's Creek Free Will Baptist Church near Fountain, North Carolina, will observe its annual homecoming on Sunday, September 19, with a picnic lunch served at the noon hour. The services will begin with Sunday school at 10 a.m., followed with the worship services at eleven. The pastor, the Rev. C. D. Hamilton, and the church invite all former pastors and friends to worship with them.

On Sunday night, September 19, the fall revival of the church will begin with the Rev. Robert Lee Norville as the guest evangelist. The services will begin each evening at eight o'clock. The pastor and the church also extend a cordial invitation to the public to attend these services and pray for the success of the meeting.

Juniper Chapel Honors Former Pastor

On Sunday, August 22, the members of Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, gathered at the home of Mr. and Mrs. Jim McLawhorn to honor their outgoing pastor, the Rev. Clinton Lupton, and his wife. The social was held on the lawn of the home with a large table covered with a white cloth and a beautiful arrangement of white flowers tied with pink ribbons, which was used for the serving. A pink and white summer motif was used throughout the social. As the group marched by the table, Miss Cynthia Mills poured the punch and they served themselves to cake, mints, and nuts.

Everyone seemed to enjoy himself; however, the occasion was a sad one as the church was losing its pastor and family it had learned to love and appreciate. Although the Luptons had been to Juniper Chapel a short time, they had been a blessing to the church, and everyone hated to see them go.

The Luptons were showered with many lovely and useful gifts. The ladies of the church presented to Mrs. Lupton money that she may use as she wishes, and the men of the church gave Mr. Lupton a gift of money. The Luptons were very thankful for the gifts and expressed their thanks to everyone. The church prays God's blessings upon them as they enter their new work.

The Rev. Harry Jones is the new pastor for the church. The church solicits the prayers of all Christians that the work at Juniper Chapel may progress and that God's blessings will be upon them.

Community Church Reports Successful Revival

The Rev. Vance Link, pastor of Community Free Will Baptist Church, Weldon, North Carolina, reports a very successful revival the week of August 16-21, with the Rev. Noah Brown, pastor of the Roanoke Rapids Free Will Baptist Mission, as the evangelist. During the week there were twenty-three first-time professions of faith. Eighteen new members were gained by the church and approximately twenty-five others made decisions.

Mr. Link reports that the Sunday services at the Community church are very good. They have an average in Sunday school of 104 and 69 in league.

Greetings from ECC

Dear Students,

The Free Will Baptist Fellowship of East Carolina College invites you to come and be a part of it and let it be a part of you during your college experience. The Fellowship meets every Monday night at 5:15 in the "Y" Hut behind the college infirmary. Supper is provided by the woman's auxiliaries of the Central Conference, and programs consist of interesting speakers and group activities.

Please come and join in the campus spirit of fun and fellowship. Our first meeting will be on September 13. See you there!

Sincerely,
A Fellowship Friend

Cragmont Woman's Auxiliary Conference

by MRS. J. C. MOYE

On Monday, August 16, another Woman's Auxiliary Conference at Cragmont Assembly, Inc., Black Mountain, North Carolina, became a reality. Two busloads of women (eighty-seven women in all) began the trip on Monday morning: one bus coming from New Bern and the other from Greenville. By the time they arrived at Raleigh both buses were filled.

This week at Cragmont is an experience that Free Will Baptist women of North Carolina look forward to, and this one was no exception.

We arrived at Cragmont about six o'clock in the afternoon, ate supper, and then enjoyed a short devotional service conducted by the Rev. Wayne West. Everyone was hot and tired after the journey, so off to bed we went.

During the week the program consisted of morning devotions conducted by Mrs. J. C. Sasser. She used various speakers each morning; namely, Mrs. Alma Warrick, Mrs. Edwin Roper, and Miss Jean Fillingame.

The theme for the conference was "Watchman, What of the Night!" (Isaiah 21:11).

Mrs. David Hansley taught a class for two days on the subject, "Watchman, Guide Our Youth." These classes were most inspiring and helpful.

On Thursday Mrs. Lillie Mae Sasser spoke on the subject, "Watchman, Administer Our Funds." She dealt with the administering of the Anna Phillips Loan Funds to our college students. This talk was very interesting and informative.

On Friday Mrs. Lena Walston spoke on "Watchman, Oversee Our Work" which brought on a series of questions and discussions.

The Rev. Wayne West taught a class on "Watchman, Direct Our Music." He was accompanied by his wife, Mrs. Ruth Cotton West. This was an hour of real joy, singing choruses and beautiful old hymns of the church and many new ones.

Dr. W. Burkette Raper, president of Mount Olive College, spoke to us each day and night on the subject, "Watchman, Teach Us." He taught from the Book of Psalms. To you who enjoy reading the Psalms, you should have heard this. After hearing Dr. Raper, I'm sure you would have enjoyed reading them more.

On Friday evening we had the usual mission service. As Dr. Raper brought a beautiful mission message, our souls were stirred. The mission offering amounted to $214.30.

During this conference we women voted to take as a project for this year the purchasing of an ice-making machine and an electric mixer for the kitchen at Cragmont. These two items are desperately needed at the assembly. We are asking each auxiliary in the state to send a donation for this project as soon as possible.

The offering received for Cragmont amounted to $162.

All in all this was one of the finest conferences yet. The food was delicious; the hospitality was unsurpassed; and the recreation in the afternoon, looking at the beautiful mountain scenery, made you love God more and more.

We left for our homes Saturday morning with our minds all made up to come back next year for the woman's conference.

This year we had something a bit unusual as we had four generations of one family at the conference. They were Mrs. J. C. Moye; her daughter, Mrs. Bill Taylor; her granddaughter, Mrs. Wayne West; and her great-granddaughter, little Miss Amy West.

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The fellow who doesn't know the way himself has no business trying to show somebody else the way.—Rev. Walter E. Isenhour.

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Many people pay for nothing and think they are getting something because it is highly advertised.—Rev. Walter E. Isenhour.

Price Changes In Bulletins

Because of a rise in the price of paper the cost of church bulletins has changed to the following: for subscriptions to church bulletin service—without imprint, $1 per 100, and with imprint, $1.25 per 100. Over the counter cost of bulletins will be $1.35 per 100.

Christian Education

Superintendent of Grounds Named

Milton A. Goodman, a native of Summerlin Cross Roads in Duplin County, North Carolina, has been named superintendent of buildings and grounds at Mount Olive College. Goodman is a graduate of Kenansville High School and has been employed for the past nine years as a supervisor with Pepsi Cola Bottling Company. He is an active member in the Mount Olive Jaycees and serves on its board of directors.

Goodman is the son of Mrs. Faye Goodman of Route 2, Mount Olive, and is a member of Rooty Branch Free Will Baptist Church in Duplin County. He is married to the former Elizabeth Reber and has recently returned from Germany by way of Spain and Austria where he visited his mother-in-law. The Goodmans have three children.

The Rev. Ed Miles, superintendent of buildings and grounds since 1962, has resigned his position effective September 1. Mr. Miles will be on the faculty of Southern Wayne High School this fall.

College Faculty Completed

The faculty for the 1965-66 academic year at Mount Olive College has been completed with the election of five new instructors by the board of directors.

Miss Harriet Brooks, who will serve as chairman of the department of English, comes to Mount Olive College from Edison Junior College at Fort Myers, Florida. Her previous teaching experience includes twenty-three years with Joliet High School and Junior College, Joliet, Illinois.

Miss Brooks holds a B. S. degree from Oshkosh State Teachers College and a M. S. degree from Northwestern University. She has done further graduate study at the University of Chicago.

Miss Linda Carol Craven, a native of High Point, and William Allen Harrison III, of Newport News, Virginia, have been added to the department of English as instructors. Miss Craven received her B. A. degree from High Point College and is a candidate for the M. A. degree at Wake Forest College; Mr. Harrison holds a B. A. degree from Randolph-Macon College and is a candidate for the M. A. degree from Wake Forest College.

Jose Miguel Infante of Southern Pines comes to the college in the department of foreign language where he will serve as an instructor of Spanish. Mr. Infante has studied at Dartmouth College and the University of Michigan in this country and holds the Doctor in Law degree from the University of Havana.

Leland L. Smith, chairman of the department of business, comes to Mount Olive College from Brogden High School where he served as a teacher of business and assistant principal. Mr. Smith, who holds an A. B. and M. A. degree in business administration from East Carolina College, will assume his duties in September.

In announcing the appointment of the new faculty members, President W. Burkette Raper said, "We feel fortunate to have been able to secure a staff of such personal and professional qualifications. We welcome each member of the staff to our college family.

College Budget Approved

A budget of $390,000 for Mount Olive College during the 1965-66 fiscal year was approved by the board of directors in its quarterly meeting. Income from student tuition and fees is expected to furnish $254,000 and $99,000 will be sought in gifts from Free Will Baptist churches, friends, and foundations; $37,000 will be derived from endowments, bookstore sales, and miscellaneous sources.

The general budget calls for expenditures in the amount of $121,000 for instructional services; $115,000 for auxiliary services including cafeteria, student housing, and utilities; $71,000 for administration, promotion, and general; $22,900 for student affairs; $19,000 for building improvements and equipment; and $41,000 for real estate payments, debt retirement, and contingency.

The 1965-66 budget represents a $132,000 increase over last year, when the total expenditures amounted to $258,000. This increase is due to an enlarged faculty and rise in student enrollment.

Date Set for Pamlico Dinner

The Free Will Baptist churches of Pamlico County, North Carolina, have set Saturday, October 9, as the date for their development fund dinner for Mount Olive College.

E. H. Holton of Vandemere, a member of the college board of directors, will serve as chairman of the county steering committee. Other members include Garland Fulcher of Oriental and Mrs. E. M. Prescott of Route 1, New Bern.

Holton reported that the county has accepted a goal of $2,500 for the dinner. The Pamlico County dinner is the first of a series being held by Free Will Baptist churches throughout North Carolina to raise $100,000 for the building program on the new campus of Mount Olive College.

Chairmen of the eight Free Will Baptist churches in the county are: Arapahoe, Tony Murray; Bethel, V. T. Hill of Oriental; Mount Zion, Mrs. Margaret Rose of Vandemere; New Bethlehem, Daniel B. Oliver of Grantsboro; Oriental, G. C. Woodard of Oriental; Rock of Zion, Matthew Prescott of New Bern; Trent, Mrs. Robert Williams of Merritt; and Warden's Grove, Herman Ireland of Lowland.

"The purpose of this campaign is to give each of the 35,000 Free Will Baptists in North Carolina an opportunity to share in the development program of Mount Olive College," President W. Burkette Raper declared. "Free Will Baptists have accepted the challenge with enthusiasm to provide the best facilities possible for Christian higher education, and we are confident our goal of $100,000 will be reached," Raper added.

The college will occupy the first buildings on its $1 million campus when the fall semester begins on September 27.

Do you like to use big words? The longest one is SMILES. There is a mile between the first and last letters.—Selected.

NOTES AND QUOTES

By J. C. Griffin

Not Suffering

"We have received several letters and cards saying, 'We are sorry to hear about your suffering.' Dear Friends, we are not suffering. We have but little pain; some days, none. We are just worn-out, with very little strength. It is a life of ease. It seems that I cannot get up vitality. I used to say that I wanted to wear out and to never rust out. I have about reached that goal. I lie down tired, I wake up tired, and I am tired all the time. I go to sleep while I am talking to my friends. I cannot understand many words that are spoken to me. I hear but I cannot comprehend. It may be my age, but 86 should have nothing to do with this state. We are grateful to our Father that we have such little pain. Brother ministers, come to see me. I may go to sleep while you are talking with me, but you can watch me while I sleep. I have special love for preachers."—J. C. Griffin.

A New Dimension

by CHARLES W. CONN

Army, Navy, Air Force, Marine Corps, Reserves—once an elective, today these have become a prerequisite in the life of your son.

Yesterday your son could choose to join the military forces ;today he must.

Not many years ago our armed forces were made up mostly of young men who did not fit well into normal social patterns. Though there were notable exceptions, it was usually the town bully, the wild one, or the adventurer who joined the military forces. If he did not like school, or if he could not find a job, a boy could "always join the army." Composed largely of those who were awkward or uncomfortable in civilian society, the armed forces became a way of life all their own. The average young man went to school, found a job, married and confined his thoughts to home, family, church and work.

Now all that has been changed. A new dimension has come into the American scene. Ever since World War II, when America was caught unprepared, and because of "universal military training," the armed forces have become an established part of normal American life. The reality of military training reaches into every American home where there are young men. Without debating the virtues and evils of the problem, we must accept the fact and try as best we can to cope with it.

The specter of "the call" is imminent in the life of the finest of our young men. He is called up from every walk of life—the Christian home, the parsonage, the factory, the office, the school, the farm. Despite his ambitions, his plans, his desires, the young man in your home will likely have his civilian life interrupted by a "stretch" in some branch of military service. Hardly a home, or a church, exists today that does not have one of its members either in the service or expecting to go.

In my recent travels I have seen many of our Church of God servicemen in numerous places. Some of them have their wives and babies with them, and they are carrying on a semblance of normalcy. Others are alone—most are lonely, cut off abruptly from all the things they know best and love most. Many of them are holding fast to their spiritual integrity. Some are discouraged. All are in need of our understanding and our prayers.

We have a responsibility in this "new dimension" of American life. We have a responsibility toward our young men, and their families, who are away in the service of their country. We must keep the channels of communication and assistance open between the home, the church, and them. If we fail them they may be lost—lost to the church, lost to their families, lost to God, lost to themselves.

All too soon the cord of home and church security has been cut; we must see that the sources of spiritual supply are not also severed. We—pastor, parent, teacher, and friend alike—are all responsible to our servicemen.

What can we do? Let me suggest the following:

1. Pray for your servicemen (or servicewomen) every day. Do not let a single day pass that you do not call your son's, your member's, your pupil's, your friend's name in sincere prayer. Naturally you should include his wife and family if he has such.

2. Write to your servicemen regularly. Nothing is more disappointing than an empty mailbox. Especially discouraging and dejecting is an empty mail call on a military post. Keep the news of home and church flowing; even the trivial things are important when you are away from home.

3. Send them your weekly church bulletin. This will keep them in intimate contact with the activities of the church. Bulletins, announcements, notices should be sent the same as if they were home; then all that separates them from the church will be miles, not interest or information.

4. Inform them of special projects and drives so they will have an opportunnity to contribute or participate. To this extent they can remain active in their home churches. Many will welcome the opportunity.

5. Send their names and addresses to: Servicemen's Department, 1080 Montgomery Avenue, Cleveland, Tennessee 37312. I will be happy to write regularly to your serviceman, as I do already to hundreds of his companions in the armed forces. Besides putting him on the regular mailing list, I will try to help when he has individual or personal problems.

The military way of life is here to stay, probably until Jesus comes. As more and more of our young men are called away from home and church, we must see that the spirit, the influence, the care, the love of home and church go with them. This is the work we must do in this new dimension of American life.—Church of God Evangel.

Stamp Series Honors Missionary Martyrs

SEATTLE, Wash. (EP)—A stamp series, recently issued by the government of Ecuador, honors the five young American missionaries who were slain by the Auca Indians in 1956.

John Alsop, Wycliffe worker from Mexico, teacher at the Summer Institute of Linguistics at the University of Washington in Seattle, received a letter from Ecuador with the five pictorial stamps on it, the first seen in the Northwest.

One stamp pictures Nate Saint and the ill-fated plane. The others picture James Elliott, Ed McCully, Phil Fleming and Roger Youderian, with a picture of an animal peculiar to Ecuador, on the face of each.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Which is experienced first by a believer, faith or repentance?—**N. J., North Carolina.**

Answer: There is, I think, no distinction in time between these two even though there definitely is a distinction in thought to be observed. In repentance one experiences a change of mind, and the very instant one takes Christ as his personal Saviour, by faith, that very second he both experiences and manifests that change of mind which changes his thoughts and activities from those of a sinner to those of a child of God. We here, of course, speak of the initial act of salvation. However, it is true that even to the saved soul there is a sense in which repentance is a continuous experience, and the same may also be said of faith and that some faith keeps on preserving us from a life of sin.

There has been a definite moment in which each regenerated soul has repented and believed on the Lord Jesus Christ as Saviour, and at that instant he was saved; and yet, we go on growing in the Christian life from one experience to another. As we grow we come to see more clearly what sin is and, therefore, what a Saviour we have in Jesus our Lord. In this way and measure is our repentance made deeper and our faith increased. Full maturity of faith, as well as repentance, is not accomplished while we work and grow in this life, but comes to a climax as we cease our activities here on this earth.

The Bible teaches that we should, by use of the Word, grow in grace; and our faith is increased by this means. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3: 18).

We seem to be shortsighted while in these bodies here; but having matured in the process, we see better each day that we have lived obediently, but full light breaks forth as we enter His hallowed presence. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

———

Question: Please explain "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). What great works does the Lord Jesus Christ mean in this verse? —**Mrs. J. T., Orlando, Florida.**

Answer: These are the works that we who are saved may and should be doing all the time we spend here on this earth after we are saved. Jesus gave commandment as to what should occupy our time from His ascension into heaven until that day when He shall come in the air to meet us who have responded to His invitation (John 3:36; Matthew 11: 28-30; Isaiah 1:18).

He tells us: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28:18-20).

You see from the reference in Matthew quoted here that Christ our Lord enables us, who are obedient, by imparting to us the new power that's His resulting from His resurrection. He is now able to keep us in a complete and fuller way than before He died, and to enable us to do everything He wants us to do if we only obey Him. In the measure that we do obey Him, to that degree will He empower us to do this He asks of us in His word. When He was here, confined to a fleshly body like ours, He was active in that work He was carrying on in one place at a time. Now that He was a spiritual body He can be with each of us and can perform through us in the many places wherein Christians reside all over the world.

✠

Moscow Radio Hails Papal Call For Nuclear Arms Ban

MOSCOW (EP) — Moscow Radio, in a lengthy commentary, hailed Pope Paul VI's recent call for a ban on nuclear weapons as bound to "meet with the understanding of people of goodwill, of all those who hold dear the future of mankind."

The pontiff's plea was made on Sunday, August 8, when, in a talk to pilgrims at the papal summer residence, he called attention to the 20th anniversary of the atomic bomb attack on Hiroshima.

✠

On-going Religion in Soviet Further Confirmed by Secret Printing Plant

VATICAN CITY (EP)—Discovery of a secret religious publishing operation in Moscow was described in a Vatican Radio broadcast which called the occurrence "still further confirmation of the survival of religious convictions in the Soviet Union. . ."

Quoting **Pravda,** the broadcast said several persons had been arrested for operating a printing plant behind an electric light-bulb factory. About 400 pounds of religious literature were confiscated.

✠

German Christian Endeavor Meeting Attended by 6,000

GIESSEN, Germany (EP)—Six thousand young people attended the annual convention here of the Christian Endeavor movement in Germany. Guest delegates from other European countries, North America, South America and Africa also attended.

STORIES for our YOUTH

STRANGE CARGO

MARGARET BUNEL EDWARDS

THE unnatural brightness of his little room in the Mission Compound wakened Kim Hahm. He sat up on his straw bedroll, instantly alert to danger. What could cause such a bright light in the sky, in the middle of the night?

The old fear of those almost forgotten days came back to him in an unwelcome flash—the days when airplanes had flown over South Korea and he had been left a homeless orphan, unable to hear because of the bomb blasts—the hungry, frightening days before kind Mr. Booth had given him a warm home in the Mission and had taught him the deaf-and-dumb language that made it possible for him to "hear" and "speak" again.

Quickly, he jumped to his feet and ran to his window. A large, swiftly-moving crowd of angry people was coming down the road toward the Mission. Behind them the village was a mass of hot, licking flames that lighted the whole frightening picture with an eerie brightness.

Kim stared fearfully at the two native priests striding along, leading the crowd. Their shaven heads and long robes stood out clearly. Kim remembered that only last week Mr. Booth had said the local priests were trying to make trouble for the Christians.

Fear seemed to glide through Kim's open window and stand in the middle of his room, growing larger and larger by the second until it filled every inch of space and squeezed him until he could scarcely breathe.

Just then Mr. Booth hurried into the room. He threw an arm over the slight shoulders of the boy and his smile spoke encouragement. Taking Kim's hand, he pressed out a sentence in his palm. "The village is on fire. Those poor people will lose all their food and clothing. Their priests have told them that we Christians started the fire, and they are coming to fight us."

Kim felt even greater fear. They could close the gates to the Mission Compound but how long could they keep that angry crowd outside? They must get help.

Mr. Booth handed him an envelope and continued, "Take this letter to our friends in the next village. They will send help. You are small and can get over the wall and away without being noticed."

Kim nodded, even though his throat felt closed and dry. He pulled on his sandals and threw a coat over his shoulders, for the night was cold. He paused just long enough to reply, in sign language, "I'll do my very best to reach Chensou Mission. You can count on me." Then he slipped out, scaled the wall and disappeared in the dark shadows back of the compound.

He carefully hid the letter under his shirt, as he ran. Robbers roamed the countryside at night and would steal anything they thought had value. The road lay ahead of him, bright in the moonlight, but he did not dare follow it openly. Instead, he ran along the dark ditches, ducking behind trees and always watching, watching. He could trust no one, and he must get to the next village.

Suddenly Kim stopped short and flattened himself in a ditch, his heart pounding. A thin, long-nosed pig shuffled out of the darkness, searching for food. Quickly, Kim leaped to his feet and grabbed an overhanging limb. The hungry pig would try to take a bite out of him, Kim knew. He clung to his perch until the animal had disappeared. Then he dropped back to the earth, thankful for his good fortune.

Kim felt terribly afraid now; the same old fear, but worse. Before, he had been afraid for himself. Now he feared for his Christian friends. He must deliver the message. Without it, no one would know to send fighting men to help Mr. Booth.

On he ran, sometimes in a burst of speed, sometimes panting when a hill slowed his pace. At last he could see Chensou in the distance. As the first light of morning showed in the sky, he pounded at the Mission gates.

A porter eyed Kim distrustfully through a small window in the thick door. If only he could speak! He waved his letter back and forth, hoping to show how urgent it was that he be admitted.

At last the door swung open and Doctor Sanderson, the head of the Mission, greeted him.

Kim leaned wearily against the wall while the doctor took the letter. He frowned anxiously as he read, then folded it and smiled at Kim. With his arm about Kim's shoulders, he led the boy inside and showed him a straw pallet. "Get as much sleep as you can, after you finish this bowl of vegetables and rice." He gave the message through Kim's palm, then hurried away to give orders.

After eating, Kim threw himself on the straw, exhausted but happy. He could sense men hurrying about the yard and knew they were getting ready for the fight ahead. He prayed that there would be enough of them to save Mr. Booth and the rest of his friends, beseiged at the Mission.

A hand on his arm, gently shaking him, roused him a short while later. Gladly he sprang to his feet, eager to get back home to help in the fight against the villagers and priests.

Outside, two large trucks were waiting. Tarpaulins covered their high sides and guarded the secret of their contents. Kim smiled happily. How clever of Doctor Sanderson. No one would suspect that they were bringing fighting men until they had driven right into the village and were at the Mission.

Kim climbed up beside the nearest driver and the trucks rolled away. It was the same road he had so laboriously traveled just a short time before. Now the distance was covered quickly. Kim felt tears of joy in his eyes when the truck rounded a curve and he could see the Mission still standing, although the angry crowd still milled about outside the gates. How he wondered, had Mr. Booth managed to hold them off? What had he told the people to keep them from destroying the Mission?

(continued on page sixteen)

ESSAYS BY KENTUCKY YOUTH

Editor's note: The following essays were sent to us by Mrs. Johnnie Childers of Pikeville, Kentucky. The authors are members of the Youth League of the Free Will Baptist Church of Boldman, Kentucky. Dianna, age 18, is the daughter of Mr. and Mrs. Lacy Puckett. She is a freshman in college. Age 17 and a senior in high school, Linda is the daughter of Joe Osborne, who is a deacon in their church.

WHAT CAN I AS A CHRISTIAN YOUTH DO FOR MY CHURCH?

by Dianna Jean Puckett

As I am approaching a new phase of life, I approach it with God as my guide and friend. I am going into a new world of trying times and temptations, and I can honor my church and my God by standing close to Him and witnessing to my new friends and collegiates. Brother Elster Tibbs went to the army, and I too am leaving. Both of us will be missionaries from our church.

My talent to use for God's work in my church is that I play the piano. I shall put all of my time into practicing and working in preparation for the revival that God might be satisfied with me and my work here on earth.

I want to live my life so that people might be able to watch me and I might reflect a good image of my church. I want my work to be filled with God's Spirit, and I shall give Him the full praise.

I can always increase my love and cooperativeness with the youth, as well as the elders, of my church and the church where I will be attending while I am in college.

Yes, living on a college campus will be trying for me; but with the helping hand of God, I will be able to withstand all temptations. My life is my Lord's.

If beer cans and liquor bottles had index fingers they could point you to many a man who is a physical, mental, moral, financial, spiritual wreck.—Rev. Walter E. Isenhour.

AS A YOUNG CHRISTIAN, WHAT CAN I DO TO HELP MY CHURCH?

by Linda Lee Osborne

As a young Christian, what can I do to help my church? This is the main question that new converts are asked, or omitting to ask it can get you off on the wrong foot if you are not careful. No one is going to go around telling you what you can or cannot do, or what is right from wrong. You will know in your heart what is the right thing to do.

When at first I start doing anything and everything that I can in His service, I will become a stronger Christian. There are many ways I can help my church. To me, the first way would be to pray for the church, the pastor, ministers, teachers, and its members. This is the most important, but there are many other things and other ways I can help and do for my church.

I can invite my friends and neighbors to Sunday school, youth league, or church. I can also invite them to the church social gatherings. This will give the new person a chance to get to know the church members better. This will also give the church members a chance to witness for Christ.

If you have a youth league in your church, most of the time the youth will have a program for the congregation in which you can participate, even if it is a very small part. To me it isn't the part or how big the part is, but the feeling that you put into the words you are saying.

In the different groups there can be projects started. Each group can take a different project. A group working for a goal will work harder and do more than a single person.

There are many things I can do to help my church; these are only a few. I can help my church, if it is only to be in my seat at church time.

ATTENTION N. C. CHURCH CLERKS

The report blanks for the North Carolina State Convention of Original Free Will Baptists have been mailed to the church clerks; however, since there may be some who gave an insufficient address, you may not receive one.

If you have not received yours by August 27, please contact the State Convention Secretary, 703 Montague Avenue, Ayden, North Carolina 28513, and one will be sent to you immediately.

C. H. Overman, Secretary

THE FREE WILL BAPTIST CHILDREN'S HOME

MIDDLESEX, NORTH CAROLINA

invites you to attend the

FOUNDERS' DAY PROGRAM

on September 16, 11 a. m.,

as a part of the fifty-third annual session of the

North Carolina State Convention of Original

Free Will Baptists, meeting at the

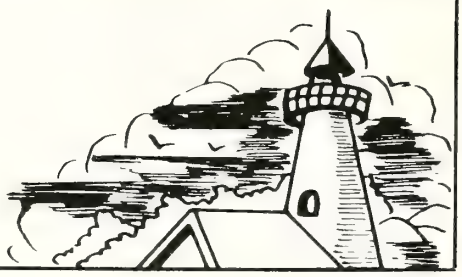
Home on September 15, 16.

MAKE YOUR PLANS TO BE PRESENT FOR THIS SPECIAL PROGRAM

St. Claire Bible Class

The Sunday School Lesson

FOR SEPTEMBER 19



Growing In Understanding And Patience

Printed Text: Philippians 4:1-7; Colossians 3:12-15

Memory Verse: Galatians 6:9

I. INTRODUCTION

Patience is one of the most important of the Christian virtues, and one of the most difficult to develop. It is especially hard for young people, as they are impulsive by nature and always desirous to get things done in a hurry.

The Scriptures recognize the value of patience, and over and over they stress the importance of its possession. Many things come to those who wait that will never be realized by those who act prematurely or give up too quickly.

When differences of opinions arise, as they often do, patience can serve a very useful purpose. We must learn that all who do not agree with us are not fools, nor yet sinners of the first order. There can be differences of opinion among good men, and there can be differences of opinion among wise men, as all good men and all wise men are not in perfect agreement on every point. —Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Patience is an area of cultivation for all of us.

2. Though we may improve our patience by willing to be patient, growth in patience is related to other attitudes.

3. Peace of mind and soul contribute more to being patient than a mental determination to develop patience.

4. Prayer and our confidence in prayer enables us to be patient even when conditions seem to be against us.

5. The presence of the Lord and our consciousness of His constant presence also develops a patient attitude.

6. Hope in the Lord cultivates patience, even to the point of enabling us to rejoice in adversity.

7. Patience is more than an attitude though it may be based on other attitudes. Patience produces practical manifestations in our relations with others.

8. At the heart of our impatience is an attitude of being too much concerned with ourselves and our desires and too little concerned with our Lord or others.

9. Patience is no substitute for love, but is invariably intertwined with it.

10. Patience is simply one more virtue that should be cultivated as an outgrowth of the new birth.—Teen-Age Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. In his book **Peace of Mind,** Rabbi Liebman tells how when he was a young man he made a list of the things he considered important in life: love, security, professional success, and many other things. He carried this list to an older man and asked his opinion. Actually, he was seeking the approval of the older man. He looked at the list for a long time, then took a stub of a pencil out of his pocket, and marked across it, and wrote at the bottom these three words, "Peace of Mind."

Although we might not agree with the Rabbi about how to find it, we can agree that peace of mind is very important. Yet, there are so many people who do not have this thing called peace of mind. A great deal of the nervousness and sleeplessness in the world today exists because people do not have peace of mind.

Paul gives a formula in this lesson for the attainment of peace of mind and heart. Yet, when we study the formula carefully, we will come to the inevitable conclusion that this formula may be summed up in one word—surrender. The only way to find the peace of God in our hearts is through a complete surrender to Christ. Many people have surrendered to Him for salvation, but have never surrendered to Him to be used. To find the peace of God, the surrender must be complete.

To be able to completely surrender and say "Thy will be done," there are three things that we must believe. First, we must believe that God loves us. How can we surrender to a God unless we believe that He loves us. Second we must believe that God takes care of us. Third, we must believe that God's will is always best. We cannot possibly surrender to His will unless we believe that His will is always the best whether we understand it or not.—Advanced Quarterly (F.W.B.).

2. **"Stand fast in the Lord."**

A pastor in Germany collaborated with the Nazi Party. Another, Dr. Martin Niemoeller, courageously stood against Hitler and was imprisoned. The compromising pastor visited Dr. Niemoeller in prison and asked, "Why are you here, Martin?" "Why are you not here?" replied Dr. Niemoeller.

Dante said, "The hottest place in hell is reserved for those who in times of crisis preserve their neutrality."

Admiral Thomas C. Hart prayed, "Dear God, give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed, and give us wisdom to distinguish one from the other."

"Rejoice in the Lord alway."

An expression often used by Dr. R. E. Neighbour was, "Happy on the way!" Friends in greeting him would ask, "How are you?" His usual reply was, "Happy on the way!" One day Dr. Neighbour was riding in his car in a funeral procession. A bystander, recognizing him, asked, "How are you, Brother Neighbour?" He replied, "Happy on the way!"

Spurgeon said, "You cannot glorify God better than by living a calm, joyous life. Let the world know that you serve a good Master. If you are in trouble, do not let anyone see that the trouble touches your spirit. Better still, do not let it trouble your spirit."

"Forbearing one another . . . forgiving one another."

A dejected, defeated Christian went to his pastor and said, "I cannot understand it, but it seems as if God is blotted out of my life. I used to be so happy." The pastor asked, "Why is that?" Said he, "I think it has to do with my treatment of my brother. He treated me cruelly concerning my father's will, and I said I would never forgive him. I am sorry I said it for he has been going from bad to worse. He has lost his wife and child and is now on his deathbed. I cannot go to him because I said I never would." The pastor said, "My friend, it

(continued on page fifteen)

Missions

STATEMENT OF INCOME AND DISBURSEMENTS OF MISSION FUNDS STATE CONVENTION

From September 1, 1964 Through August 31, 1965

A. B. BRYAN, Director-Treasurer

The auditor's final report with the balance of September 1, 1964, and August 31, 1965, will be included in the missions board's general report to the State Convention on September 15. The recommended budget for the year will be presented with a general statement from the missions board. We would like for your church to be represented at the convention and the missions rally on Wednesday night. You will need to take back to your church an ample supply of reports to acquaint your people with the needs and the recommended goals of the convention. We believe every church and minister should be acquainted with and active in the missions program of the convention.

It appeared the middle of August that we would go over the $40,000 mark in receipts for the year. According to our income in August, 1964, we were assured of the goal; however, it appears that our August income was off a little over half from last year, possibly due to our large goal for the missions rally at the convention. Also, last year we put out an urgent appeal for funds to close out the year with ample funds with good response. We hope the people will make up this amount by extra effort at the convention this year.

Source of Income

Churches, Sunday Schools, Auxiliaries and All Other Organizations in the Churches	$25,261.09
State Auxiliary Convention	4,469.76
Conventions, Conferences, Unions, Sunday School Conventions, Youth for Christ and All Other Organizations Other Than Local Churches	2,198.60
Pastoral Supply and Mission Services Held by Director-Treasurer	2,072.81
Reserve Recalled, Designated Projects	2,900.00
Individuals, Churches not Known	601.00
Interest on Reserve and Notes	208.00
Temporary Emergency Loan	100.00
Out of State Contributions	90.00
Total Income	$37,901.26

Disbursements

Foreign and Mexico Missions	$16,798.56
Bonds (Arizona-Mexico)	2,000.00
State Home Missions	9,797.17
Itinerary for Missionaries	1,456.90
Director-Treasurer Salary	3,600.00
Promotion, Travel, and Expense	2,245.26
Supplies and Printing	544.89
Board Meetings and Travel	315.08
Telephone, Postage, and Miscellaneous	610.29
Secretarial, Typing, and Expense	334.00
Audit, Bonds, and Legal Fees	575.00
Total Disbursements	$38,277.15

Ingram to Deliver Message

The Rev. Joe Ingram, pastor of Stoney Creek Free Will Baptist Church near Goldsboro, will deliver the keynote message at the missions rally on Wednesday night, September 15, at the Children's Home. The Stoney Creek church led the state in total missions giving during the past year.

✠

St. Claire Bible Class

(continued from page fourteen)

is better to break a bad vow than keep it. Go immediately and be reconciled to your brother." The man went, and the peace of God which passes understanding—and misunderstanding—returned.

A minister rebuked a Christian worker for manifesting an unforgiving spirit toward another woman. At length she said, "Well, I will forgive her, but I never want to have anything more to do with her." The pastor replied, "Is that the way you want God to forgive you? Do you want Him to say He will forgive you, but He will have nothing more to do with you?"—Bible Expositor.

✠

He who grows in grace has to leave off a lot of excess baggage.—Rev. Walter E. Isenhour.

✠

God's servants do not retire. They only get a little less active in old age.—Rev. Walter E. Isenhour.

The New Theology,

(continued from page four)

night. The next morning when he got up and was fixing the raft, Mary said, "John, come in. I'm not going down the river today. I'm going over the river." He knew that was the end, and then she called him closer and whispered something in his ear. He dug that grave, and he buried his wife. He put up a little cross, and then he got back in the middle of the river on his raft. He looked down—friends, home, money, influence. He looked back up the river where two days' journey would take him to the border of Tibet to a little handful of people just out of the Stone Age. He turned the raft slowly around and went slowly up the river, because Mary had whispered in his ear, "Go back."

What are you doing for Jesus Christ? His challenge to you is to deny yourself, your selfish ambitions, your selfish plans, and to take up His Cross. That means to identify yourself with Christ in the hospital, in your place of work, in your neighborhood—no matter what the cost! We MUST to win others to Jesus Christ! We cannot do it with a watered-down message. We cannot do it with a watered-down life. We cannot do it with a watered-down evangelism.

Let us leave this Conference to go out and touch our world for our Lord Jesus Christ. Or maybe you need Christ in your heart. You want to receive Him, or maybe you want to rededicate your life, or reaffirm your faith. Or maybe you just want to stand and say, "I believe this and I want to stand with you and I want to reaffirm what I believe." Will you stand with me as we pray?

Our Father, Thou dost know our hearts better than we know them ourselves. Thou dost know our individual needs. Thou dost know our longings, our desires, our sins, and in spite of all that, Thou dost love us with an everlasting love that sent Thy Son to die on the Cross for our sins. We pray that those who need salvation will be converted to Christ—that those who need consecration will be consecrated to Christ—that those who need an infilling of the Holy Spirit will be filled—for those who need an infilling of the Holy Spirit will be filled—for those who need just a touch from God to go back to Africa, to go back to Latin America, to go back to Europe, to go back to the Orient, to go back to their home here in Miami and live for Jesus, we pray that Thou wouldest answer their request. Touch my life, Lord. I give myself to Thee. I need Thee more than I have ever needed Thee in my whole life. O, Holy Spirit of the Living God, fall afresh on me. Fall afresh on us all. Bless this great Baptist Congress as it continues. For we ask it in Jesus' name. Amen.

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Boys' and Girls' Stories

(continued from page twelve)

The gates swung open and the trucks rolled to a stop inside. Kim waited, scarcely daring to breathe. Any moment now, things would happen.

Villagers swarmed through the gates into the compound. The angry priests shook their fists, shouting and pointed to the blackened and smoking houses in the background. Now was the moment to strike!

Mr. Booth took Kim's hand and stood alongside him in the midst of the crowd. "Thank you, boy," he said, using sign language. "You have brought me just the proof I needed."

Kim was puzzled. "Proof?" he pressed the words into his friend's palm. "I have brought many fighting men. Hurry, tell them to fight before the villagers kill us."

"I told the people that I would prove we Christians did not set fire to their village." The missionary "telegraphed" the words to Kim. "I promised that if they would wait until Doctor Sanderson's trucks came, I could show them the proof. You have brought it, Kim."

Kim stared in astonishment as Mr. Booth yanked on the nearest tarpaulin and uncovered the contents of the truck.

Food and clothing were piled to the top of the tall sides!

Kim watched as the scowls on faces turned to smiles and little children wiped their eyes on their mother's skirts.

Mr. Booth talked and explained, as he asked everyone to line up and receive a share of the supplies. Kim could only stand there, feeling as dismayed and surprised as the angry priests. This wasn't turning out at all the way he had expected—or hoped!

Later, when the last person had taken food and clothing and followed the long line of people going back to rebuild the village, Mr. Booth sat down alongside Kim and wearily sipped a cup of tea.

"So you thought I had sent for men to fight, did you, Kim?" he pressed into the boy's palm. "No, my boy, there is only one lasting way to fight evil, and that is not with force. It is with love. Jesus tells us in His Book to do good to those who would do bad things to us."

Kim was thoughtful. After a time he replied, "It is true. You gave food and clothing to the burned-out villagers, and so they knew you did not set the fire. If you had brought fighting men, they would never have believed you."

Mr. Booth nodded and smiled.

"A good Christian always tries to find some good, even in the worst trouble. Through this fire, we have been able to show that we truly want to help. Now the villagers will listen to our message about Jesus. They know we mean it when we say that because we love God, we also love them."

A slow, understanding smile spread across Kim's thin face as he answered, "I am so glad that I could help bring the proof of our love."—Christian Trails.

✠

Unquestionable Proof

by ROBERT BROWN

When we look and see the wonders of nature
We know there's a God, we cannot deny;
We know and realize for sure
They were not created by you or I.
God is invisible, we may say,
And that might very well be;
But if we stop and think—
God is in everything we see.

He's the beauty in every flower,
He's the song of every bird,
He's the smile on the baby's brow,
He's in all, "The Living Word."
God is there when we need Him,
Patiently waiting for our humble plea;
To acknowledge Him as our Saviour,
And to save the lost, you and me.

✠

Some people think because the majority goes wrong they are justified in going with them. God doesn't say so, never.—Rev. Walter E. Isenhour.

✠

It's better to lose on the right side of an issue than gain on the wrong side.—Rev. Walter E. Isenhour.

Unholy Conversation

by MILDRED GROVES

"But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5: 37).

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

Recently my attention has been drawn to the conversation of some professing Christians. Words are being used that are so unbecoming to Christians. It has been said that our lives are our testimonies. What kind of testimony are we giving when the world is hearing from our lips, who profess to be Christians, words that are used by the vilest of sinners? These words can ruin the influence of the individual, also the influence of his church.

A true Christian should guard the reputation of his church which represents Christ, and bring no approach upon it.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely called: Which some professing have erred concerning the faith. Grace be with thee. Amen" (1 Timothy 6:20, 21).

If deacons and officers of the church, as well as anyone professing to be a child of God, are guilty of this sin, my prayer is that they repent and ask the heavenly Father to forgive them for this useless habit that can do so much harm.

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruption, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7, 8).

". . . the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

Is It Time to Renew Your Subscription?

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the Free Will Baptist

Ayden, North Carolina, Wednesday, September 15, 1965

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DURHAM, N.C.

September Sunshine

Isabel Gray

"The goldenrod is yellow,
The fields are turning brown;
The trees in apple orchard
With fruit are bending down!
The gentians bluest fringes
Are seen in every nook,
And asters by the brookside
Make asters in the brook.
By all these lovely tokens,
September days are here,
With summer's best of weather,
And autumn's best of cheer!"

Ten Years Ago in the 'Baptist'

The Rev. E. B. Joyner, Alma, Georgia, has retired from regular pastoral work after 46 years of continuous active service as a Free Will Baptist minister.

* * *

Mount Allen College will open for its second session today, September 6. About 40 full-time students are expected to register.

* * *

The Free Will Baptist churches in the vicinity of Jacksonville, Florida, have recently organized into an association known as the Northeast Association of Free Will Baptists.

* * * * *

In the Editor's Mail

"This is to give notice of my change of address from Box 102, Mount Olive, North Carolina, to Route 2, Box 468, Beaufort, North Carolina 28516. I am now pastoring Otway Free Will Baptist Church."—The Rev. E. C. Morris.

* * * * *

Cures for Vacation Pains

Now that summer is gone, we can look back upon it as the shortest three months of the year. Looking back will also result in our evaluating the effect of summer and the vacation season upon the church.

The "Biblical Recorder" tells us about the Rev. L. D. Holt, pastor of Emmanuel in Raleigh, North Carolina, who had this vacation item in his column in the church paper: "One of our camping enthusiasts back from a long weekend tour asked a pharmacist in the local drugstore, 'Do you have anything that's good for mosquito bites on top of poison ivy over sunburn?'" The Raleigh pastor went on to say that these weekend tours have a way of affecting the ministry of the church during the summer. "The attendance record and stewardship response reveal a sharp drop," he said. "Everyone needs a vacation but to use almost every weekend for one financed with the Lord's money is another thing."

THE FREE WILL BAPTIST

Volume 80 Number 36

September 15, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

TRADITION OR PROGRESS?

Tradition is defined as "the handing down of information, beliefs, and customs by word of mouth, or by example from one generation to another without written instructions; an inherited pattern of thought or action (as a religious doctrine or practice or a social custom)."

A certain amount of tradition is acceptable in nearly every sphere of life. It is tradition that makes a family distinct, or a community distinct. The same can be said regarding a denomination. We understand, of course, that tradition may or may not be good. Likewise, breaking with tradition may or may not be good.

The extent of the influence of tradition depends upon other customs, the changing times, social patterns and trends, etc. We are conscious of the truth that God never changes, that Christ is always the same, and that divine truths do not change; yet, the Christian Church may find itself forced to adapt to these changing times. This does not mean that the church should change its doctrines as some are doing just because the world is changing. In fact, these doctrines must remain intact; but adjustments in the manner of their presentation may be necessary.

Tradition may quite easily be carried to the extreme. Such was the case among the religious leaders of Jesus' day. "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matthew 15:1, 2). These Pharisees were steeped in tradition to the point that they had forsaken the commandments of God. The only basis for making the washing of hands before eating bread a rule was because their forefathers had done it. Jesus quickly pointed out that they had transgressed the commandments of God by their tradition.

In writing to the Christians at Colosse, exhorting them to be constant in Christ, the great Apostle Paul wrote: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8). Paul knew that if these Christians were going to faithfully follow Christ they would have to relinquish some of their man-made traditions.

On the other hand, there were some traditions which Paul considered to be important. To the Thessalonians he wrote: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thessalonians 2:15). These traditions were a help to the cause of the gospel. They were vital.

Free Will Baptists have had, and still have, their share of traditions. Perhaps this is one of the reasons for our lack of growth and influence. In some areas, however, adaptations have been made. As an example, there was a time when practically all churches had quarterly conferences, which included the Communion service, on a Saturday, with lunch being served at the noon hour. Times changed, man's working hours changed, and soon the churches discovered that Saturday was not a good time for the conference.

The conclusion of the matter, then, is whether or not we need to make some other changes and adaptations. Is it more important to have a revival a certain week in the year just because Grandpa Jones started it years ago than it is to change it so that more people can be reached? Does the Free Will Baptist League have to meet at 6:30 on Sunday afternoon just because it is the acceptable time according to tradition? Does every worship service have to follow the same pattern just because of the tradition?

It is our opinion that we Free Will Baptists need to take a very careful and conscientious look at ourselves in the light of tradition as compared to that which is actually best for us. If we do, then it is likely that we will be making other changes that may mean more to us in fulfilling God's purpose.

HAROLD C. SIEGLER

Have You Considered the Choir?

LET US take a moment to analyze the choir. Your church choir is basically as important to the worship service as the scripture lesson, prayers and sermon. Can you imagine the worship service without the services of the choir?

The volunteer choir in your church is made up of people from all walks of life —businessmen, lawyers, secretaries and many other professions. As a general rule the members of the choir (be it large or small) are busy people who give of their time and talent to be of service to the Church and to God. These same people many times could say, "I just do not have time to attend rehearsal this week." Many times they may lay aside other things that are very important in order to attend the rehearsal and the service on Sunday.

There are valid reasons such as sickness for not attending rehearsals or services, but on the other hand many excuses are not so valid. Too often the burden of your choral group is put upon a group of very faithful members who consider (and rightly so) the choir an important part of their church life.

This Is Unfair

This, to my way of thinking, is entirely unfair. Why should this burden (if you want to call it that) be placed entirely upon a small group when there is literally a wealth of voices in the congregation who could share in this program and be entirely happy in doing so? Many people in the congregation have been contacted about becoming members of our choral group. I have received a variety of answers to this invitation.

The congregation expects the choir to do a good job Sunday after Sunday with their anthems, responses, cantatas and hymns, however what is not realized is that this takes work, cooperation and faithfulness on the part of all concerned. Often I have heard the statement, "I don't like the director" or "I don't like the organist." What a different life this would be for all of us if Christ had made that statement when facing the problems in His life.

Consider

Let us remember these things when and if we are asked to join the choir:

(1) "I'm too busy." When we think about this particular statement, Who isn't? Are we too busy to help sing praises to God? In most cases I believe not, because if we analyze the excuses we give we would find that they are not very valid.

(2) "I am not a good singer." Certainly we cannot all have solo voices. There are very few choirs that have all solo voices. Many persons are needed to provide the background and the basis for a good choir. Unless you speak of the highly professional choirs of some few churches where all the members are paid soloists, there are virtually few choirs with many solo voices. Most of the choirs in average churches are happy if they have a few solo voices. The majority of church choirs would be in a sorry state if they had to depend upon solo voices alone. What is needed are many more members to join the ranks of soprano, alto, tenor and bass.

How many of us have criticized the way the choir sang on Sunday? Have we really any right to criticize? These people are giving of their talents and time to sing praises to God while others sit back and criticize them. This is something most of us have at one time or another been guilty of.

How can any choir director build up a choir, numerically and musically if, when he approaches possible new members and extends an invitation, he is told, "Sorry, I'm too busy," and many other similar excuses?

Do not wait for an invitation. If you like to sing, see your director and volunteer your services. He will be most happy. Make an honest effort to understand this problem if you are approached by some member of the choir about joining your choral group. This is something we can all share in. This is not a chore but a privilege, to be able to sing praises to God in this way.

What better way can we show our appreciation to God for the talents He has given us?

We thank God for the faithful members we have in our choirs, and long may they continue to be faithful and sing praises to God.—The Church Advocate.

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

MANY Gods—ONE TRUE GOD

"Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works" (Psalm 86: 8).

The existence of a god is a fundamental principle of all religion. The world has many gods as the heads of the religions of the world. Christianity has but one God—the only true God. Christ, in His great prayer for His people, recorded in the 17th chapter of John, said, "And this is life eternal, that they might know the only true God, and Jesus Christ whom thou hast sent" (v. 3). The mind, whenever this doctrine is presented to it, instantly perceives that it is grasping an idea of immense importance, and that, before it has paused to survey its momentous and infinitely extended bearings. But when considered in its relations to the material and the immaterial world, to every object in the wide range of thought, it gathers an interest which the mind, in its loftiest aspiring, is inadequate to comprehend; being a sort of dividing line between the territories of light and the territories of darkness; between a region illumined by the acknowledgment of the active presence of the true God and a region over which hang the clouds and shadows and curses of atheism.

Let us compare the gods of the world and the only true God of the Christian. The world's gods are beings, or things, of uncertain attributes; but the character of the Christian's God is fixed and certain.

In the history of the world there have been many ideas of its gods. Some have entertained imperfect, yet in some degree just, views of the true God; and some have seemed to feel some lofty aspirations in contemplating His character. Others, whose conceptions are more inadequate and gross, fail to accept Him as their only hope of salvation and eternal life and happiness, thus putting Him on an equal with the gods of the world as beings or things to which no fixed character belongs.

Not so with the Being whom the Christian worships. Whether we look at each of the various attributes of which His character is composed, or at the whole in glorious combination, we see the whole impress of certainty that cannot be doubted. Hence we find that in every clime, and in every age, the God whom Christians adore is the same: "the same yesterday, and to day, and for ever."

Any one of the gods of the world is little more than a mere distant spectator of events. The God of the Christian is everywhere, in the exercise of a sustaining, controlling, and all-gracious energy.

The world's god is represented as reposing in a kind of indolent majesty, exercising but little regard to the works his subjects assign to his hands. They think he takes some cognizance of the grander events which occur in the physical and moral world; but with the smaller and everyday concerns of life, it is supposed that he has little to do. His providence is a sort of indefinite superintendence of his works, which may leave man to become the sport of accident.

The Christian's God, on the other hand, not only fills all space, but fills it with an active controlling energy. He is present in all worlds to control the events of each, and while the whole system of things moves on exactly in accordance with the dictates of His will and of His wisdom, His regards are as intensely fixed upon the destiny of the obscurest individual, or even upon the unfolding of a flower or the motion of an atom, as if it were the only object to engross His infinite mind. As nothing is too grand, so nothing is too insignificant for His eye and providence to reach. The worm that creeps upon His footstool and the angel that burns incense before His throne are alike within the range of His vision—within the control of His arm—within the circle of His regard.

In the god of the world we can contemplate only his abstract perfections; whereas, the attributes of the Christian's God are embodied in the person of Jesus Christ.

The non-Christian may inspect the elements of his own intellectual and moral nature, and he may find in them some faint resemblance to some of the divine perfections. Or else, he looks abroad upon the divine works of the true God to satisfy the emptiness his god leaves in his heart and life. But I maintain that the attributes, viewed merely in this light, are clothed with a sort of abstraction, which is fitted rather to make the mind pause and reflect upon its own littleness than to bring its powers into exercise in acts of intense and grateful homage.

But Christianity entirely relieves this difficulty. The Christian's God comes out, as it were, from behind the veil of His abstract perfection and brings Himself directly in contact with our thoughts and feelings—I had almost said, with our very senses—in the person of Jesus Christ. Here God is manifested in the flesh. The divine glory, as it shines in the person of His Son, is so softened, that we can gaze upon it without being overpowered by the vision. The actions of the true God we can here view, the attributes of God we can here contemplate, the authoritative declarations of God we can here listen to, through the medium of a nature like our own.

The god which the world worships is, at best, only a god of nature and things material; whereas, the Christian's God is also the God of redemption.

To the former let as much perfection be attributed as reason can possibly evaluate; yet it is not even claimed for him that he is a redeeming god.

The Christian's God possesses every perfection and performs every work attributed to any of the gods of the world. But in addition to all this, and beyond all this, He is the God of redemption, the world's only hope of salvation. In this character there is a new and more magnificent display of His attributes, a softening of those which appeared stern, a blending of those which seemed opposite; justice, holiness, faithfulness, and mercy—all beaming forth in man's salvation. Here, then, is the difference: the ONE is, and the other is not, encircled with the glory of a Redeemer.

Will the god, or gods, of the world or the Christian's true God best meet the needs of frail humanity? The reply is and must be obvious. The Christian's God is the surest guide, the safest guide, and the only Saviour.

Who would dare trust the god of the world? Who would trust him as a refuge—as a Saviour? Who would seek pardon from him? Who would trust him

(continued on page fifteen)

Christian Education

Raper to Speak at Little Rock Church

President W. Burkette Raper of Mount Olive College, Mount Olive, North Carolina, will be the speaker for homecoming services at Little Rock Free Will Baptist Church of Lucama on Sunday, September 19. The pastor, the Rev. Frank R. Harrison, extends a cordial invitation from the church to all its friends to attend the services.

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Water, Sewer, Streets Given to College

The town of Mount Olive is giving what amounts to $60,000 to Mount Olive College in the form of water, sewer, and streets for development of the new campus. Mayor W. H. Franklin stated recently that these facilities will be provided at no cost to the college.

It is reported that water and sewer lines to the new Henderson Academic Building are nearly completed. The streets to the college and those around the academic building and dormitories have been graded and are being surfaced with clay gravel.

For the past few years, the town has been setting aside funds for this project. Thus, it is being done without an increase in taxes. Powell Bill funds are being used for the street work.

✠

Registration for Night Classes

Registration for night classes in business at Mount Olive College will be held Wednesday, September 22, at 7 p. m., in the college library.

Courses in typewriting, shorthand, and bookkeeping will be offered on Monday and Wednesday at 5:30 p. m., Dean Raymond Carson announced. All classes will be held in Rooms 105 and 107 in the Henderson Building on the new campus.

The night program in business is offered as a community service. Graduation from high school is not required for admission and no college credit is given. Certificates, however, are given for each course successfully completed.

Mrs. Martha McPhail King, who has taught the evening classes for the past eleven years, will be the professor again this year.

Interested students may report for registration Wednesday, September 27, or secure additional information by contacting the college recorder (phone 658-2502).

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THE CHURCH WORLDWIDE

Headhunter Turned Christian Questions American Society

DALLAS, Texas (EP)—A Peruvian chief who gave up head-hunting and has become a vocal and enthusiastic Christian had some questions about American society as he visited here on a trip through the United States.

Chief Tariri, head of the Shapra jungle tribe, told reporters who met him here: "I see all of the beautiful things in your country and I wonder how it is you aren't more interested in God. I came to tell you about God."

Miss Lorrie Doris Anderson, a member of the Wycliffe Bible Translators who accompanied the chief and served as his interpreter, said that he has been disturbed by the American emphasis on drinking and money.

Miss Anderson and an associate, Miss Doris Cox, spent three years with Chief Tariri's tribe and were instrumental in converting him to Christianity.

———

Harris Poll Shows 97 Percent of Americans Believe in God

NEW YORK (EP)—Fifty-four percent of adult Americans claim they attend church services at least once a week; 50 percent profess a belief in God; and 72 percent believe in life after death, according to a Louis Harris poll of a cross-section of the population.

Yet in spite of these evidences of religious interest, nearly a third of American adults, according to Mr. Harris, feel they are less religious than their parents or than their children will be.

The question: "Do you feel you are a deeply religious person, only somewhat religious, or hardly religious at all?" received these replies: 27 percent rated themselves as deeply religious; 63 percent as "somewhat"; seven percent as "hardly . . . at all"; and one percent, not religious. Two percent were "not sure."

Those "deeply religious" included a disproportionate number of Southerners, women, Catholics and Negroes. Lowest level of religious interest was reported from Eastern states.

Eighteen percent of those interviewed said they go to church more than once a week; 36 percent said they go at least weekly; 11 percent twice a month; 8 percent, once a month; 24 percent, less often; and three percent, never go.

———

Arizona Petition Demands Bishop Pike Repudiate Views or Face Heresy Trial

PHOENIX, Arizona (EP)—Fourteen clergy of the Episcopal Diocese of Arizona have petitioned the Episcopal House of Bishops to ask Bishop James A. Pike of California to make a "public repudiation" of his theological teachings or stand trial for heresy.

The petition urged, first, that Bishop Pike's suggestion that women be ordained to the Episcopal ministry be denied. This was a reference to a recent controversy raised by Bishop Pike when he said that because of a change in the wording of the Canons of the Church, whereby deaconesses would be "ordered" rather than "set apart," the way was open for the ordaining of women and he planned to do it.

At the last meeting of the House, in St. Louis in October, the bishops bypassed rumblings of a heresy trial of Bishop Pike with the decision to keep the question off the floor. At a future—indefinite—date, they said they would have a full scale discussion of the "new theology" of Bishop Pike, Anglican Bishop John A. T. Robinson of Woolwich, England, author of "Honest to God" and other controversial theological thinkers.

———

Nepal Frees Minister Jailed For Converting 8 Hindus

NEW YORK (EP)—A Nepalese minister of the Church of Christ has been freed

(continued on page thirteen)

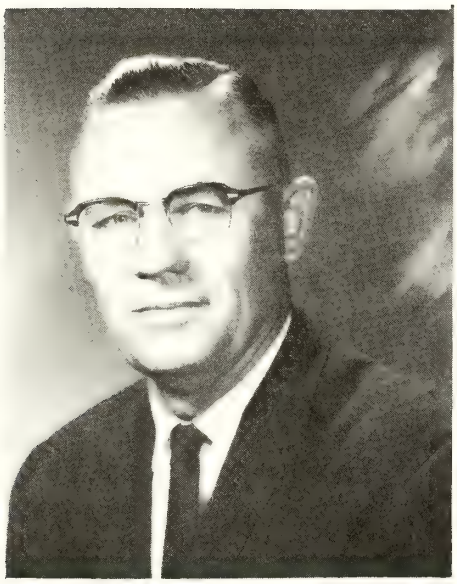
NEWS and NOTES

OF

DENOMINATIONAL INTEREST

White Oak Church Announces Fall Revival

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the guest evangelist for revival services at White Oak



Free Will Baptist Church, Bladenboro, North Carolina, the week of September 20-25. The services will begin each evening at 7:30.

The pastor, the Rev. William Jackie Godwin, and the church cordially invite the public to attend.

Hull Road Church Held Open House for Pastor

Hull Road Free Will Baptist Church near Snow Hill, North Carolina, held open house for its new pastor, the Rev. L. B. Woodall Jr., and his family, at the parsonage, Sunday afternoon, September 5, 1965.

During the social Mr. and Mrs. Haywood Hill greeted the guests, and Mr. and Mrs. Alfred Ginn received the guests and presented them to Mr. Woodall and his family: Mrs. Woodall, Mrs. Barbara Hinton, and Mrs. Faye Jones of Princeton, North Carolina, and Hal Woodall of the home. Mr. and Mrs. Titus Harrison directed the guests to the refreshment table in the dining room which was beautifully decorated with a linen cloth centered with a white and green floral arrangement.

Serving at the refreshment table were Mrs. Carl Barrow, assisted by Mrs. Zeb Roy Harrison, serving cake; Mrs. Robert Beaman, assisted by Mrs. P. L. Barrow, pouring punch. Assisting in all the serving were Mrs. Kermit Jones, Mrs. Fred Seymour, and Mrs. Ran Wade Jr.

Mr. and Mrs. George Harrison directed the guests to the register where Mr. and Mrs. Luther Barrow Jr. assisted the guests in their registering. Good-byes were said by the guests to Mr. and Mrs. Harper Hill.

Many guests from the Hull Road community and visitors attended the occasion.

N. C. Superannuation Report for August, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for August, 1965:

Receipts

Balance on Hand August 1, 1965		$4,190.49
Regular Receipts for August		395.73
Adopted Ministers and Widows		12.00
Ministerial Retirement System		99.84
Insurance Premiums		408.41
Refunds		19.34
Total to Account For		$5,125.81

Disbursements

Minister's Monthly Checks	$155.00	
Insurance Premiums	418.69	
Operating Expenses	63.00	
Transferred to M. R. S. Fund	157.18	
Total Disbursements		793.87
Balance on Hand September 1, 1965		$4,331.94

Receipts by Conferences

Albemarle	$ 66.66
Cape Fear	$ 94.78
Central	$302.67
Eastern	$118.94
Piedmont	$ 38.46
Western	$229.05
North Carolina State Woman's Auxiliary Convention	$ 65.42

Revival and Homecoming At Piney Grove Church

Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, announces revival services for the week of September 19-25, with the Rev. Floyd B. Cherry as the guest evangelist. The pastor, the Rev. P. C. Wiggs, will assist Mr. Cherry in the services. The public is cordially invited to attend these services.

On Sunday, September 26, the church will observe its annual homecoming. At the noon hour a picnic lunch will be served on the church grounds. Everyone is cordially invited to worship with the church on this occasion. Especially are all singers and singing groups invited to attend and participate in all these services.

Jerry Bruce English to Pastor Rock of Zion Church

The Rev. Jerry Bruce English of Rockingham, North Carolina, has accepted the

(continued on page thirteen)

COMING EVENTS

September 23—Eastern District Woman's Auxiliary Convention, Rooty Branch Church, Duplin County, North Carolina

October 2—Pee Dee Woman's Auxiliary Convention, Beaver Dam Church, Columbus County, North Carolina.

October 6—First Western Woman's Auxiliary Convention, Micro, North Carolina, Church

October 13, 14—Western Conference, Stoney Creek Church near Goldsboro, North Carolina

October 15, 16—Pee Dee Association, Mt. Calvary Church, Columbus County, North Carolina, October 15; White Oak Church, Bladen County, North Carolina, October 16

October 20, 21—Eastern Conference, Conference Assembly Grounds Near Pink Hill, North Carolina

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

WHAT I AS A TEEN-AGER CAN DO FOR MY CHURCH

(This message was given by David Nobles, IV, August 29, 1965, in youth service at Sweet Gum Grove Grove Free Will Baptist Church, Stokes, North Carolina. The Rev. W. H. Willis is pastor.)

TODAY, more than ever, the youth of this nation finds himself in a land filled with God-given opportunities. From our towering mountains to our vast flatlands and on to the rolling seas, we are a nation of greatness, possessing resources surpassed by no other country on the face of this earth. To whom do we owe all this? Our heavenly Father.

Through the years our nation has grown in many ways. We find more and more places to worship and more young people participating. We find ourselves born into a new generation—an active generation—which has come alive to face the challenge of a new tomorrow. There will be a new tomorrow, for there are those among us who will carry on the traditions of our ancestors in adding greatness to our country. These ancestors have guided us in a Christian way. They have taught us to live a good Christian life. It is these ancestors who laid the foundation for Christianity in America. They journeyed across the great sea to find the new world so that they might have freedom of religion. These ancestors have helped us to set forth our own ideals for a greater tomorrow.

We find that our birth brings us to a people, a nation that accepts no back seat, no second place among other nations of the earth. And yet it is a nation that is willing to help and to recognize other nations for their achievements in the progress of mankind. We find ourselves in a land where freedom has been established and preserved over the years. A land where our ancestors have fought and given their lives so that our generation and generations like ours may enjoy the fruits of this great nation.

This is a time of great challenge, a time in which man has learned to fly through the skies like a bird and to move across the oceans like a fish. Yet he must learn better to walk among other men.

We are constantly reminded of the values of good citizenship through Christian living. We have learned that all good accomplishments don't just happen; they must get encouragement from those who wish for them.

Great sums of money are spent each year toward the education of young Christians. Many of us feel that this is the best step forward. For if there is to be a war on poverty, let it be through education. A hungry mind filled with knowledge is long lasting.

It is our duty to make every effort to take advantage of the opportunities that are given to us for a better tomorrow. For we as teen-agers will be the leaders of tomorrow. We must take this action, for we know that our tomorrow will be a competitive one.

Not long ago a Russian cosmonaut was orbiting the earth. He radioed back and said, "Where is this God the Americans speak of? for I have not seen Him." Later an American astronaut was orbiting the earth; he also radioed back. He was commenting on how beautiful the earth was; and then he said, "God is everywhere." God is there for those who seek Him.

The atheist has said, "There is no God." His number grows each day. This only stimulates a stronger conviction for those of us who are striving to live a Christian life. Even regarding Christianity, there are forces that tend to destroy our religious convictions.

Some people take our world, our universe, for granted. Some even say that anything so beautiful came by accident. But I do not believe this. For it is written in Genesis 1:1-5: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

More than ever we realize how great the hand of our Creator has been in fashioning this world, this universe we live in. We also realize how blessed America has been in the share that it has received. That's why people everywhere, including scientists, space pioneers, and astronauts, are of religious convictions.

Even today there are people who have never heard of God. Missionaries have been sent to all parts of the world to teach of God. They devote their lives to His work. We may never become missionaries, but there are many things that we as teen-agers can do for our church.

First, we should attend our Sunday school and church each Sunday. We should participate in our church program. By taking part in our Sunday school classes and church, we have learned about Christ and His life and how Christianity came about. We have also learned to pray. Prayer gives us comfort, strength, and daily guidance.

We should read the Bible to learn more about our God. Many of our questions may be answered by reading the Scripture.

We should also encourage others to attend our church and always make visitors feel welcome. By doing this, we can help our church grow.

We should help keep our church clean and pretty inside and out. We can offer our services as ushers or for any other jobs where we are needed.

There are youth groups that we may join in our churches. In these we learn to live, to work, and to play together just as we will in our adult life.

It is a wonderful time to be a teen-ager and to be able to help our church. We teen-agers are truly grateful for our parents' guidance. They have taught us to love one another and to be Christians. Above all, we are grateful to God for our many blessings.

Being a teen-ager of religious convictions is hard at times because from time to time we are tempted by Satan. But if we seek guidance from our Saviour, we will not go wrong.

Our life is constantly changing from day to day. But Christ is always the same, and is there to uphold and guide us. Life is sometimes not easy, but in our hardest hour God will not let us down.

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Quiet Waters

Strong emotion has its place in religion as in all life, but the mood in which we find God most real to us is more often one of quietness.

Only in quiet waters are objects mirrored without distortion, and only in a quiet mind is there a clear perception of truth.

"Be still and know that I am God."

Those who have not learned to be still miss life's profoundest lessons.—War Cry (Chicago).

Missions

NORTH CAROLINA STATE CONVENTION MISSIONS BOARD REPORTS ON ARIZONA-MEXICO MISSIONS

Several requests for information to be published of the missions board's dealings with Arizona-Mexico Missions, Inc., have come to us recently. These requests have come to us because of a recent publication of the "Arizona-Mexico Missionary" which failed to present the true facts of the Convention's dealings with Arizona-Mexico Missions. This recent publication was sent to people and churches whose names and addresses were furnished Arizona-Mexico Missions because of a joint relationship. This publication seemed to have as its ultimate goal to discredit the work of the missions board and, more in particular, the business of the board as handled by the director-treasurer, the Rev. A. B. Bryan, on his recent trips there on mission business.

We wish to restate and make known additional true information on Arizona-Mexico missions work in order that those in support of this missionary endeavor will know how to make an intelligent decision concerning its future support. We also wish to make it clear that this report is to give the facts and not to create ill will or to condemn anyone. We are aware that each of us must give account of himself to God.

In a called meeting of the North Carolina missions board on July 13, 1965, the following motion was passed unanimously after a report was given by the director-treasurer and the Rev. Joe Barrow of their trip to Nogales, Arizona. "Motion passed to sanction, approve and commend the director-treasurer for his discretion in handling the business of the board with Arizona-Mexico Missions."

The missions project in Arizona-Mexico under the Rev. and Mrs. John B. Elliston, and serving there with them the Rev. James L. Lanier, Miss Barbara Becton, the Rev. Jose Guzman and Fabian Guzman has been a disappointment. We are hoping very soon to report progress in clearing up present difficulties there.

The director, the Rev. John B. Elliston, resigned the work there as of February 1, 1965, and notified the missions board as of February 8, 1965, and made a public statement that the Rev. James L. Lanier had been elected to his position. The Rev. Mr. Elliston was serving under a ninety-day agreement with the missions board as director there, and the Rev. Mr. Lanier was serving as a missionary employed by the State Convention's Missions Department. Such action in effect annulled Mr. Elliston's contract with the missions department of the convention.

The director-treasurer, at the missions board's direction, made a survey and investigation trip there the first part of March. As a result of his trip the complete operation was placed under the direct supervision of the missions board until legal changes and revised rules of operation could be effected, at the annual meeting in July, to continue the operation with adequate funds. The changes were to effect the total operation to come under our care, supervision, and ownership. The financial record revealed that without help from the North Carolina State Convention Arizona-Mexico Missions would of necessity fold up and cease to be. Less than $400 per month was going to the project apart from funds of the convention, and the larger part of this amount was coming from churches in support of programs supported by the State Convention of North Carolina.

The Rev. Mr. Elliston had gone to California and had reported that he was teaching in a private school. From this location he petitioned the missions board through a telephone call for approximately $100 per month to open a mission church in California. His reason for this supplement in salary was given, he said, because he was not getting enough salary hardly to live on. Then a few weeks later he petitioned the board through a letter offering to return and operate a part of Arizona-Mexico Missions with an agreement unacceptable to the board. In his petition he complained of not enough finances, and that too much work had been required of him in the past; however, an examination of the records revealed he was receiving a reasonable salary, and the work being done did not justify his returning to Arizona-Mexico Missions as a director of the work. He declared the Lord led him to resign and seek employment elsewhere; and upon his return he emphatically declared that the Lord had led him back to take over. We quote from page one of the August issue of "Arizona-Mexico Missionary," paragraphs two and six, "When we left here in February we did so by the leadership of the Holy Spirit because it was necessary for the fuller develop of my wife and me and for those who were left here in Nogales. It was also necessary for us to leave in order that the thoughts of the hearts of others might be made manifest. . . . The main reason we felt that the Lord wanted for us to leave for a few months was because the income was insufficient for us to receive salary from Arizona-Mexico Missions, and we had no other source of income upon which to depend. Nor could we, at that time, find a job in Nogales. . . ."

From an examination of the financial records of Arizona-Mexico Missions it is plainly recorded, and cancelled checks prove it, that the Rev. and Mrs. Elliston received in back salary and current salary during the passed two years a total of $9,297.01. Added to regular salary, they received travel expense, housing, utilities, and part of their food. All of this was charged off as expense of Arizona-Mexico Missions. This is not a large salary, but it should be equal to ordinary missionary work. We see no reason to grumble on this income.

Another trip was made to Nogales, Arizona, the first part of July by the director-treasurer, accompanied by the Rev. Joe Barrow. The purpose of Brother Barrow's going was to survey the operation and possibly to become director of the work in the spring of 1966. Many of you know the Barrows. They have been preparing for some time to enter into missions work with the convention.

When the director and Mr. Barrow arrived in Nogales, Arizona, they found that the Rev. Mr. Elliston had returned, was unofficially supervising the work, had influenced the employment of legal counsel in an effort to block previous plans, and had brought pressure and discord, or had influenced, employees there to agree with his plans. This maneuvering was done without any knowledge of the missions board or of the director-treasurer. Mr. Lanier, then in the posi-

tion of director, complained of Mr. Elliston's tampering with the books and records of Arizona-Mexico Missions and stated that he could not control the situation.

The director-treasurer interpreted this to be a breach of contract by our employees there, since all of them were active in supporting, or went along with, Mr. Elliston in his plans. When no solution could be worked out and cooperation and vagueness was shown by our employees, the director-treasurer had no choice but to cancel payment on approximately $1,000 in advance salaries, bonds, and earmarked funds. The missions board has been advancing salary the first part of the month for the entire month as a convenience to the workers. With legal advice and in consultance with the chairman of the missions board, the Rev. R. H. Jackson, by phone, payment on checks was stopped on all checks. When it was evident no friendly solution could be worked out, after an honest attempt was made, the director-treasurer notified the Arizona-Mexico Missions officials through the attorney who was working to effect necessary changes, that unless the State Convention's missions department could effectively supervise, operate, and make Arizona-Mexico Missions a safe missionary investment, that it appeared we should seek to close out our operation there and collect our investment according to written contracts and agreements. It was made known that Mr. Elliston had a desire to sell the property of Arizona-Mexico Missions and endeavor to establish a public business on the order of a printing establishment. He was in a position to reap the harvest had it not been for legal intervention. All of our difficulties have arisen because of Mr. Elliston's failing to comply with the agreements and contracts he gave to us to obtain financial assistance.

No direct communication was received from any of the workers there from the first part of July until a recent letter dated September 2, 1965, from Miss Barbara Becton stating that she planned to remain in Arizona. In her letter she took issue with several items of business we have handled and stated, "I have received both your letter of July 26, and your letter of August 27. I realize I have not been prompt in my answer, but to make my decision and to determine how to state the reason for the decision required much time. . . . I have decided to stay here. . . . I hope (my family, church, the Mission Board, etc.) will realize that my first allegiance is to God. If they do not, they aren't Christians. . . . When the church agreed to help me through college, it was for the purpose of becoming a missionary. It was mentioned that if I did not become a missionary, I should pay the money back. As I stated above, I am still a missionary." Mr. Elliston states in his paper of August, "Barbara quickly found employment in the Customs and Immigration service office." The missions director had written Miss Becton requesting that she come home. He informed her that the missions board would pay her expenses to North Carolina and cooperate with her any way to get back into college and complete her education, or to continue in missionary activities at another location. Telephone calls have been made by other interested parties, and at least one other letter has been written, to try to influence a reasonable decision, to no avail.

At present no funds are going to Arizona-Mexico Missions. Only $80 in emergency funds have been extended since the attempt to work out agreements. This was extended to Miss Becton until the board could offer to call her home. No one is working in the organization except Mr. Elliston, and we do not know to what extent he is operating. Unless his finances have increased from what they were prior to July he is not getting enough finances to pay monthly installments on personal accounts of Arizona-Mexico Missions in Nogales, Arizona.

The missions board, after advice from the attorney there that our "investment is secure as long as there is sufficient property," has proceeded to attach the real property to keep Mr. Elliston from disposing of it, and is seeking for judgment of the total sum of $21,997.92 used in Arizona-Mexico Missions proper. We have been told also by the attorney handling this business that if the property is worth it we should be successful in collecting the total overall investment including amounts advanced to workers there as salary which is $32,621.92. We do not know whether or not full procedure will be required to effect the above; however, letters, contracts, and substantial evidence is in the hands of legal counsel for execution. We have been informed that the attorney representing Mr. Elliston is not representing him now.

We regret it is necessary to take this action to protect our investment; however, we are only following through with commitments which were willingly made and sought by Mr. Elliston and Arizona-Mexico Missions and agreed to by the missions board in our first agreements. We feel that this step is only the furtherance of a loyal, Christian, and moral investment we have made. We are aware that many Original Free Will Baptists have invested funds in this project, and we are not willing to give these funds to outside interests. Neither are we willing to concede that we entered into an agreement hastily. We cautiously entered into this endeavor and have honestly sought the will of the Lord.

This unforeseen incident should not represent a crisis in the total missions program, and should not discourage contributions to our program. On the contrary we feel this should encourage contributors to feel safe in supporting this program. When we entered into agreements with Arizona-Mexico Missions, Inc., we were careful to effect contracts and full commitments to be on solid grounds if it became necessary to exercise our rights because of investments.

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A Lesson from Dr. Meyer

Mr. Moody invited me to breakfast at his home in Northfield one day. I got to the house before the breakfast hour and met Dr. Meyer beneath a great tree in front of the house. I said to him: "What is the matter with me? So many times I seem half empty, and so many times powerless; what is the matter?"

He put his hand on my shoulder and said: "Have you ever tried to breathe out three times without breathing in once?" I wondered if he was referring to some new breathing exercise, so I said: "I do not think I have." "Well," he said, "try it."

So I breathed out once, and then I had to breathe in again. He said, "Your breathing out must always be in proportion to your breathing in." Then he said, "Good morning," and I went on into Mr. Moody's house.

I have learned my lesson. I knew that I had been trying to breathe out more than I had breathed in. There must be a constant inhalation of the Spirit of Pentecost!—J. Wilbur Chapman.

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When a man knows that he is wrong, he fights a losing battle to convince others that he is right.—Rev. Walter E. Isenhour.

NOTES AND QUOTES

By J. C. Griffin

Death Brought Us Life

CHARLES PITTS

My grandfather taught me many wonderful lessons in life. For example, he told me of the absolute necessity for discipline, experience, and humility.

He used to tell about a friend who said that his key to success was good judgment. Asked how to obtain good judgment, he replied that it came by experience. "But how do you get experience?" he was asked. "That's easy," he replied, "you get experience by poor judgment."

On the subject of humility, Grandfather declared that a man can accomplish almost anything if he cares little who gets the credit. This has proved true down through the years, but with all this invaluable advice, I discovered that it almost kept me from the greatest gift of all.

Actually, it took a saddening death—that of my wife's mother—to set in motion certain forces that eventually brought life, eternal life, to the two of us. This was no easy accomplishment in the life of a construction "stiff" like myself, but it came none the less certainly.

The sudden death of my wife's mother, right before her very eyes, was a loss she could hardly stand. Nothing I could suggest or buy seemed to help her. It gave me an almost helpless feeling.

Later I learned that she did the only thing she could think to do under the circumstances: she cried out: "O God, help me! Help me!" And she made a covenant with God to read the Bible in a search to find the truth.

Six months later, in a home I had bought for her at Miami Beach, my wife read and believed and acted upon Romans 10:9-10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

When I returned from Toronto one Sunday afternoon, she greeted me with a startling statement.

"Dear," she said, "I've got the most important thing to tell you that I've ever had to tell." For a moment or two I was frightened. **Perhaps she was going to ask me for a divorce.**

She began to tell me what had happened. As she read the Bible, her mind reverted back to Romans 10:9-10 a number of times. She would try to read on, but it seemed she could get no further than those verses. Finally, she knew she must act upon them, and she did!

Now, as she told the story, she prayed I would not scoff at it. For the first time in years and years, I felt tears trickling down my cheeks. Her testimony made such an impression upon me that I turned to the Word of God for the first time. I discovered some very startling things.

Nicodemus, for example, was told that a man must be born again. Like him, I wondered how a man could enter his mother's womb and be born all over again. For several months I struggled with this and similar problems encountered in the Bible. My wife remained very patient.

Imagine, if you can, a construction executive imbibing Scotch whiskey and puffing on a big cigar while he read God's Word in a desperate search for truth!

In the providence of God, Billy Graham came to Toronto at this time. At the time, however, I considered him nothing more than a huckster of religion.

A man and wife who worked in our household knew Tedd Smith, pianist of the Billy Graham Team, very well. They arranged for me to meet Billy. And that I did. Though I was out of Toronto quite a bit, I attended a number of the Crusade meetings. The last meeting proved climactic.

My pilot and my shooting partner stood by with my private plane for my annual shooting trip to Western Canada. I assured them I would be at the airport as quickly as possible. However, I didn't reckon on the Spirit of God as He began to work on me at the final Crusade meeting.

"**Come here, Charles!**" It seemed that an inner voice spoke to me. It was almost as if my own earthly father had called me into his den. I got out of my seat and went into the aisle.

As I started to go forward, I suddenly became aware of two things: first, Billy wasn't finished with his message, and secondly, people started looking at me. "What am I doing here!" Suddenly I saw an exit to the right. "I'll just slip out and have a cigarette, and no one will know the difference."

As I headed toward the exit, the voice came clearly to me again, **"Charles, come here!"** It spoke with authority. "Jesus," I said, "this must be You calling me this very night to confess You before all these people. I'm coming!"

Suddenly, I turned around. I went down the aisle and walked to the middle of the coliseum. Billy Graham was still giving his message; but I didn't care. I stood there.

For the first time, I had a vision of what the cross is all about. I could see Jesus, the Son of the living God, nailed to the cross, dying for sinners like me. For the first time, I realized He died for **me.** From that moment on, I became a new creature in Christ.

"Dear," I said to my wife the next morning, "I understand now what you've been trying to tell me about salvation. This great gift God has given mankind is so easy that it's hard! It's hard for an egotistical fool like me to come to the cross in humility."

But praise His name, He gave me the grace and strength to do just that.

I have problems just the same, but I have a joy and peace that overcomes all these problems. I can go to God's Word and find the answer—always.—Gospel Banner.

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Profit and Loss

I counted dollars while God counted crosses.
I counted gains while he counted losses!
I counted my worth by the things gained in store.
But He sized me up by the stars that I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees.
And I never knew 'til one day at a grave,
How vain are these things that we spend life to save!

—Sawdust Trail.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Who is the king of the south referred to in Daniel 11?—**J.P.M.**

Answer: This king is thought by many scholars to be Ptolemy Soter of Egypt, who assumed the title of king even though his father Lagus was merely governor. "At that time . . ." (Daniel 12: 1) is usually interpreted by orthodox Bible scholars of today as referring to the time of the antichrist and the persecutions that are to precede the final deliverance of the blood-washed remnant of all Jews that remain true throughout those awful days of tribulation when the antichrist manifests himself in lying wonders as is suggested in Revelation 13 and 17 and Matthew 24:15.

Sandison says of this Scripture, "Like many other prophecies, however, this one has the double vision, the first having reference to the time of Antiochus Epiphanes the persecutor of the Jews, and the second of further interpretation relating to the last persecutions which are to precede the final deliverance of Israel."

And here is what Larkin says on Pages 230, 231 of part of that which has to do with this king of the south in his book, "The Book of Daniel," of the four kingdoms into which Alexander's empire was divided, the kingdom of Egypt was the first to appear. "It was founded by Ptolemy Soter, one of Alexander's generals. Another of Alexander's generals, Seleucus Nicator, was appointed vicegerent of Babylonia, but was driven out by Antigonus and fled to Egypt, where he was favorably received by Ptolemy and made one of his princes. With Ptolemy's assistance he recovered his province and enlarged it, until it extended to Indus and included Syria, as well as Assyria, and so he became stronger than Ptolemy, and his dominion became a great dominion."

Let it be remembered that many prophecies had a double reference. They spoke of some one or some event not too far in the future, but gave details that did not belong to that person or event, and in that way or through the use of these they magnified Christ and His coming kingdom. Several of the prophecies in Daniel are given in part in the Book of Revelation for example, even though some of the details of the prophecies of Daniel were fulfilled before John, the human author of the Book of Revelation, was born and therefore before the book was written. Many of those set forth both in Daniel and Revelation are yet to be fulfilled in a future time that man cannot determine. None of these are written to confuse us; but, on the contrary, they are written to enlighten us, but they will enlighten us only if we obey the scriptural rules that our Bible gives us that we may be so enlightened. We are to study to show ourselves approved (2 Timothy 2:15). We are to hide the contents of the Bible in our heart by memorizing it (Psalm 119:11). We, in this way, are to let it be the light we follow (Psalm 119:105). Last, but not least, we are to meditate on it instead of on a good time, houses, land, fame, or anything else (Psalm 1:1, 2).

Prophecy is, indeed, hard to understand by those who read it only as mental gymnastics; yea, it is impossible for such to arrive at anything like a correct interpretation of the Bible. Even Jesus says, ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matthew 6:33). By studying the Book of Daniel in the light of Revelation and all the rest of the Bible, and even in the light of a little secular history, one gains some understanding of it; and by studying the Book of Revelation in the light of Daniel, the rest of the Bible, and some history, one is helped to see God's truths as He desires that all Christians understand them. The average church member, however, has so many church socials and other nonessentials, from a biblical point of view, to occupy his time that he simply cannot find time to obey God in reference to a knowledge of His Word. I would advise anyone who would like further help on this subject to purchase Clarence Larkin's "The Book of Daniel" and H. A. Ironside's book on Daniel. Both of these authors have books on Revelation also that I am sure the Free Will Baptist Press can furnish you.

Question: What color was Adam?—**G.S.H.**

Answer: There is no way by which we of this present date may know the color of our early ancestors' skins, much less Adam's. We don't know the color of Noah's skin, and there have even been those of course that did not know what they were talking about who said that Solomon was black. We do not know this, and there is no reason that I know of why we should believe it or speculate as to the color of such men's skin.

Adam means "red," as does the word Edom, both having relation to ruddiness of flesh and the color of the clay soil. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). There are those who hold that Adam was of the complexion of the Arabs, or Edomites, ruddy though dark; while there are others that have other views. There is absolutely no factual data available to us now that would assist us in establishing any theory as being accurate concerning the color of any of these ancients. (Compare John 14:6, 18, 26; 15:7; 16:7, 8.) Why should we care, anyway, if we are Christians who obey the order Jesus Christ left us that requires us to preach the gospel to all the world regardless of color, tribe, nation, or location? He left us in charge, requiring that we occupy until He returns; and He gave us sufficient teaching to guide us in every step of all activities if only we obey Him in all that we know to do. The teaching He left indicates that we neither marry nor are given in marriage in heaven, and so it may be with the color of our skin; we may not be at all color conscious. I doubt that anyone of the three disciples who saw noticed the color of Stephen's face when it shone like an angel's, nor the color of Christ's robe on the Mount of Transfiguration.

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Those who turn their back on God always turn their face toward final defeat and hell.—Rev. Walter E. Isenhour.

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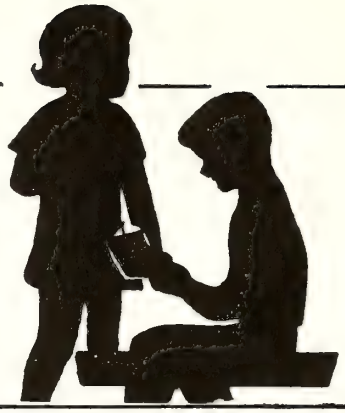
He who leaves God out naturally takes the devil in.—Rev. Walter E. Isenhour.

STORIES for our YOUTH



MALTEE

MALTEE! . . . Maltee!" Maltee sat very still. A playful light came into her dark eyes as she crouched lower in the grass.

In front of her the pool was so full of lily pads she could hardly see the water.

"Maltee . . . Malteeeeee!"

The voice was nearer now, just beyond the hedge. Maltee could hold in no longer: she giggled.

"Maltee, you little jackal," cried the other girl, crossing the low hedge at a jump, "why are you hiding from me?"

Maltee laughed out loud. The other girl, who was taller and older than Maltee, with a long womanly sari wrapping her body from head to feet, dropped to the grass.

"Lakshmi," said Maltee at last, "15 minutes ago the doctor told me I am well."

The older girl drew in her breath with a gasp.

"Oh, Maltee!" she cried, "Maltee! how wonderful!"

"Yes," said Maltee, "it was too good. I couldn't talk, not even to you. I just had to come here."

"You had been sick a long time, hadn't you?" said Lakshmi.

"Four years," said Maltee. "Lakshmi, I have never told you my story. I'd like to."

An Indian mother and her little girl of six sat in front of their house one summer evening. It was only a mud house, but all Indian farmers lived in mud houses. Farther than they could see, stretched the land. Flat land, yellow in the hot sun and cut clean as if a giant lawnmower had run over it, for the rice had just been harvested.

Thick rolls of dust hung above the land. Under them, the mother and daughter knew, long cart roads ran to other villages and to the railroad, and on one of these roads the little girl's father was already on his way home. He was bumping slowly along in his ox-cart.

Quite suddenly something happened. The girl couldn't guess what. Her mother began to cry. And not only that evening but many other times, too. Again and again she would look up from her play or her work to find her mother crying.

Little as she was, her mind was puzzled and in pain. At first she thought she herself had done something very bad, and that was why her mother cried. That thought filled her with fear. A ghost seemed to live inside her heart and turn her cold. Then she thought someone else, someone she couldn't see, was physically hurting her mother. This too was a ghost, perhaps, who lived in the shadows of the house or in the great mauha tree or in the smoke of the fire. Her mother, she thought, could see it and feel its tormenting fingers though she herself could not.

One hot afternoon she followed her mother to the village bathing pool. That was where the women of the village bathed every day before the men came home from the fields. She walked slowly far behind her mother so that she wouldn't be seen and sent back. Near the pond she slipped behind a clump of bamboo trees.

Suddenly she heard a woman talking.

"A leper, that's what you are!" screamed the voice. "A leper and living here in our village with us. Shame on you, shame, shame! The gods have cursed you. And now you live on here with us, and the gods will curse us too."

Looking out, surprised and a little frightened, from behind the bamboos, the girl saw her mother standing in the water as stiff as if she had seen a snake. A few feet away stood the other woman. The woman's hand was stretched out, pointing at her mother's shoulder. Without an answer, her mother drew the wet sari up over her shoulders and crept out of the pool.

That evening while she cooked supper, the girl's mother was very still. The girl watched her. She didn't know the meaning of the word the woman at the pool had screamed.

She fell asleep on her mat in the corner of the room but she kept waking up again. She heard her father and mother talking and talking. At last she saw her mother kneeling, with her sari pulled away from her shoulder, and her father touching with one finger a spot on her mother's back, which even in that smoky light showed whiter than the surrounding brown of the skin.

Gradually, while she watched this unusual scene, the girl found herself remembering something. Her child's mind didn't yet understand either what she was seeing or what she was remembering, but a sort of happiness swept over her. Was that all her mother had been crying about? Was that all the woman at the pool had screamed at?

"Mother, Mother," she called.

Startled, her father and mother turned to look at her as she jumped up from the sleeping-mat.

"Mother, is that all it is? Why, that's nothing. See, Mother, I have one of those little white marks myself!"

Lifting up her small brown leg she showed them the spot, just under the bend of her knee."

That was the story that Maltee told Lakshmi.

"Lakshmi," she said, "can you guess how terribly disappointed I was? I couldn't understand why father and mother were not made happy by the white mark under my knee! Of course Mother cried harder than ever before; and Father, holding me in his arms, wailed over and over a prayer to Ram. Even then I didn't understand that my mother and I both had leprosy. Only six years old!" How could I? I didn't understand why Father and Mother and I all left the village before dawn. I didn't understand why we rode over the dusty roads all the morning and all the afternoon until we came—here."

"When did you understand?" said Lakshmi.

"Very soon," said Maltee. "It was easy to understand here. Everyone seemed to like us, and after a while even the medicine didn't hurt any more."

"And now you are well," said Lakshmi.

"I am well, I am well," she chanted.

(continued on page fifteen)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

REPORT OF CASH RECEIPTS FOR THE MONTH OF AUGUST, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of August, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 324.28
Cape Fear Conference	60.99
Central Conference	1,678.22
Eastern Conference	4,166.35
French Broad Association	200.00
Pee Dee Association	27.90
Piedmont Conference	35.00
Western Conference	1,246.21
Statewide Bodies	76.83
Total Gifts From Conferences	$7,815.78
Parents and Relatives	406.91
Friends and Others	58.00
Miscellaneous	1,513.35
Total Receipts for the Month	$9,794.04

Special recognition is hereby given to the following who made gifts of $100 or more:

Honor Roll

Oriental Sunday School	$130.00
Spring Hope Church, Craven Co.	$100.00
Asheville Church	$200.00
Juniper Chapel Church, Vanceboro	$100.00
Sts. Delight Church, and Auxiliary, Craven Co.	$115.00
Howell Swamp Church, Greene Co.	$250.00
Wilson Church	$700.00
Mrs. N. O. Hodges and Mrs. A. W. Bryant	$400.00
Free Union Church, Sea Level	$250.00
Edwards Chapel, Carteret Co.	$106.44
Mt. Pleasant Church, Carteret Co.	$105.00
Antioch Church, New Bern	$104.00
Black Jack Church, Pitt Co.	$154.36
St. Mary's Church, New Bern	$120.30
New Bethlehem Church, Grantsboro	$113.07
Bethel Church, Pamlico Co.	$113.31
Warden's Grove Church, Lowland	$123.10
Mt. Zion Church, Pamlico Co.	$120.00
Bridgeton Church	$100.00
White Hill Church, Aurora	$155.00
Dublin Grove Church, Beaufort Co.	$133.66
Macedonia Church, Vanceboro	$300.00
Wintergreen Church, Cove City	$144.65
Core Creek Church, Cove City	$171.00

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News Notes

(continued from page six)

pastorate of Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, to become effective September 26. He will serve the church as full-time pastor.

Mr. English is a graduate of Rohanen High School of East Rockingham and of Mount Olive College. He also attended Western Carolina College for one year as a music major. He intends to continue his education at East Carolina College with a major in education. Before coming to Rock of Zion, Mr. English was pastor of Christian Chapel Free Will Baptist Church and the First Free Will Baptist Church of Warsaw, North Carolina.

Mr. English is twenty-three years old and is married to the former Miss Evelyn Linton.

Saratoga to Observe Homecoming

The annual homecoming will be observed at Saratoga Free Will Baptist Church, Saratoga, North Carolina, on September 19. Sunday school will begin as usual at 10 a.m. The speaker for the morning worship service will be the Rev. R. W. Allman, a former pastor.

Lunch will be served on the church grounds at the noon hour. Special guests for the homecoming will be the superintendent, staff, and children of the Children's Home.

The afternoon service will begin at 1:30 with a program given by the Children's Home and greetings by the Rev. M. L. Johnson, superintendent of the Home. A special offering will be taken for the Home during the day. Special music will include the men's chorus of Free Union Free Will Baptist Church, the Cardinal Trio of Wilson, and various other groups.

All former members, former pastors, and friends are invited to attend.

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The Church World-wide

(continued from page five)

after serving four and one-half years of a six-year prison term on a charge of converting eight Hindus to Christianity it was learned here.

According to word received by Methodist Board of Missions, the release of the Rev. Prem Pradhan was largely the result of a personal appeal to King Mahendra by Dr. Edgar R. Miller of Wilmington, Deleware, a pioneer Methodist missionary doctor to Nepal for 10 years and physician to the royal family.

Released early in June, Mr. Pradhan was greeted by several of the approximately 250 Christians in Nepal and six or seven fellow pastors at a "welcome and praise" meeting at a church in Kathmandu, Nepal's capital.

Under law in Nepal, a Hindu state, Protestant and Roman Catholic missionaries are largely restricted to "service" with evangelism prevented and conversions banned.

Early this year King Mahendra stated that the position of his country was one of non-discrimination against followers of other religions. At the same time the 45-year-old king said nothing of Nepal's law which bans conversion to those "other religions."

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What Have You?

A song? Sing it. An offering? Bring it. A need? Tell it. A praise? Swell it. A prayer? Pray it. A word? Say it. A message? Preach it. A lesson? Teach it.

A wish? Express it. A sin? Confess it. A habit? Drop it. A worry? Stop it. A doubt? Erase it. A trial? Face it. A burden? Bear it. A blessing? Share it.—Mrs. R. J. Wray.

St. Claire Bible Class

The Sunday School Lesson

FOR SEPTEMBER 26

Growing In Christian Love

Lesson Text: 1 John 4:7-21

Memory Verse: 1 John 4:21

I. INTRODUCTION

The aged John wrote as a father to his spiritual children. He gave many tests by which we may be sure that we are Christ's so that we may really enjoy the benefits of salvation in this world. He also warned of many of the dangers the Christian faces. In addition, he gave instructions as to how the followers of the Lord may grow in the Christian graces.

The nature of God is love; therefore, those who are His children should love, God has commanded that we love one another, even as He loves us.

No one has seen God at any time, but the essence of the unseen God has been revealed in Christ Jesus; and now it is to be revealed through His children. There is only one manifestation of God which is prevailing and powerful, and that is love. This manifestation is seen in the Son, and all the glories and perfections of the Son are ours in Him. That is the apostle's consciousness of the glorious perfection of the provision which lends sternness to the words, "If a man say, I love God, and hateth his brother, he is a liar."

To every person in actual union with God in Christ, love is possible. This, however, is not merely a privilege, but a stern duty. The world still waits for the knowledge of God, which can come only through His revelation in the love of His children.—Bible Teacher (F.W.B.).

II. HINTS THAT HELP

1. We grow in our understanding and practice of divine love as we grow in the knowledge of God.

2. Divine love is the highest kind of motivation for man.

3. God's love is reflected in His act of sacrifice of Christ for sinful man.

4. God's love in a believer is a reflection of God's likeness.

5. Divine love has practical expression in our daily relationships.

6. Divine love leads a believer to greater faith which, in turn, dispells fear.

7. The acid test of a man's love of God is his love for his brother.

8. Divine love does not depend upon the recipient's being lovable.

9. Divine love does not depend upon the deserving nature of the recipient.

10. Divine love does not depend upon "feeling like it."

— Teen-Age Teacher (F.W.B.).

III. ADIDITIONAL TRUTHS

1. Jesus Christ came as a manifestation of God's love for the world. The songwriter, P. P. Bliss, says that as a young man he wrote the hymn "Oh, How I Love Jesus," but not until he was much older did he understand enough of the love of God to write this verse of another hymn:

I am so glad that our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see,
This is the dearest, that Jesus loves me.

Think for a moment about some of the characteristics of this great love of God. It is sacrificial—"For God so LOVED the world that he gave . . ." It lightens the load of life. Someone has expressed it in this way: Through His love our burdens become wings. God's love is inexhaustible—"The bank of love will never close, the more you draw the more it grows." See how many more characteristics of this great love you can call to mind.

When we accept Christ as our Saviour and become a child of God, God's love is shed abroad in our hearts by the Holy Spirit. Of course, while we are in the flesh, there are many things in our lives to hinder this love; but if we are God's child, it is in our hearts. Some of us live the Christian life in such a way that one might wonder if God's love is really in our hearts, but we may be sure that it is there if we are God's child.

If God's love is within us, is it not natural that as this love permeates our being we would love others? We must remember that this same love that is within us is the love that caused God to send His only begotten Son to die for the world. If it would cause God to give His Son that the world might be saved, should it not cause us to be willing to sacrifice that the message might go to others?—Advanced Quarterly (F.W.B.).

2. A miner noted for the hard work that he did every day in the mines for a living was offered by the foreman an easier job with better pay. When asked if he would accept the position, he replied: "Captain, there's our poor brother Tregony: he has a sickly body, and is not able to do hard work as I can. I am afraid his work will shorten his life, and then what will his poor family do? Won't you please let him have this easier position? I can go on working as I have done." The overseer was wonderfully pleased with Thomas' generous spirit. He was a faithful friend.—Gospel Herald.

3. Love is to characterize the Christian's life. This is the particular point which John seeks to impress upon his readers in our lesson Scripture. The one who loves is begotten of God. It is equally true that the one who is begotten of God loves. This love is to be manifested, according to John in this passage, in two directions: toward God and toward the brethren.

Only those who love can know the meaning of love. Since God is love, we know Him only if we love; but if we love, we know Him.

Love unites and unifies. Once estranged, men and God are bound together again with the cords of love. He who loves dwells in God and God abides in him. Love creates the only atmosphere in which fellowship between God and man can begin and continue.

Love calms the fearful heart. "Perfect love casteth out fear." Love and trust go hand in hand. If we love God and are assured of His love for us—and who can doubt this fact?—we will never fear to meet Him, even in the judgment.

Love purifies the heart. True love cannot be debased through envy and jealousy, or vulgarized through carnal passion. It is love that reaches out to grasp the hand of love offered by the Saviour. Love transforms and revitalizes

the life; for, under the redemption made possible through the love of Christ, the sinful heart is cleansed and the dead heart comes alive.—Standard Commentary.

4. One of God's servants unintentionally made a remark which angered another Christian. She led him to the door, pushed him out and shut the door in his face. As he walked home, he became more and more indignant and resentful. The joy of the Lord vanished from his heart. "This won't do," he thought. He began to pray. Then the words of Jesus came to him, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The Saviour seemed to say to him, "Return immediately to the one whom you offended and show her love for my sake." The result was unity and peace instead of division and bitterness.—Bible Expositor.

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Boys' and Girls' Stories

(continued from page twelve)

"It is the Lord," cried Lamshmi.

"Yes," said Maltee, "—and the doctor who serves Him."—American Mission to Lepers. (Abridged.)

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The Lighted Pathway

(continued from page four)

for the blessings of life? Dare you trust him in the hour of extremity—on the bed of death—and throw that deathless spirit of yours on his perfection for eternity? Above all, who would dare do this when thousands have died reproaching themselves for their wretched infatuation and neglect?

Remember, that in order for the only true God to become your portion, you must yield your hearts and lives to Him and His service. You must love Him, trust Him, obey Him. Then, I repeat, you may be fearless in adversity, fearless in death, fearless amid the funeral fires of the world!

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:5, 6).

Woman's Auxiliary

Eastern District Woman's Auxiliary Convention

The Eastern District Woman's Auxiliary Convention will convene with Rooty Branch Free Will Baptist Church, Duplin County, North Carolina, Thursday, September 23. The theme will be, "As We Are Known," and the Scripture is taken from John 13:35: "By this shall all men know that ye are my disciples, . . ." The music director for the convention will be Mrs. Earl Glenn with Mrs. D. F. Chambers as pianist. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Just As I Am"
10:05—Devotions, Mrs. Dorothy Kennedy
—Invocation
10:15—Welcome, Mrs. Eddie Goodman, Host Auxiliary President
—Response, Mrs. Charles Lancaster
10:25—Recognition of Ministers, Officers, and Delegates
10:30—President's Remarks, Mrs. D. W. Hancock
10:40—"Discipleship Through Our Children's Home," Mrs. M. L. Johnson
10:55—Hymn, "Make Me a Channel of Blessing"
—Offering for the Children's Home
11:00—"Discipleship Through Mount Olive College," Mrs. W. B. Raper
11:15—Hymn, "The Nail-Scarred Hand"
11:20—"Discipleship Through Other Denominational Enterprises": Missions, Cragmont, Press, Field Worker, Others
11:30—Appointment of Committees
—Announcements of Memorial Service
11:35—Special Music, Mrs. Charles Bell
11:40—Message, Mrs. N. Bruce Barrow
12:00—Lunch

Afternoon Session

1:00—Hymn, "At Calvary"
—Prayer
1:05—Memorial Service, Mrs. F. M. Register
1:15—Minutes of Executive Committee
1:20—Life Membership Awards, Mrs. Clyde Banks
1:25—State President's Remarks
1:30—State Field Secretary's Remarks
1:35—Secretary's Report
—Treasurer's Report
—Old Business
—New Business
—Appointment of Delegates to Other Conventions
2:15—Installation Service, Mrs. Harold Mallard
2:30—Adjournment

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Pee Dee Woman's Auxiliary Convention

The Pee Dee Woman's Auxiliary Convention will convene with the Beaver Dam Free Will Baptist Church, Columbus County, North Carolina, Saturday, October 2. The theme for the convention will be "Fulfilling Our Missions." The program is as follows:

Morning Session

9:30—Quiet Music
10:00—Devotions, Mrs. Vivian Hester
—Welcome, Mrs. Etha Belle McPherson
—Response, Mrs. Francis Davis
—President's Message, Mrs. Hattie Adcox
—Special Music
—Business Session
—Report of Denominational Enterprises:
Children's Home
Cragmont
Mount Olive College
11:30—Convention Message, the Rev. J. A. Hucks
12:00—Lunch

Afternoon Session

1:00—Quiet Music
—Congregational Singing
—Devotions, Mrs. Frankie Cartrette
—Report of Denominational Enterprises:
Missions
District Field Worker
—Business Session
—Benediction

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Good common sense practiced wisely is better than a lot of theory that only gets one confused.—Rev. Walter E. Isenhour.

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Jesus died upon the cross, to clean my heart from wrong. Jesus rose from out the grave, and filled my heart with song.—Selected.

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COM

IS YOUR SUNDAY SCHOOL USING THE MATERIALS THAT ARE AVAILABLE?

Look over the list of Sunday school literature that is available from the Free Will Baptist Press, and if you find that you are "missing out" on some particular publication write for a sample copy today.

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For Adults. Our Best Seller

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For Young People (Ages (18-24)

The Senior Quarterly, 16c
For Teen-Agers (Ages 15-17)

The Intermediate Quarterly, 16c
For Junior-Hi (Ages 12-14)

The Junior Quarterly, 14c
For Youths (Ages 9-11)

The Junior Workbook, 20c
For Pupils Using The Junior Quarterly

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For Primary Pupils (Ages 6-8)

The Little Folk's Workbook, 20c
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Tiny Tots, 17c
Sold in sets of 4-page leaflets. Each set contains a supply for one pupil (Ages 4, 5, preschool 6) for one quarter. Contains Bible story, picture to color, things to do, and things to remember. Price is per set only.

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Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

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Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

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The Junior Teacher, 25c
For Teachers of Juniors

The Little Folk's Teacher, 25c
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Miscellaneous Supplies

Cradle Roll Manual, 25c
A guide for teachers and superintendent which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c
Contains Space for a Complete Record of 25 Babies.

Cradle Roll Packet, 75c
Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

Sunday School Single Lessons, 55c
Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1964-65 catalog.

The literature listed above is written by Free Will Baptists. The content of the material is fundamental and evangelical. Teachers' quarterlies, workbooks, and activity materials are prepared to coordinate with other materials for each age group. The prices given are per copy, or set when not sold singly.

You can order your Sunday school literature and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 22, 1965

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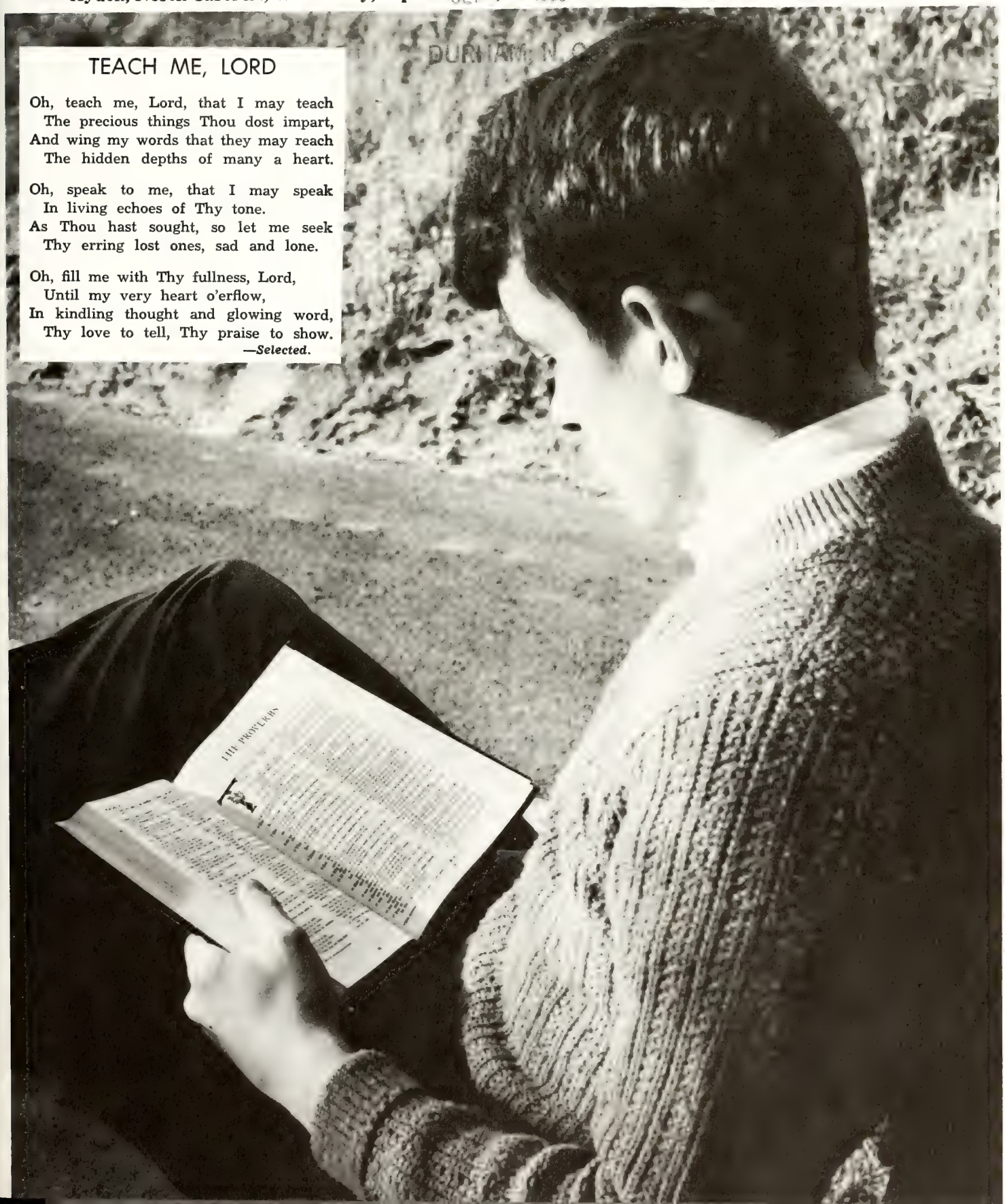

TEACH ME, LORD

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

Oh, speak to me, that I may speak
In living echoes of Thy tone.
As Thou hast sought, so let me seek
Thy erring lost ones, sad and lone.

Oh, fill me with Thy fullness, Lord,
Until my very heart o'erflow,
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

—*Selected.*

Convention Sidelights

The Rev. N. B. Barrow, manager of the Press, delivered a challenging introductory sermon at the Convention on September 15. His message was entitled "Building for Eternity." Free Will Baptists were challenged to build upon those things that are eternal.

Mr. Barrow prefaced his message by saying that thirty years ago he was asked to speak at the Convention for the first time. He cited some of the circumstances that surrounded him thirty years ago, that "he had just accepted his first church as pastor and the church had promised to pay him $10 per week, provided the amount could be raised."

* * *

It is most unusual for Free Will Baptists to have any extra time at any convention. The 1965 session was an exception. Everything ran so smoothly, that the Convention had a thirty minute recess on Thursday morning, and finished all business thirty minutes ahead of time on Thursday afternoon. Perhaps a part of the reason was due to the efficient handling of the Convention by the president, Walter Reynolds, who reminded the Convention at the beginning to "let all things be done decently and in order."

* * *

It is doubtful that the Convention has ever been favored with such fine ushering than this session. They were all pretty, and sweet, and nice. They were none other than the fine young ladies at the Children's Home—eight of them at various times. Maybe that's one of the reasons the offerings were so large!

* * *

Those who have been concerned about the lengthy reports can now breathe a sigh of relief. A resolution was adopted which called upon all board and committees to "keep their reports as concise as is consistent with the presentation of facts."

THE FREE WILL BAPTIST

Volume 80 Number 37

September 22, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

A WONDERFUL CONVENTION

For the past several years the North Carolina State Convention of Original Free Will Baptists has experienced a revival of interest and zeal. Each annual session has rightfully been labeled as the best session. The fifty-third annual session, held at the Free Will Baptist Children's Home, Middlesex, September 15, 16, was truly the best session ever held. This fact was evident during the Convention in several ways.

The attendance for both days' sessions was excellent. There was a total of 447 ministers and delegates who registered, with 326 delegates and 121 ministers. There were more than 700 in total attendance the first day. The special mission service on Wednesday night filled the Memorial Chapel to overflowing. The second day's attendance was nearly as large as the first day's.

The heart and mind of Free Will Baptists in North Carolina were truly revealed by the response of our churches to the special Founders' Day offering of more than $8,200. This offering was presented to the Children's Home as a tribute to the founders of the Home. It is expected that the goal of $10,000 will be reached as some donations continue to come in to the Home. In next week's issue, we hope to give a complete report on this special Founders' Day program.

Total offerings and donations for all purposes during this session were approximately $13,500. The second largest offering received was the mission offering on Wednesday night which was $2,500. It is believed that the total amount received was the greatest of any previous State Convention.

Perhaps the most important and far-reaching results of action taken by the Convention was the adoption of the executive committee's report which called for the hiring of a general secretary "as soon as sufficient funds are in to finance the office for one year." Constitutional changes were made that provided for the title "promotional director" to be changed to "general secretary." The office of the general secretary shall be located in the Free Will Baptist Press building. Readers who are interested in learning more about these plans may again refer to the editorial in the September 1 issue of "The Free Will Baptist."

Another constitutional change was made which provided for the number of members of the Chaplain's Commission be increased from three to five.

Based upon the reports that were made to the Convention by the various institutions and enterprises, the Convention experienced the best year in its history. The Children's Home reported: "God has greatly blessed us this year and our people have been loyal to this ministry. We have been able to operate debt free, . . ." Mount Olive College reported: "The dreams and prayers of thousands of Original Free Will Baptists for many generations are being fulfilled in our college at Mount Olive. Our denomination now has a fully accredited liberal arts college on a beautiful $1 million campus." Cragmont Assembly, the Press, Superannuation, Church Finance, and all the Conventions reported a good year. We now know that Free Will Baptists in North Carolina are on the move and that even more glorious years are ahead.

Members of the executive committee are: Walter Reynolds, Dunn, president; J. W. Everton, Clayton, vice-president; C. H. Overman, Ayden, secretary; Rom W. Mallard, Trenton, treasurer; Frank R. Harrison, Lucama; Robert May, Ahoskie; and Melvin K. Everington, Deep Run.

The 1966 session of the Convention will meet in Mount Olive with Mount Olive College serving as host.

PRAYER

by
TEX BARROW

(This article was given by Tex Barrow as a declamation in the youth contests last spring. It was a first-place winner in the Central district contest and was also entered in the state contest, where Tex was runner-up. Tex is the son of the Rev. and Mrs. N. B. Barrow of Snow Hill, North Carolina.)

IN Psalm 32:5 and 6 we read "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." Today Christians seem to have forgotten the power of prayer. They no longer feel the need for communion with their Creator. Instead of entering prayer with a dependence upon the Holy Spirit to lead them, they hastily fall on their knees after a tiring day and quickly beg forgiveness for their sins. With the power of prayer so evident, how can they overlook this opportunity of communion? Our Lord often continued all night in prayer; yet the saintly old gentleman who prays two minutes on Sunday morning is thought of as long winded. From these two verses in Psalms let's consider three aspects of prayer. We will examine the reason for prayer, the road to prayer, and the response of God to prayer.

There are many reasons for prayer; let's consider a few. David said, "I acknowledged my sin unto thee, and mine iniquity have I not hid. . . . I will confess my transgressions unto the LORD." Confession is probably the most important aspect of prayer. To have our prayers answered, we are told we must be in the will of our Lord. How can we be in His will if our sin makes Him hide His face from us? Through confession our heart is set right with God thus allowing us to commune with Him.

After a man has confessed his sins to God, he is then able to see the needs of his brother. We now see that we must pray for the salvation of our fellowmen. Few people have ever been saved that were not prayed for specifically by someone. A mother, father, sister, brother, aunt, minister, or teacher has undoubtedly prayed daily for their salvation. Do we pray for the salvation of others?

When we have confessed our sin, how can we refrain from further sin unless we have the Holy Spirit? Here we see that we need the Holy Spirit to lead us and help us in our daily life.

I believe the last part, ". . . surely in the floods of great waters they shall not come nigh unto him," was placed in this verse to show us that we must be thankful. Though man easily forgets spiritual help, preservation from physical destruction brings a cry of thanks. Thanksgiving is an institute of prayer that brings God praise. After physically being saved, one would give specific thanks. Too often we offer a hurried general thanks, forgetting to be specific in thanking for everyday things and for answers to our prayers. We should thank God for everything, both generally and specifically.

Since the "fear of the Lord is the beginning of wisdom," we can also pray for wisdom. Never before has man so needed wisdom to govern himself and his creations. When before has the fate of the world rested on only two men? With knowledge doubling every decade, discretion is sorely needed to direct our paths of enlightenment. Wisdom could certainly have prevented many of the theological differences of our times.

We pray in order to confess, for the salvation of others, for the Holy Spirit, in thanksgiving to God, and for wisdom. Let's now see the road to prayer by these words, "For this shall every one that is godly pray unto thee in a time when thou mayest be found."

Here we are told that "everyone" should pray. Prayer is the sinner's road to forgiveness and the Christian's road to greater service. God has no favorites. No matter who we are, or how bad we've been, we have the equal right to pray to God. All are encouraged and commanded by God to pray; however, for one's prayers to be full he must be "godly" or must have first confessed his sin. Just as you would not want to help anybody defeat your cause, neither does God like to help those who are working against His kingdom. Since all can be saved we know by this that all are invited to prayer.

These lines also say that we are to pray "unto the Lord." The word "unto" here expresses an entering into through some channel or mediator. Our mediator unto God is Christ Jesus. Since it is by His merit that we are counted worthy to pray, it is only natural that we should enter into the Father by Him. This entering prayer unto the Lord is another indication that for successful prayers we must be in the will of the Lord, or be Christians.

When this road to prayer may be traveled is another question that arises. Praying before all meals and before bed is an accepted custom to most Christians; however, these should not be the only times we pray. Early in the morning when our minds are fresh is a good time to pray. By this early morning prayer we can obtain grace for the whole day. Our prayer time should not be limited. Even as our Lord continued all night in prayer, so should we be prepared to do when we are led by the Holy Spirit. During Christ's life we find that He prayed the hardest and longest before His greatest trials and greatest victories. Shouldn't we follow His example? And most important of all, we should pray without ceasing when commanded.

Does God really answer prayer? The psalmist said, "thou forgavest the iniquity of my sin," and in another place in these verses, "surely in the floods of great waters they shall not come nigh unto him."

Here we find that God forgave the

(continued from page three)

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
GRANTSBORO, N. C.

Are You Using Your Life In God's Behalf?

by REV. JIM MURRAY

When an old-fashioned Protestant thinks of sin he probably thinks of alcohol. A Catholic is more likely to think of sex. Both kinds of sin have a certain glamour about them, and this is an advantage on which popular literature has never been slow to fasten. The successors of the printed word—the motion picture and television—have heightened the notion that sin and 'joir de viore" go together like a horse and carriage. If they want to show a man going to the devil, they quite naturally portray him surrounded by the opposite sex and half-empty bottles, having a whale of a good time.

We do not intend to be flippant, nor do we suggest that the abuse of alcohol and sex are social evils so slight as to be negligible. But it may be that these sins, because most people find them interesting, get a degree of attention that distracts us from the seriousness of duller faults, but faults of equal gravity nevertheless.

In 1895 a distinguished churchman, commenting on the American scene, wrote: "It is plain that our besetting sin as a people is not intemperance or unchastity, but dishonesty . . . . From the halls of Congress to the policeman's beat, from the capitalist who controls trusts and syndicates to the mechanic who does inferior work, the taint of dishonesty is everywhere."

When the eminent churchman spoke of dishonesty as our national vice, he was not thinking of burglary and highway robbery. He referred to practices that, like parasites in an organism, become part of the normal economic and political life of our country. Payoffs, kickbacks, padded expense accounts, mis-representation of the quality of goods and services, conflicts of interest, and even outright bribery and extortion are constantly working their way into the accepted practices of business and politics.

If enough people succumb to temptation, individual sins turn into a social pattern. Then even those who want to act differently feel that they cannot afford to do so, and immorality becomes conveniently an accepted way of life.

Do you remember the age-old story of the sage and the cynic? The cynic came to the wise man with a little bird trapped in his hand. He said to this very wise man, who was supposed to know all the answers, "This is a tiny bird."

And then the cynic closed his fingers and hand tighter around the little bird and said to the wise man, "and is this little bird in my hand dead or is it alive?"

He had a cruel idea in mind. If the sage said, "It is alive," he would simply squeeze his fist tightly and crush out the life of the little bird immediately. But if the wise man said, "It is dead," he would simply open his hand and let the bird fly away.

But the wise old man would not be so easily taken in by the plot and he said to the cynic very simply, "As you will, sir, as you will."

Each of us today holds within our hand one life, the only life that we will ever have. That life is within our own power to do with as we will. But each of us is accountable to God for the stewardship of our life.

In the words of a recent motto: "Only one little life, t'will soon be past; only the things that are done for Christ will last." We as individuals need to honestly face the all important question of the hour; How can I utilize my life to the fullest for the benefit of myself, others and above all, God?—General Baptist Messenger.

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through.

Shun evil companions,
Bad languages disdain;
God's name hold in reverence,
Nor take it in vain;
Be thoughtful and earnest,
Kind-hearted and true;
Look ever to Jesus,
He'll carry you through.

To him that o'er-cometh,
God giveth a crown;
Thro' faith we will conquer,
Though often cast down;
He who is our Saviour,
Our strength will renew;
Look ever to Jesus,
He'll carry you through.

Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through.

—H. R. Palmer.

The Day of Rest

Much is being said about business closing its doors on Sunday. Bills are being considered on this question in state legislatures. In some areas it appears to be strongly supported by Christians and business men, while another group feels that the minority should be protected by not passing it, many of whom do not observe their own holy days.

God knew from the beginning that man needed a day of rest in his busy week, and accordingly set aside the Sabbath Day. The creation account tells us that our Maker not only rested but sanctified the day, indicating it as time for worship of God, and to be devoted to the spiritual interest of mankind.

The Lord's Day—as the first Day of the Week—was adopted as the day of worship by the early Christians because it was the day that Christ rose from the dead. All secular work was prohibited except that which is commonly known as work of necessity or of mercy. Labor of the body was stopped to provide time for spiritual refreshment.

In the New Testament we discover that Sunday is meant to be a day of rest for the soul, from which flows that worship which is in "spirit and in truth." It was never intended by God to be a day of unnecessary work, but a day of honoring Him, attending all the church services possible, for acts of kindness, renewal of family life, personal rest and relaxation.—George W. Koch, in **The Free Methodist.**

WBT Missionaries Stay in Vietnam

KONTUM, Vietnam (WBT) — Recently TIME Magazine (July 30) commented on the "Sixteen American Protestant scholars" who continue their work in Kontum in the midst of siege and gunfire. These members of Wycliffe Bible Translators are engaged in a linguistic workshop to expedite the task of giving written form to the tribal languages of Vietnam. Under intensive study are five of the seventeen languages into which they are translating the Scriptures. Wycliffe's Linguistic Research Center is just a stone's throw from the U. S. Advisory Compound.

The missionary-translators of WBT are free to leave Vietnam at their own election any time they feel they should. But they stay on, moving from village to village as these are over-run by Viet Cong or taking a native speaker of their language to Saigon to continue their work. The Gospel of Mark has been translated into five languages and several other tribes have Bible stories and passages on the life of Christ. The Vietnamese tribespeople, or Montagnards, are largely of Polynesian stock who were pushed back into the highlands as the Vietnamese secured the more habitable lowland areas.

David Blood, Director of WBT in Vietnam, reports, "This is not a time of panic, but an opportunity to exercise faith in our God." Wycliffe's annual Vietnam business conference is scheduled to be held in Dalat in August. The conference will be concerned with policies and plans for the near future.

Crusade in Denver Draws Over 275,000

DENVER, Colo. (CIS)—Over 275,000 people from as far away as Los Angeles, California, and Nashville, Tennessee, came to Bears Stadium here during the ten-day Billy Graham Colorado Crusade. Over 10,000 of them made decisions for Christ.

Approximately 35,000 overflowed the stadium on the closing Sunday, with some 9,000 of them sitting on the grass in the outfield. Despite a cold, hard rain, most of them stayed to hear Graham tell that Jesus Christ is coming to this earth a second time.

Among those making decisions were six teen-agers—four boys and two girls—who earlier had beaten and robbed a visiting youth director from Canada. Instead of pressing charges, the victim asked the police to see that the juveniles went to the youth night crusade meetings. On their first night—when Bill Glass, defensive end for the Cleveland Browns, gave his testimony—all six went forward to receive Christ.

Three of the Denver meetings were taped for showing on nationwide television the following week. It was the second television crusade for Graham this year, and it was seen on nearly 300 stations. It was one of the largest independent networks ever put together for any event outside of a presidential news conference or a national emergency.

Protestant Leader Foresees Triumph of Spirit over Narrow Intellectualism

BERLIN (EP)—Narrow intellectualism is the fad and malady of our day, all at the expense of the spirit. But in time the realm of the spirit will come into its own again.

This was the kernel of the answer given by Germany's best-known Protestant leader when asked to look back over his 85 years and to comment on the present.

For 32 years, Dr. Otto Dibelius, Lutheran Bishop of Berlin-Brandenburg, has been a towering figure in European Protestantism and especially in its battle against fascism and communism.

"Since I came to Berlin in 1915, 50 years ago, to work for the Prussian Church, a great change has taken place in the intellectual and spiritual climate of the world," the bishop commented. "There has been an increasing trend to pure intellectualism. It is now at its height.

"All feelings and emotions are suspect. Mankind does not turn to Gemueth, as we Germans term it (mind, soul, heart), as a source of truth. Now everything must be rationalized, demythologized, and brought before the single standard of man's reason."

Anglican Delegates See Merger Move as Historic Achievement

VANCOUVER, B.C. (EP)—Clergy and laymen attending the 22nd General Synod of the Anglican Church of Canada, who gave sweeping approval to principles of union with the United Church of Canada, said here that they felt they were living a great moment of history.

After a flurry of discussion and the lone dissent of a lay delegate, D. R. C. Bedson of Winnipeg, Manitoba, of the Diocese of Rupert's Land, the proposal passed both houses of the Anglican legislature in an atmosphere of electric enthusiasm.

Cuban Presbyterians Seek Conversations

HAVANA (EP)—Stating that "our structure is not sacred, our positions are not beyond appeal, and our name is not unchangeable," leaders of the Presbyterian Church in Cuba called upon other Cuban churches to undertake conversations seeking to overcome "the sin of our disunity."

"We are most willing to begin a dialogue which will lead us all to share together in the dynamic life of the Spirit for the sake of the evangelistic action of His church," declared the statement adopted by the church's Presbytery.

Spanish-American Crusade Planned for Miami

MIAMI (EP)—A city-wide Spanish-American evangelistic crusade is being planned here for November, 1965. The evangelist will be the Rev. Fernando Vangioni, Argentine minister and member of the Billy Graham Evangelistic Association. He is also president of the Comite Latino Americano al Servicio de la Evangelizacion, San Jose, Costa Rica.

A majority of the Spanish-speaking churches of Miami have pledged their help and cooperation. Meetings will be held in Bayfront Park.

Church Construction Up Four Percent: Total Is Expected to Top Billion Mark

WASHINGTON, D. C. (EP)—Church construction for the first six months of 1965 is up four percent over the comparable period last year, according to

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Pleasant Grove Revival
September 26—October 2

The Rev. Walter Carter of Rockingham, North Carolina, will be the guest speaker for revival services at Pleasant Grove

Original Free Will Baptist Church (Old Field) near Erwin, North Carolina, the week of September 26—October 2. The pastor, the Rev. W. O. Lassiter, will assist in the services which will begin each evening at 7:30.

The pastor and the members of the church extend a welcome to everyone to attend these services and enjoy good singing, praying, and preaching.

Homecoming and Revival
At Barnes Hill Church

On Sunday, September 26, Barnes Hill Free Will Baptist Church, Sandy Crossroads, near Nashville, North Carolina, will observe its homecoming. Following the morning worship, a picnic lunch will be served by the ladies of the church. In the afternoon a program of singing will be enjoyed by all attending. The children from the Free Will Baptist Children's Home at Middlesex and some of the personnel of the Home will be honored guests for the occasion. Everyone is cordially invited to attend this service and bring a picnic lunch.

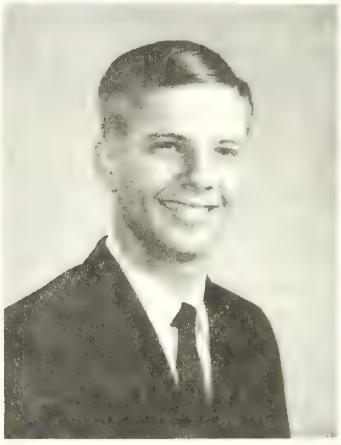
On Monday night, September 27, revival services will begin at Barnes Hill church with the Rev. Frank Ray Harrison as the guest evangelist. Services will begin each evening through Saturday, October 2, at 7:45, with special music rendered each evening.

The pastor, the Rev. Lester Duncan, and the church invites everyone to attend these services.

Youth Sunday at
Elm Grove Church

Youth Sunday was observed by the Elm Grove Free Will Baptist Church near Ayden, North Carolina, the first Sunday in September. Those participating were members of the YFA.

The speaker for the morning worship service was Tex Barrow, son of the Rev.



and Mrs. N. B. Barrow of Snow Hill. Tex iis a member of the Hull Road Free Will Baptist Church. He was voted best-all-round camper at the 1965 Youth Conference at Cragmont. He was this year's winner of the YFA Central Conference Declamation Contest, and was runner-up in the State Declamation Contest. He is a sophomore at Greene Central High School.

Tex chose his text from the Book of Daniel. He challenged the young people to dare to be Daniels; yea, in this modern day, to dare to be different. From the comments heard, everyone received a blessing.

Wallace Beddard led the song service and made the announcements. B. T. Chappell led in the morning prayer.

The youth choir sang a special arrangement of the beautiful song, "Sweeter As the Years Go By." Those participating in the choir were Nancy Garris, Dianne Roach, Dianne Briley, Barbara Dawson, Jean Dawson, Kathy Worthington, Brenda Carraway, Muriam Becton, Ann Jones, Wallace Beddard, Johnny Beddard, Fred Becton, Dale Griffin, Bruce Jones. The pianist was Miss Joan Smith and the organist, Mrs. Elma Beddard.

Just before the morning message, Miss Nancy Garris sang "How Great Thou Art."

During the Sunday school hour those that taught classes were as follows: Kathy Worthington, Beginners I; Ann Jones, Primary; Muriam Becton, Junior Girls; Dale Griffin and Fred Becton, Junior Boys. The superintendent of the Sunday school was Bruce Jones.

Mrs. Norman Ard states, "After seeing our young people fill their appointed positions so competently, I feel that all the work and effort put forth to make this Youth Day possible has been rewarded. May God help us to continue to train our young people for the great task that awaits them tomorrow."

COMING EVENTS

October 2—Pee Dee Woman's Auxiliary Convention, Beaver Dam Church, Columbus County, North Carolina.

October 6—First Western Woman's Auxiliary Convention, Micro, North Carolina, Church

October 13, 14—Western Conference, Stoney Creek Church near Goldsboro, North Carolina

October 15, 16—Pee Dee Association, Mt. Calvary Church, Columbus County, North Carolina, October 15; White Oak Church, Bladen County, North Carolina, October 16

October 20, 21—Eastern Conference, Conference Assembly Grounds Near Pink Hill, North Carolina

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

Annual Homecoming at Ormondsville Church

Sunday, September 26, the Ormondsville Free Will Baptist Church near Ayden, North Carolina, will observe its annual homecoming. The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The pastor, the Rev. Clifton Rice, will bring the homecoming message. At the noon hour a picnic lunch will be served on the church grounds.

Following the lunch hour, at 1:15 p.m., a memorial service will be held. This will be followed with a program of singing by the congregation, church choirs, and visiting groups. There will not be the usual evening service.

The pastor and the members of the church cordially invite all friends of the church to worship with them on this occasion and enjoy the fellowship together.

Homecoming Day at Sidney Church

The Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, will observe homecoming day on Sunday, September 26, with the pastor, the Rev. John Grimsley, bringing the message at eleven o'clock. This will be followed with a picnic lunch on the church grounds. Mr. Charles Holton, church choir director, will be in charge of the music for the occasion; and there will be special music by the choir.

The pastor and the members of the church invite all former pastors, members, and friends of the church to attend this service.

Macedonia Church to Observe Homecoming

The Macedonia Free Will Baptist Church, Ernul, North Carolina, will observe its homecoming service on Sunday, September 26, with the pastor, the Rev. Walter Sutton, delivering the homecoming message. A picnic lunch will be served by the ladies of the church at the noon hour. The pastor and church membership invite all former pastors, members, and friends of the church to attend and enjoy the fellowship together.

Homecoming and Revival at Everett's Chapel Church

Everett's Chapel Free Will Baptist Church of Clayton, North Carolina, will observe its annual homecoming on Sunday, September 26. The services will begin with Sunday school at 9:45 a.m., followed by the worship service at eleven. The Rev. W. O. Lassiter, a former pastor, will deliver the homecoming message. At the noon hour a picnic lunch will be served on the church grounds. In the afternoon a program of singing will be held. The pastor, the Rev. Billy Yawn, and the church invite all former pastors, friends, and singers to attend.

On Monday night, September 27, the fall revival of the church will begin. The Rev. Fred A. Rivenbark will be the guest evangelist. Services will begin each evening at 7:30, and will continue throughout the week. Everyone is also invited to these services and to pray for the success of the meeting.

People's Chapel Church Revival and Homecoming

People's Chapel Free Will Baptist Church, Route 2, Elm City, North Carolina, announces revival services for the week of September 26—October 2, with services beginning each evening at 7:45. The evangelist for this meeting will be the Rev. C. F. Bowen of Wilson.

At the close of the revival, Sunday, October 3, the church will observe its annual homecoming. Following the homecoming message at 11 a.m. by the pastor, the Rev. Swade Benson, a picnic lunch will be spread on the church grounds. In the afternoon a program of singing will be held. The pastor and the church extend to everyone a cordial invitation to attend all of these services, and your prayers will be appreciated.

Arapahoe to Observe Homecoming

The annual homecoming service at the Arapahoe, North Carolina, Free Will Baptist Church will be observed Sunday, September 26. Sunday school will be held at 10 a.m. and the worship service will be at 11 a.m. A picnic lunch will be served at 12:30.

In the afternoon a song service will be held, and all who sing are invited to attend and render special music. All former pastors, members, and friends are especially invited to this day of renewing old friendships. The Rev. Ralph Sumner is the pastor.

Gum Swamp to Have Homecoming

Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, will hold its homecoming services Sunday, September 26. A picnic lunch will be served at noon. In the afternoon service, special singing will be held. All former pastors, members, and friends are invited to attend these services.

Revival services will begin on Sunday night and continue through October 3. Services will begin each night at 7:30. The Rev. W. L. Poythress, the pastor, will be the speaker. Everyone is invited to attend these services.

Woman's Auxiliary Convention of Central Conference

The Woman's Auxiliary Convention of the Central Conference will convene with King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, on Wednesday, September 29, 1965.

"Our Challenge Today" is the theme for the convention. The Scripture is taken from Luke 9:23, ". . . If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Music director for this session will be Mrs. Norman Ard, with Mrs. Ray Cunningham at the piano. The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "O Zion, Haste"
—Devotions, Mrs. Selby Tomlinson
—Welcome, Mrs. I. C. Tugwell
—Response, Mrs. Richard Holloman
—President's Remarks, Mrs. Wilton Ellis
—Recognition Time
—Business Period
—News from the Children's Home, the Rev. and Mrs. M. L. Johnson
—Special Music, Mrs. P. L. Barrow and Mrs. Thelbert Cunningham
11:30—Convention Message, the Rev. W. S. Burns

Afternoon Session

1:15—Hymn
—Prayer
—News from Mount Olive College, Dr. W. B. Raper
—News from Cragmont, Mrs. J. C. Moye
—News from the Missions Board, Mrs. Raymond Sasser
—Special Music, Mount Olive College
—Business Period
—Presentation of Life Award, Mrs. H. L. Spivey

When you grow prayerless your deeds grow powerless.—Selected.

Christian Education

Oil Stored for Heating Dormitory

The picture above shows the process of filling the 10,000 gallon drum which will be used to store oil for heating the dormitory on the new campus of Mount Olive College. A drum of the same ca-

pacity has already been installed for the academic building. College officials plan to use another 10,000 gallon drum at the old building when the change from coal to oil is complete in the heating system. These drums will make it possible to conserve expense in heating due to the ability to store such a large quantity of oil.

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State Convention Recommends 'Student-Aid Day'

The North Carolina State Convention has recommended to all Free Will Baptist churches in North Carolina that they observe Sunday, September 26, as "Student-Aid Day" for Mount Olive College and that gfifts be made to provide financial aid for worthy and needy students. Student aid at Mount Olive College during the 1964-65 academic year totaled more than $15,000.

CALENDAR

M. O. C. Development Fund Dinners

Craven County—Saturday, October 2, 7 p.m., at St. Mary's Free Will Baptist Church of New Bern. Ralph A. Morris, county chairman.

Wayne County — Wednesday, October 6, 7 p.m., at Wayne Center of Goldsboro. Hardy Talton, county chairman.

Lenoir County—Saturday, October 23, 7 p.m., at Bar-B-Cue Lodge at Kinston. The Rev. Melvin Everington, county chairman.

Oragnizational Meetings

Wilson County — Sunday, September 19, 3 p.m., First Free Will Baptist Church of Wilson. James Hunt and Grey Boswell, cochairmen.

Greene County — Monday, September 20, 7:30 p.m., home of Mrs. J. C. Moye of Snow Hill. Mrs. J. C. Moye, county chairman.

Johnston-Wake — Tuesday, September 21, 7:30 p.m., First Free Will Baptist Church of Smithfield. The Rev. Fred Powers, chairman.

Duplin County — Tuesday, September 28, 7:30 p.m., Beulaville Free Will Baptist Church.

Beaufort County—Monday, October 4, 7:30 p.m., Free Union Free Will Baptist Church near Princeton.

Pitt County—Tuesday, October 5, 7:30 p.m., First Free Will Baptist Church of Greenville.

Sampson-Harnett Counties — Sunday, October 10, 3:30 p.m., Shady Grove Free Will Baptist Church.

Jones County—Tuesday, October 12, 7:30 p.m., Friendship Free Will Baptist Church.

SOMETHING TO THINK ABOUT

Due to your own low spiritual life and lack of knowledge of spiritual things, you may have no confidence in a saint of God. You are in no condition to evaluate spirituality.—A. M. Bolland.

Historical Commission Meets At Mount Olive

On September 6, 1965, the Rev. James A. Evans and the Rev. Hubert Burress of the Historical Commission of the North Carolina State Convention of Original Free Will Baptists, met with representatives of Mount Olive College. The meeting was held to establish a cooperative

relationship between the Historical Commission and the college relative to the Free Will Baptist Historical Collection. The college will be recognized as the official depository of historical documents, literature, and materials on Original Free Will Baptists. The Rev. Mr. Evans of Goldsboro (left) and the Rev. Mr. Burress of Pinetops (center) are shown looking over some books with College Librarian Gary Barefoot. (Photo—Courtesy of Mount Olive Tribune)

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Development Fund Dinners

Craven County

Mr. Ralph A. Morris, county chairman, has announced that the Craven County dinner will be held Saturday, October 2, 7 p.m., at St. Mary's Free Will Baptist Church of New Bern. A goal of $4,500 to the college development fund has been set for the churches of Craven County.

Lenoir County

The Rev. Melvin Everington, county chairman, has announced that the Lenoir dinner will be held Saturday, October 23, 7 p.m., at the Bar-B-Cue Lodge of Kinston. A goal of $4,000 to the college development fund has been set for the churches of Lenoir County.

Wayne County

Mr. Hardy Talton, county chairman, has announced that the Wayne dinner will be held on Wednesday, October 6, 7 p.m., at Wayne Center in Goldsboro. A goal of $7,000 has been set for the churches of Wayne County.

"Blessed Assurance, Jesus Is Mine"

"Here is a new hymn tune I have written; what does it say to you?"

Mrs. Joseph Knapp, the composer of gospel music, asked the question one day as she and Fanny Crosby were chatting in Fanny's home. While the blind hymn writer listened, Mrs. Knapp played her new tune several times on the piano. Suddenly, Fanny Crosby's face glowed with inspiration.

"Why, that music says, 'Blessed assurance, Jesus is mine!' " she answered. And that is how one of America's most beloved and beautiful hymns came to be written.

Fanny Crosby, who never could remember having seen the light of day, always has been admired for the remarkable way in which she turned her handicap into a blessing. She never permitted anyone to express sympathy for her blindness. One day a clergyman, talking with her, mentioned her affliction. The blind poetess surprised him by declaring that she was sometimes glad to be sightless.

"You see," she explained, "when I get to heaven, the first face that shall ever gladden my sight will be that of my Saviour."

In her own account of the origin of "Blessed Assurance," Fanny Crosby said, commenting on Mrs. Knapp's hymn tune:

"It seemed to me one of the sweetest tunes I had heard in a long time. She asked me to write a hymn for it, and I felt, while bringing the words and notes together, that the air and the hymn were intended for each other. In the hundreds of times that I have since heard it sung, this feeling has been more and more confirmed."

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight.
Angels descending bring from above
Echoes of mercy, whispers of love.

Perfect submission, all is at rest,
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

This is my story, this is my song,
Praising my Saviour all the day long;
This is my story, this is my song,
Praising my Saviour all the day long.

—*Church of Christ Advocate.*

State Convention Receives Temperance Committee Report

Whereas, our Church Covenant is based upon the Word of God, and it states that we are to "abstain from . . . all sanction of the use and sale of intoxicating beverages . . . ," it is our recommendation that the following steps be taken to teach our people our belief and lead them to lead others to be not only temperate but total abstainers; we therefore recommend:

1. That we encourage the writers of our Sunday school, Free Will Baptist League, and other similar materials for the teaching of our people to use one lesson every three months to teach not only the spiritual, moral, physical and health reasons why not only Free Will Baptists but all people should be total abstainers.

2. That we encourage our pastors to proclaim our beliefs on this subject from their pulpits, as well as in any and all public activities to let those whom they come in contact with know what our belief and practice is.

3. That we encourage our churches to use the services of the Christian Action League, by use of their information, material and services in the churches and endeavor to use it in the local public schools to teach and train our young people about the evils and folly of the use of alcoholic beverages.

4. We interpret temperance to include other things that are injurious to our health, such as personal habits, overeating, overworking, etc., as taught by the Apostle Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

5. We recommend that the Executive Committee of our State Convention give consideration to the need and advisability of establishing a board to make a study and keep before our people the evils and trends of modern intemperate living and social actions.

Respectfully submitted,

Raymond T. Sasser
James A. Evans
Walter Carter

✠

There is nothing that you and God together cannot do.—Selected.

Thy Word Is True

Dwight L. Moody was, at one time, in a southern city preaching about the value of the Word of God in a person's life. Suddenly he was interrupted by the loud voice of a man in the audience.

"Mr. Moody, I do not believe a single word in that collection of old wives' tales you call your Bible!"

"My dear man," replied Mr. Moody, "there is one verse in this Bible that you are forced to believe. 'Whatsoever a man soweth, that shall he also reap.' If a man sows wheat, he does not reap potatoes or peanuts. Take the saloonkeeper, for example. He sows drunkards, and he will reap drunkards."

The man sat down as the audience broke into loud applause. Mr. Moody, of course, did not know the man, but the audience did. He was a notorious, longtime, atheistic saloonkeeper, and all his children, both sons and daughters, were drunkards.—Selected.

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A Word, an Ear, a Hand

Just a word? Yes, one word fitly spoken can change the meaning of life for a relative, friend or stranger. A cheerful "good morning" or friendly "hello" from you can change another's attitude for a whole day. A word of encouragement may help another over a difficult experience and a word of appreciation may motivate more gracious deeds and lovely thoughts.

Just an ear? The need for a sympathetic ear is seldom over-estimated. Many people know their problems and the possible solutions, but they need a confidential friend who listens helpfully. Children, parents, friends and lost people cry out for good listeners and you can be one.

Just a hand? Many people fail because they lack just a little strength or knowledge. You can supply that extra hand which may help another to find success. The helping hand of love will open the way for you to place the hand of the lost sinner into the hands of a loving God, the Father of our Lord Jesus Christ.

A word, an ear, a hand—your word, your ear, your hand, offer them to others and you will become a better man.—John Eddins in Emerywood Echoes.

✠

The power of the cross is greater than the power of heredity.—Selected.

NOTES AND QUOTES

By J. C. Griffin

CROSSROADS

DOROTHY M. BERRY

The monotonous whir of the plant machinery began to slacken its steady rhythm as one man after another flipped the switch to "Off" to complete the tiring hours of the four-to-twelve shift. Suddenly an agonizing scream ripped through the air, and the men ran in the direction from which it came. Fifty-year-old Ray Smith lay writhing in agony on the floor, inches from the machine he had worked at most of his life. His arm was torn from the socket and dangling limply in the teeth of the machinery. Someone turned off the switch while another ran to the phone for an ambulance. Helplessly the men formed a circle around Ray, murmuring, "Hold on, buddy." Two turned away, violently sick.

Ray turned pain-glazed eyes on the group and said thickly, "Somebody pray." There was a shuffling of feet, and the men avoided one another's eyes. Not a word was spoken. Ray's life blood poured out onto the greasy concrete floor without a prayer in his behalf.

The next day one of the men who had stood in that group went to the pastor of the church where his membership had been for twenty years. His membership was in name only, for Jack Norton hadn't been to church for fifteen years. The death of his co-worker had opened his eyes to his own frailties. He said to his pastor, "I wanted to do something for Ray so badly I ached, and yet the thing he asked me to do, I couldn't." His voice broke as he confessed, "I didn't know how to pray. My friend was dying, and I didn't know how to pray."

This is, indeed, a sad situation. It appears still sadder when one realizes that it could happen again and again throughout the country. This country that was founded on freedom of religion is turning her back on the thing that made her great—her unashamed love for God, her sincere desire to do His will.

Let us turn back the pages of history to our country's birth. It is not news to you that the Pilgrims bared their heads in respect and their hearts in prayer when they landed safely on our shores. They were not ashamed to get on their knees and thank God for His care.

The first Thanksgiving when the settlers prayed and sang praises to God, realizing that without His care they could not have endured, they were not ashamed to recognize His love—and give thanks for it.

As a child, you read in your history books that outnumbered, weary, half-starved, and poorly clad General Washington knelt in the snow at Valley Forge and said humbly, "Without Your help we are lost." And there was victory, great victory at unbelievable odds.

Someone asked President Lincoln during the bitter Civil War, "Do you think God is on our side?"

Soberly President Lincoln replied, "I am more concerned that we are on God's side."

Peek in the window of an American frontiersman's home at suppertime. The family bow their heads reverently as the father gives thanks for the day's blessings. Old-fashioned, you say? Look again at the peace on their faces. The simple faith of their life is evident.

Have we as a nation forgotten how to pray? Have we formalized our faith into ritual? Are we embarrassed to get down on our knees and speak plainly to God? The evidence that many have is all about us. In a recent report by the Federal Bureau of Investigation, we learned crime had risen 29 percent since 1950. Juvenile delinquency increased 20 percent. Two hundred eighty-three thousand youths under age eighteen are arrested annually. Not one of the young boys sentenced to reformatories or prison had ever seen one of his parents with head bowed in prayer.

The divorce rate in America is heartbreaking, the highest of any nation in the world. There are 375,000 divorces a year in the United States. Seventy-six percent of the couples admitted they never had prayed together. Thirty-two percent never attended church.

The decay of the family is the decay of the nation. The decay of the family begins with each of us as an individual. There is but one solution. Our salvation does not lie in educating psychiatrists nor in the forgetfulness of tranquilizing drugs. It most emphatically does lie in our return to God's plan for each of us as an individual, in a personal trust in Him as Saviour and Lord. It is time we ripped off artificiality and got down on our knees and unashamedly talked to Him.

Billy Graham said that the next ten years would determine the fate of America. He explained by saying that he believed that if we as a nation turned to God and asked His help and really practiced Christianity in its true sense, God would bless us as a nation, and we would regain our world leadership. If however, we followed other paths then we could be sure God would deal with us in judgment as He dealt with the unbelievers of Noah's time or those in Lot's day.

To save the nation, we must begin with the family and with each individual. This means you. Are you uncertain of your worth as a Christian? Then ask yourself this: If you had been in Jack Norton's place that day and were forced to watch the dying agony of a friend, could you and would you have prayed? If not, then you are in need of prayer.

To begin with, you might pray for peace, and then read God's rich promise in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray . . . and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—Gospel Herald.

The Wages of Sin

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

There are seven simple facts that everyone ought to know about sin:

First, sin earns wages.

Second, sin pays wages.

Third, sin insists on paying wages. You may be willing to let the account go, but sin insists on paying.

Fourth, sin pays its wages in kind. Sin against the body pays wages in the body.

Fifth, sin pays in installments.

Sixth, sin pays in full, unless the blood of Jesus washes away the sin.

Seventh, sin pays its own bills. Sin has bound up in itself all the terrible consequences that come. The logical result of sin is death—death to the body, death to the mind, death eternally!—S. D. Gordon.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Does the Bible give prophecy that indicates Russia and Germany will unite in a conflict against Israel and that their armies will be destroyed in Palestine?—**J.L.B., Wilmington, Delaware.**

Answer: Many scholars think that Gomer named in Ezekiel 38:6, "Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee," refers to Germany. Read all of Chapters 38 and 39 of Ezekiel's prophecy and you will find that Russia, with her satellites which will include East Germany, will invade Israel toward the end of the great tribulation, and will be completely defeated and driven into the far off north, perhaps Siberia. Her dead—which will be left on the hills of Israel—it will take the country seven months to dispose of and clear the land of the stench.

Scofield says of this prophecy on Page 883 of his reference Bible, "that the primary reference is to the northern (European) powers, headed up by Russia, all agree. The whole passage should be read in connection with Zechariah 12: 1-4; 14:1-9; Matthew 24:14-30; Revelation 14:14-20; 19:17-21. 'Gog' is the prince 'Magog,' his land. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification. Russia and the northern powers have been the latest persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants (eg. Genesis 15:18, note; Deuteronomy 30:3, note) that destruction should fall at the climax of the last mad attempt to exterminate the remnant of Israel in Jerusalem. The whole prophecy belongs to the yet future 'day of Jehovah' (Isaiah 2:10-22; Revelation 19:11-21), and to the battle of Armageddon (Revelation 16: 14; 19:19, note) but includes also the final revolt of the nations at the close of the kingdom age (Revelation 20:7-9)."

The references, Zechariah 12:1-4 and 14:1-9, and other passages seem to clearly indicate that Israel will, for many years, be scattered among her enemies, but that God will punish her thus only a limited while, and that He will gather her to her own land in the end of the age for her enemies to come up in the hope of annihilating her, only to be defeated and scattered as they for years have scattered and tried, without success, to do to Israel.

No one knows the day nor hour when this is to culminate in a mass destruction of Gentile nations led by Russia, but all are to watch for certain signs; among them is the fact that Israel is to begin to return to her land from which she had largely departed for about 2,000 years. This returning movement began several years ago. Another is the strengthening of ties between Russia and part of Germany with other nations so long enemies to Israel. The fig tree seems to be budding or the things Jesus said the fig tree symbolized seem to be shaping up with great rapidity, which also seem to say that it may not be too long before Christ comes to take us into His presence in the air so that He may work His mighty work of judgment among the unbelievers of this earth. That is going to be a terrible time. We should, with this in mind, together with all other good reasons the Bible gives us for doing so, put an all-out effort to win our loved ones and others to Christ by praying for them and witnessing to them. The first and best way to witness and pray correctly is by living lives unspotted by sin before the lost world.

Question: What became of Aaron's rod?—**S.H.G.**

Answer: It was preserved and kept in the tabernacle: "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Hebrews 9:4). Its place in the tabernacle was in the ark beside the two tables of stone and the pot of manna. There is nothing said of other receptacles being there. It seems that in Solomon's time all these relics, Aaron's rod, the pot of manna, and the tables (Hebrews 9:4), had disappeared. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt" (1 Kings 8:9).

It is possible, and some think it true, that the rod was kept beside the ark and not in it: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deuteronomy 31:26). If the book of the law was beside rather than in the ark, the others may have been.

I have seen this subject discussed somewhere, but have forgotten in what kind of literature, where it was indicated that some of the Israelites, when they became influenced to worship idols by the heathen idolaters whom they were commanded by God to destroy, did not want to use these relics as their idols or objects of worship which would break the commandments that disallowed any object of worship except God himself as required in Exodus 20:3, 4 and therefore destroyed these relics. So, like the tree of life in the Garden of Eden, the ark of the covenant and several other things that have been used as religious symbols to serve as means to obey and worship God, the whereabouts of Aaron's rod—when, how, and why it lost its place—may not be known for certain by man while he is confined to his body of flesh here on this earth. A lack of the knowledge of this should cause us to worship God and serve Him with fear, giving proper use to the Bible and the symbols it allows us in our day, such as baptism, feet washing, and the Lord's Supper.

✠

Bridged

The Son of God has spanned the chasm
From God to man, from man to heaven.
The ladder we had built to rise
From lowly earth to vaulted skies,
Was long since broken at our feet,
But His stands fast through shade and sheen,

Blind rage of men and hate of friends.
The price He paid—His precious blood
On Calvary's tree; while nature shook,
The sun in grief His face did veil,
The sky put on her robe of black
And rocks were riven at His feet.

—Prairie Overcomer.

STORIES —for our— YOUTH

THE UPSIDE - DOWN BASKET

JUNE R. CHAPMAN

JACKIE watched as his mother turned the golden pieces of chicken in the skillet.

"Yummy," he said. "I'll have the best lunch at the picnic! By the way, Mom, don't put too many green beans in the basket 'cause I don't feel very bean-hungry today."

Jackie's mother gave him a puzzled look. "Whatever are you talking about?" she asked. "You might not be very bean-hungry, but there must be others in that junior group who will be."

Jackie shook his head. "Well, if there are, they'd better bring their own beans, for this is one time I'm not sharing my lunch with anyone."

His mother stared at him in disbelief. Before Jackie had taken Jesus into his heart, he had been a very selfish boy, but she had been pleased to see the change in him in the past few weeks.

"Not share your lunch? What kind of picnic would that be? Besides, do you think Jesus would be pleased with such behavior?"

Jackie turned to avoid his mother's gaze. "Aw, Mom, what's wrong with not sharing my lunch? You know what? The last time our group went on a picnic, I didn't get one bite of the chicken you cooked for me, and I had to eat a piece of old stuff that wasn't even well-cooked!"

His mother put some paper napkins and plates into the basket. "That's being a little selfish as well as impolite, isn't it?" she asked. "When you want chicken cooked in a special way, you can always have it here at home. As for myself, I'd feel very uncomfortable eating anything before others without offering some of it to them."

"Aw, Mom, you just don't understand," Jackie said as he went out, slamming the door behind him.

Outside, he began thinking of what his mother had said and it did make sense. A fellow's mom could cook special dishes at home, and he could eat them there without having to eat before somebody else who might want some of it. But no, he would not weaken! All he had to do was to remember the bad deal he had gotten that last time and he was going to be sure that it would not happen again.

Later, when his mother called him, he ran eagerly into the house. "Everything ready?" he asked. "If it is, I'll be on my way. Thanks for the lunch. You won't have to worry about any of it being wasted, for I'll eat every bite of it."

His mother gave him the basket. "I do hope you've changed your mind about not sharing," she called as he ran out the door.

After several games of badminton with his pal Dave, Jackie was happy to hear the announcement that it was time to eat. Looking over at the picnic table, he saw Mrs. Jordan, their leader, opening his basket.

"Uh-oh," he thought. "I'd better get over there on the double!"

He began to run, while Dave stared after him wondering what had happened to him so suddenly.

"Excuse me, please," Jackie said to Mrs. Jordan, "but that is my basket."

Mrs. Jordan smiled. "Oh, I wondered who had brought such delicious-looking chicken. I want to be sure to get a piece of that for myself."

Jackie looked a little embarrassed. "Well, I was planning on eating it myself," he told her.

The words sounded terrible and he thought of what his mother had said about pleasing Jesus. However, he took the basket from Mrs. Jordan while avoiding her questioning look.

"Are you sure you want to do it this way?" she asked. "Don't you want to wait till you see what the others brought?"

"No, thank you," Jackie said, making his voice sound as polite as he could.

He set the basket on another table while he waited for the blessing to be said. As he did so, another boy who was trying to catch a ball ran against him and knocked him against the table. It was too late for Jackie to realize that he had put the basket too near the edge of the table. He watched it, as it turned upside down on the ground.

"Oh, no!" he exclaimed. "Everything will be ruined!"

Stooping down, he turned the basket over. Sure enough, his golden-brown fried chicken was covered with dirt and grass. The vegetables also lay on the ground in the dust.

Picking up what he could, he started for the trash can.

"That's a shame," he heard Mrs. Jordan say, "but I'm sure there will be plenty of food for you anyway. Shall we go over and join the others?"

As they walked to the other table, Jackie felt very much ashamed of the way he had acted. "Serves me right," he told himself, "and I don't deserve to have anybody share anything with me."

He looked up at Mrs. Jordan. "Thanks for being so nice to me after I've been so mean and selfish. I'm afraid I wasn't acting much like a Christian. I can see now that it's better to share than to keep everything for oneself."

He walked up and down beside the table, piling his plate high with food. What did it matter if one thing on his plate didn't taste so good? There was sure to be plenty of other food that would be delicious.

As he walked home after the picnic, Jackie felt that it had been the very best one he had ever attended. He was even glad he had spilled his own lunch on the ground. His chicken had been ruined, but he was beginning to see how it can be more blessed to give than to receive. Yes, indeed! He was glad for the lesson of the upside-down basket!—My Pleasure.

✠

The enduement of the Spirit depends on the enthronement of Christ.—Selected.

THE ANSWER?

(E. P. SPECIAL)

These That Have Turned the World Upside Down Have Come Hither Also

Although history repeats itself, we are unable to find a precedent for a phenomenon currently sweeping America.

The epidemic is called **Amway** ("The American Way"), title of a full line of homecare products manufactured in Ada, Michigan. Amway has a sales program promising to make everybody rich. In many cases it's succeeding.

Many of my friends have been bitten by the Amway bug. They've turned into happy fanatics . . . fireside capitalists . . . independent entrepreneurs whose slogan seems to be: "Godliness is next to cleanliness."

The Amway epidemic is spreading fastest through the circles of evangelical Christians in Southern California. Men who formerly held responsible positions in Christian organizations are now spending their nights and days building Amway empires. One man cleared more than $2,000 a month 90 days after starting.

"D.D." now stands for "Director Distributor." "Personal Work" means recruiting new salesmen to sell under you and increasing your "P.V." (purchase volume). "Evangelism," although not used in that form, means to **"Get out and sell!** Tell your neighbors! Go into their homes! Demonstrate Amway! Seeing is believing is selling!"

Portions of Job 36:11 provide the right theme: ". . . They shall spend their days in prosperity, and their years in pleasures."

Amway's sales recruiting meetings are like old-fashioned revival meetings. There are testimonies from star salesmen who still can scarcely believe such good fortune has happened to them. The cigarette is out of place. There are handshakes and ebullient smiles, earnest conversations about percentages and well wishing to fledglings by those who have "gone direct."

A prominent Christian musician told me: "In my teens they told me to resist the temptation of smoking, and I resisted; in my twenties they told me to resist the temptation of immorality, and I resisted; now I'm facing the temptation of money. I'm ready to be tested. I'm ready to show that we can make it and use it to God's glory."

A Christian editor told me: "What's wrong with making your own preparations for economic security in old age?"

A young seminarian has built up his distributorship so that he clears several thousands of dollars each month. He plans to pay his own way to the mission field of West Irian.

Whose side is Amway on? I haven't yet decided. But I have wondered what would happen if all that energy were expended in the spreading of the Gospel.

One thing is certain. These are turning the world upside down—to give it a good scrubbing!

If Amway will finance our missionary programs . . . provide economic security for each salesman and make the world cleaner than it's ever been, why, **Amway** is the **answer!**

—Norman B. Rohrer

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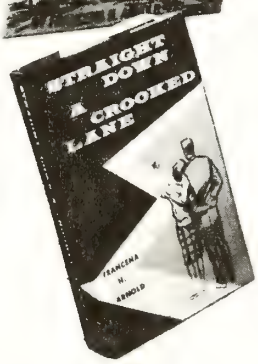
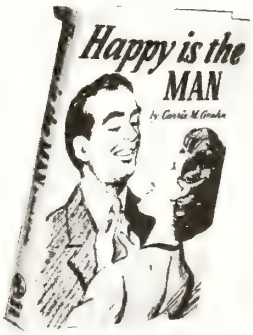
All true service begins in personal contact with Jesus. One cannot know Him personally without catching the warm contagion of His spirit for others. And there is a fine fragrance, a gentle, soft warmth about the service that grows out of being with Him. Wherever the spirit of the Lord Jesus sways the heart, there is a passion to serve.—Selected.

NOT MY WILL $3.00
Francena H. Arnold
Fortune plays strange tricks on people who try to manage their lives to please themselves, so headstrong Eleanor Stewart discovers. All her searching for happiness is futile until she surrenders completely to Christ. Gradually she learns to follow the Lord. Forty-five thousand copies already sold. Also in paper, $1.29.



STRAIGHT DOWN A CROOKED LANE $3.50
Francena H. Arnold
Two teenagers rush into a G.I. marriage with all its problems. A base chaplain helps them work things out. One reader says, "No 16-year-old should be allowed to miss this book." God's ways are never crooked, and they are always best. This is reality!



HAPPY IS THE MAN $2.95
Carrie M. Gruhn
A Christian novel with conflict as the keynote. Attorney Lee Rogers and his wife pursue a quest for "things" until Lee finds Christ. Conflict arises between them. Suspense, kidnapping, blackmail, dope peddling, and violence make up the plot. "A vivid picture of human brokenness and surrender." — *Mennonite Publishing House.*

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St. Claire Bible Class

The Sunday School Lesson

FOR OCTOBER 3

Joseph: Achieving Character

Lesson Text: Genesis 37:3, 4; 39:20-22; 45:3-8

Memory Verse: Genesis 50:20

I. INTRODUCTION

The lessons for this quarter consist of biographical studies of Old Testament personalities. These persons have not been studied about in recent lessons. They are Joseph, Jethro, Bezaleel, Caleb, Samson, Ruth, Hannah, Jonathan, Nathan, the maid of Naaman, Amos, Isaiah, Jeremiah, and Nehemiah. The lesson today is about Joseph.

Of all the Old Testament characters, Joseph is one of the best loved. There are at least three good reasons why Joseph is so greatly endeared by Bible students: (1) The fact that we begin to learn something about him in his youth. This is not the case with many Bible characters. (2) The fact that his brothers hated him. In other words, we are made to feel that his brothers' dislike for him made him practically an outcast. Feelings of sympathetic understanding usually go out to such a person. (3) The fact of Joseph's unwillingness to harbor a grudge or contrary feelings against his brothers, in spite of the fact that they had mistreated him.

We realize that Joseph was not a perfect man. On the other hand, it is more evident that he possessed high and noble character traits early in life. There are different definitions of the word "character." Many give it the same meaning as personality. One definition of character is what a person really is, not what he seems to be. It must be said, then, that Joseph's greatness was the outgrowth of his early character traits. We shall consider this matter in the first part of our Scripture explanation.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Jacob showed that he was partial to Joseph by making him a coat of distinction (v. 3).

2. Joseph's brothers showed their hatred for him by failing to give him the usual salutation (v. 4).

3. Joseph was imprisoned unjustly, but the Lord used it to glorify Himself and to bless His people (vv. 20, 21).

4. It was through the keeper of the prison that God elevated Joseph (v. 22).

5. Joseph's revealing himself to his brothers troubled them (v. 3).

6. Joseph spoke kindly and gently to his brothers who had sold him into Egypt (v. 4).

7. Joseph looked upon his being sold into Egypt as the work of God (v. 5).

8. God used Joseph to provide food for the people during the years of the famine (v. 6).

9. Through Joseph God preserved his brethren a posterity in the earth (v. 7).

10. Joseph was charged with the responsibility of running Egypt during a time when good leadership was needed badly (v. 8).

III. ADDITIONAL TRUTHS

1. The one word that would best describe the character of Joseph is purity. There are many other noteworthy elements of Joseph's character; such as, piety, simplicity, gentleness, fidelity, patience, perseverance, a strong will, and an unconquerable energy.

The secret of Joseph's character was his faith in God. Joseph was sold into slavery, but he was faithful even in the hard places. He was blessed with the presence of God in his life, which helped to win the confidence of those about him. Temptations loomed before him but he resisted them. When days of honor followed the days of humiliation in prison, he did not yield to pride. He manifested great wisdom, brotherly love, and complete submission to God. Joseph knew how to forgive and how to return good for evil. None of us perhaps will be able to achieve the greatness that he had, but we certainly can emulate his goodness.—Teen-Age Teacher (F.W.B.).

2. **"Israel loved Joseph more than all his children."**

Is parental partiality justifiable? Did Israel err in loving Joseph more than his other children?

A mother was asked, "Which of your children do you love most?" She replied, "The one who is sick until he gets well, and the one who is away from home until he returns." At a home in Manchester, England, was a humanly hopeless alcoholic. His father, a widower, was grief-stricken. His brothers and sisters felt disgraced. They finally asked their father to expel the wayward son from his home. On a Christmas Eve he staggered home. The father said, "Henry, your brothers and sisters have asked me to abandon you and drive you from my home." Then he placed his arms around him and weepingly said, "Son, I will never put you out of my house!" The father's love, so bountifully lavished upon the weakest member of the family circle, saved a soul from death and salvaged a life all but wrecked by alcohol. His name? Henry Morehouse, who became a mighty preacher of the transforming gospel of Christ.

"And Joseph's master . . . put him into the prison."

Through sorrow and suffering, God disciplines and prepares His servants for greater service for Him: "Thou hast enlarged me when I was in distress" (Psalm 4:1).

While pastor of a church in North London, Dr. G. Campbell Morgan suffered from illness—stricken, smitten, and afflicted. He came very close to death's door. God brought him back. Said Dr. Morgan to Dr. Joseph Parker, pastor of the City Temple, "I do not understand the experience through which I have passed—the sorrow and suffering." Said Dr. Parker, "My friend, never mind. Your people will get the benefits of it. There will come another note into your preaching which you could have never found if you had not suffered!" Dr. Morgan said, "If that be so, then thank God for the trying ordeal!"

"They were troubled at his presence."

The guilty brothers were conscience-stricken as they stood before Joseph.

Years ago, a young man was tried for murdering his employer. To conceal his crime, he burned the house where the employer's body lay. At the conclusion of the trial, the judge charged the jury. Suddenly he became greatly agitated. "What's the matter with you, Judge?

Are you ill?" he was asked. He replied with great emotion, "I've tried my own case! Thirty years ago I murdered my employer and, to hide my crime, I burned down the house where his body lay. If anyone ever suspected me of the terrible deed, I do not know it!"

During the passing years, the judge's conscience had slumbered—but it hadn't died.—Bible Expositor.

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PRAYER

(continued on page fifteen)

sin which David was confessing. When God was willing for His Son to come to earth and to suffer and die on the Cross, how much more will He be willing to forgive our iniquities if we will ask Him to forgive them? We have such an abundant supply of forgiveness, and yet so often we are too busy to even ask pardon.

Also in these verses we find that God will deliver from physical temptations: "surely in the floods of great waters they shall not come nigh unto him." Those of us who are so worried about our physical self have little to bother us if we will but commit our lives to God and follow His will.

Will God really give us the wisdom and grace we pray for? If our Lord is willing to forgive our sin and deliver our physical bodies, how much more will He be willing to give us the grace and wisdom to prevent our committing sins and becoming involved in physical harassments of life?

In a day when people say that the church is in its declining hours and will never again be as prominent as it has been, may we not forget to pray. Could it be that our prayerlessness has brought this upon us? Do we as Christians pray as earnestly, unceasingly, and faithfully as we should? Are our prayers coming from our hearts as led by the Holy Spirit? Is an unceasing spirit of prayer around us or can we be satisfied with five minutes of communion a day? Do we pray believing that God will answer our prayers? Let's let our **reason** for prayer now be to glorify God, to obtain forgiveness for ourselves, and for the salvation of our brother. May we enter prayer by the **road** which the Holy Spirit directs us upon so that we may reach the throne of God through Christ Jesus. We also should pray believing we will receive a **response from God.** In short, may we pray for a great reviving of the church and our nation? Why not follow David's example, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." And let our prayers start this great revival in our hearts.

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The Church World-wide

(continued from page five)

figures just released by the Bureau of the Census, U. S. Department of Commerce.

With the increase boosting the half-year total to $467 million in new construction, it appeared that with the usual higher production in the latter half of the year the total would top the $1 billion mark, as it has in six out of the last seven years.

Senator Byrd Scores Clergymen Who Defend Civil Disobedience

WASHINGTON, D. C. (EP)—U. S. Senator Robert C. Byrd (Dem.-W. Va.) suggested here that riots such as those which occurred in Los Angeles, Chicago, and Springfield, Massachusetts, may be a "logical outgrowth, in part" of civil disobedience exercised by clergymen.

"It is shocking that some church leaders have endorsed such a program," said Senator Byrd in a speech on the Senate floor. He referred to the actions of clergymen "who have stated a belief that it is appropriate, and even desirable, to disobey what they arbitrarily consider to be 'bad' laws and to obey only those laws which they label 'good' laws."

"All too often," he added, "certain clergymen have overlooked opportunities to help and succor the multitude in their own neighborhoods to participate in highly publicized nonviolent activities elsewhere that have culminated, not unexpectedly, in violence."

Senator Byrd discounted poverty as a major cause of "the Los Angeles insurrection." He said he represented a state "which has seen more than its share of poverty in the dead past . . . I have seen the days when thousands, Negroes and whites alike, in the Appalachians lived in conditions of squalor, deprivation, and ill health which could scarcely be equalled in the slums of Chicago or the ghettos of Los Angeles."

"But there was not chaos," he declared. "There was a wholesome respect for law and order. There were no welfare programs, no federal aid as we now know it. But there was no disorder."

Venezuela Evangelism-in-Depth Hailed As Victorious, Fruitful

MARACAY, Venezuela (EP) — "A magnificent, stimulating, exemplary, fruitful effort."

With these terms, National Coordinator Asdrubal Rios described the year-long Evangelism-in-Depth movement in Venezuela, running from January 1, 1964 to January 31, 1965. "Despite deficient statistics, the tabulated results were amazing," he said.

Rios report to the national committee at a post-campaign retreat held late in March at "El Limon," Maracay, revealed that some 17,791 people had registered their decision to accept Christ as Saviour during the various phases of the movement. Half a million homes were visited by Venezuelan Christians, 18,000 of whom had been specially trained for evangelism. They were praying throughout the year in at least 3,724 prayer cells across the country.

500,000 Bibles Ordered by Ghana's Government

LONDON (EP)—Ghana, a Western African republic in the British Commonwealth, has placed an urgent order for 500,000 Bibles with the British and Foreign Bible Society in London, it was announced here.

The order was placed by Ghana's government - sponsored book-supplying agency, which said that about half the copies should be in the English Authorized Version. The remaining copies will be translated into several of Ghana's tribal dialects.

The Bibles are for distribution in schools throughout the country, which has a population of about seven million. They will cost the Ghana government $140,000, and the first consignment of 120,000 volumes is expected to be on the way by mid-December.

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Set of cards with full-color Bible picture and Bible story. Order one set for each pupil for each quarter. Sets only.

Nursery Packet, 30c
Set of Acme Picture Lesson Cards and a set of 4-page leaflets in color to supply one pupil for one quarter. Class ordering Nursery Packets do not need to order Acme Picture Lesson Cards. Order by set only.

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For Teachers of Juniors

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The Preschool Teacher, 25c
For Teachers of Beginners and Nursery Pupils

Miscellaneous Supplies

Cradle Roll Manual, 25c
A guide for teachers and superintendent which gives information as to what a cradle roll department is.

Cradle Roll Record Book, 50c
Contains Space for a Complete Record of 25 Babies.

Cradle Roll Packet, 75c
Contains a baby's folder, nine letters to the parents, enrollment certificate, a card for baby's enrollment, a promotion certificate, and birthday cards.

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Each lesson on 4-page folder. Supplied in units of five folders, enough to supply five visitors each Sunday for one quarter. Sold in sets only.

The list of all the Sunday school supplies that are available includes record slips, visual aids, books and booklets which give instructions on how to teach the various age groups, absentee cards, superintendent guide and helps. For a complete listing of these materials write for a free 1964-65 catalog.

The literature listed above is written by Free Will Baptists. The content of the material is fundamental and evangelical. Teachers' quarterlies, workbooks, and activity materials are prepared to coordinate with other materials for each age group. The prices given are per copy, or set when not sold singly.

You can order your Sunday school literature and supplies from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513, with the assurance that you are getting the best Free Will Baptists have to offer. Write today!

the Free Will Baptist

Ayden, North Carolina, Wednesday, September 29, 1965

HAROLD M. LAMBERT PHOTO

REQUEST FOR COMMUNION

ALICE P. ALLEN

Let me speak to Thee, my Saviour
  And rejoice Thy heart.
Let me covet Thy blest favor
  Ever—where Thou art.
Yea, O Lord, let me now hear Thee
  And with Thee commune,
As of old Thou did'st hold converse
  With Thy friend at noon!

As with Abraham at Mamre
  Thou did'st rest awhile.
Welcome to my heart, Lord Jesus!
  Life's short hours beguile
With Thy sweetness and Thy radiance,
  And Thy words of love.
Let me hear from Thee Thy secrets
  Of the things above.

In the Editor's Mail

"This is to state that I am available for evangelistic and pastoral work wherever I am needed. I may be contacted by writing to 171 Hanner Pickett Avenue, East Rockingham, North Carolina."—The Rev. Crafus Armstrong.

* * * *

Biblical Illiteracy

An article in the May 7, 1965, issue of "Christianity Today," by Richard Lyon Morgan, deals with "The Scandal of Biblical Illiteracy." Mr. Morgan cites proof of this illiteracy in a test which was given to 150 freshmen in a church college. It was reported that all these students were members of a Christian church and had never known a day without religious influence.

The questions were elementary, such as: "Where was Jesus born? Which was the earliest of the four gospels? Name some of Paul's letters. Who was the successor to Moses? Name two of the Hebrew Judges. Name a wisdom book."

"Answers were revealing. The story of Abraham was found in the Book of Ruth. The Roman persecutions were the great event of the Old Testament. The Exodus was the return of the Jews to Palestine after World War II. The Ten Commandments were given by Jesus from the Mount of Olives. . . . Jesus was born in Rome; his mother's name was Gabriel, and he was baptized at Pentecost by John the Baptist in the Red Sea. The earliest of the four Gospels was Genesis. Moses turned the Red Sea blue during the Exodus, and Joan of Arc was the Hebrew heroine who saved her people from the hatred of Haman. The mother-in-law of Ruth was Mary Magdalene, and her famous great-grandson was Noah. Jesus was betrayed by Samson and died at Bethlehem."

Mr. Morgan's conclusion regarding the problem is: "Thus, despite the fact that the Bible remains our best-seller, it has become little more than an obsolete 'sacred book' to which most of its devotees pay lip-service but which they practically never read, study, or understand."

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C. H. Overman, *Editor*

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Editorial—

'BE NOT TROUBLED'

The twelve disciples were slow to comprehend the words and teachings of Jesus. The same can be said regarding His followers today. Even now we ponder the words of Jesus, searching for a clear understanding of the divine truths spoken by the divine Son of God.

In Matthew 24, Jesus had foretold the destruction of the temple; and on other occasions He had spoken about His second coming. The disciples did not understand; so they came to Him in private and asked Him when the things He had spoken about would take place and what would be the sign of His coming and the sign of the end of the world. Thus, Jesus entered into what is termed the "Olivet Discourse," in which He discussed the events that would take place during the course of human history, the events surrounding the tribulation, the signs preceding the Second Coming, and a warning to all to "watch."

In Verse 6, Jesus spoke of "wars and rumors of wars"; but He admonished, "see that ye be not troubled." Jesus knew that in the course of time there would be many outward circumstances and events taking place in the world that would sorely trouble and perplex His followers if they permitted them to do so.

Jesus' admonition is especially applicable today, for there are many events and occurrences that trouble the mind of Christians. It is also a truth that it is much easier to say "Be not troubled" than it is to actually practice it.

There are many causes of concern for the sincere Christian. The twentieth century is loaded with perplexing situations and events. There is the threat of nuclear war, a more serious threat than any previous generation has ever known. The continuous increase in crime, the inroads of Communism, the decay of morals, the incroachments of liberalistic theology upon fundamental truths, the extreme, fanatical groups—these are just a few of the things that seek to trouble the Christian. In addition to these, however, there are the many personal problems that plague the Christian in these days of mounting pressures.

Without Christ, there is no hope; there is nothing better awaiting the soul than these things which we now know and experience. Without Christ, there is nothing to lift the soul above the cares, interests, and troubles of this world. Without Christ all is in vain. It is Christ who gives hope and encouragement to the troubled mind. He relieves the burdens and anxieties of life. The world, along with all its cares, shall one day pass away, but the spiritual things of God shall remain for eternity.

"If you have some troubles, cheer up—God is keeping His promise. 'In the world ye shall have tribulation' (John 16:33).

"He does not promise us a life without problems, sorrows or trials; but He does tell us what to do with them. Jesus said, 'be of good cheer, I have overcome the world.'

"Paul was in trouble; he was a prisoner on the way to Rome in a creaky old ship. He faced trial by Caesar who was not noted for friendship with the Christians. Then 'contrary winds,' a storm, shipwreck and 'no hope.' Have you been at the place of 'no hope'? Do you know what Paul did? He said 'I believe God.' "—Comfort for Troubled Christians.

Jesus spoke words of comfort to His disciples at a time when they were prone to be troubled. "Let not your heart be troubled: ye believe in God, believe also in me," He said. The words, "See that ye be not troubled," do not mean that life will be free from troubles. The meaning is that these earthly troubles should not disturb, trouble, or worry the Christian; for His faith is founded upon that which is above the things of this earth and there is that constant, abiding peace that comes with the assurance that God is with him.

he Seniors at the Home Search "the Old runk" for Information About the Home

Sue Heath Sings "Faith of Our Founders"

CHILDREN'S HOME HONORS FOUNDERS

AN inspiring highlight of the first phase of the Golden Anniversary Development Program of the Free Will Baptist Children's Home, Middlesex, North Carolina, was reached with the presentation of a "Tribute to Our Founders" during the fifty-third annual session of the North Carolina State Convention of Original Free Will Baptists, meeting at the Home on September 15, 16, 1965.

The first year of the Golden Anniversary observance has been dedicated to the founders of the Children's Home under the theme, "Through the Vision of Their Faith They Still Live." The program, presented by the high school seniors of the Home, was a historical review which identified those who officially and actively founded the Children's Home fifty years ago.

Through a search of old minutes of the State Convention and other historical documents, which they found in "an old trunk," the seniors reviewed the resolutions and motions passed by the State Convention during the years 1914 and 1915. These revealed that an official board of trustees was elected on September 15, 1915, and that this board accepted from Elder B. B. Deans, the gift of fifty acres of land "about two miles north from the town of Middlesex" on January 1, 1916. Thus, the denominational enterprise which had been a worthy vision in the faith of our founding fathers had now become a real entity with a working board and an established location.

The founders, identified by this historical review, were: Elder J. C. Griffin, Elder D. W. Alexander, Elder B. B. Deans, Elder J. F. Casey, Elder Luke Wetherington, Elder W. R. Coates, Brother W. A. Jackson, Brother W. J. Braxton, Brother A. T. Dawson, Elder M. C. Prescott, Elder R. F. Pittman, Elder W. B. Everett, Elder J. E. Davis, Elder George W. Ferrell, Elder J. T. Butler, and Elder A. B. Utley.

As a part of the "Tribute to Our Founders," Golden Anniversary Certificates of Recognition and Appreciation were presented. The two living founders, Elder J. C. Griffin and Elder D. W. Alexander, were present to receive their certificates and responded with touching remarks. Certificates in the names of the deceased founders were received as follows:

Elder B. B. Deans—Certificate received for the family by his granddaughter, Miss Doris Deans.

Elder J. F. Casey—Certificate received by his son, Mr. Luby R. Casey.

Elder Luke Wetherington—Certificate received by Mrs. Wetherington.

Elder W. R. Coates—Certificate received for Mrs. Coates by Mrs. Sarah Johnson.

Brother W. A. Jackson—Certificate received for Mrs. Jackson by Mrs. L. B. Wilson.

Brother W. J. Braxton—Certificate received by his grandson, Mr. Joseph Averette.

Brother A. T. Dawson—Certificate received by his grandson, Mr. Frank Rouse.

Elder M. C. Prescott—Certificate received by his son, Mr. Elbert Prescott.

Elder R. F. Pittman—Certificate received by his son, Mr. James Ray Pittman.

Elder W. B. Everett—Certificate received for his son, Stanley Everett, by Mrs. E. L. Mallard.

Elder J. E. Davis—Certificate received for his daughter, Mrs. Roby Aycock, by Mr. C. S. Hinnant.

Elder George W. Ferrell—Certificate received by his daughter, Nancy Ferrell.

Elder J. T. Butler—Certificate received by his daughter, Mrs. Heber Cox.

Elder A. B. Utley—Certificate received on behalf of his family by Mrs. Dora Joyner.

Following the presentation of the certificates, Sue Heath, one of the seniors of the Home, dedicated the singing of "Faith of Our Founders" (an arrangement of "Faith of Our Fathers") to the founders. The congregation then joined in singing this number while a special offering was received in tribute to the founders. This offering has now reached more than $9,500 and is expected to exceed the $10,000 goal.

The second phase of the Golden Anniversary observance is being dedicated to those who have served as members of the board of trustees, under the theme, "Faithful to Their Trust."

"And the People Brought Their Offering Unto the Lord"

Elder J. C. Griffin Receives His Certificate of Appreciation and Recognition

The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path" (PSALM 119:105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

COURAGE

"Be strong and of good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6).

Today we need men and women who have courage to stand in the midst of all the evil that is in the world; who will stand against the trends toward modernism and worldliness; who will stand fearlessly for the things taught in the Bible; who are not ashamed nor afraid of the fundamental teachings of real Christianity regardless of the way the world thinks and teaches.

I am giving a group of poems on the general subject of courage in the hopes and with the prayer that they will encourage and inspire some to live courageously.

Courage

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;
Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kissed
That God's love doth bestow.

Think you I find no bitterness at all?
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall?
Because I keep them back?
Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God give me every day.

And in each one of these rebellious tears
Kept bravely back He makes a rain-bow shine;
Gratefully I take His slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness, —me
The powers of light befriend.

—Celia Thaxter.

Be Just and Fear Not

Speak thou the truth. Let others fence,
And trim their words for pay:
In pleasant sunshine of pretense
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch tower stoop:
Though thou shouldest see thine heart's delight
Borne from thee by their swoop.

Face thou the wind. Though safer seem
In shelter to abide:
We were not made to sit and dream:
The safe must first be tried.

Where God hath set His thorne about,
Cry not, "The way is plain":
His path within for those without
Is paved with toil and pain.

One fragment of His blessed Word,
Into thy spirit burned,
Is better than the whole half-heard
And by thine interest turned.

Show thou thy light. If conscience gleam,
Set not thy bushel down;
The smallest spark may send his beam
O'er hamlet, tower, and town.

Woe, woe to him, on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent
Because he fear the truth.

Be true to every inmost thought,
And as thy thought, thy speech:
What thou hast not by suffering bought,
Presume thou not to teach.

Hold on, hold on—thou hast the Rock,
The foes are on the sand:
The first world tempest's ruthless shock
Scatters their drifting strand:

While each wild gust the mist shall clear
We now see darkly through,
And justified at last appear
The true, in Him that's True.

—Henry Alford.

No Enemies

He has no enemies, you say?
My friend, your boast is poor;
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none
Small is the work that he has done.
He has hit no traitor on the hip;
He has cast no cup from tempted lip;
He has never turned the wrong to right;
He has been a coward in the fight.

—Selected.

Dare to Do Right

Dare to do right! dare to be true!
You have a work that no other can do,
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Dare to do right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith;
Stand like a hero, and battle till death.

Dare to do right! dare to be true!
God, who created you, cares for you too;
Treasures the tears that his striving ones shed,
Counts and protects every hair of your head.

Dare to do right! dare to be true!
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then—
Scanned by Jehovah, and angels, and men.

Dare to do right! dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight—
Can you not dare to be true and do right?

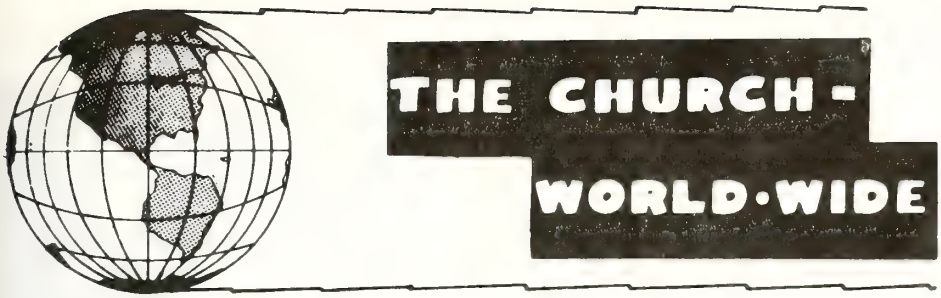
Dare to do right! dare to be true!
Prayerfully, lovingly, firmly pursue
The path the apostles and martyrs once trod,
The path of the just to the city of God.

—George Lansing Taylor.

Only One Way

However the battle is ended,
Though proudly the victor comes,
With fluttering flags and prancing nags
And echoing roll the drums,
Still truth proclaims this motto,
In letters of living light:
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning,
(continued on page fifteen)



Disunity in India Held Harming Christian Crusade

VANCOUVER, B. C. (EP)—Disunity has "greatly harmed" the Christian cause in India, the 22nd General Synod of the Anglican Church of Canada was told here by the metropolitan of the Anglican Church in India, Pakistan, Burma, and Ceylon.

Bishop H. J. Lakdasa de Mel of Calcutta said there is a growing feeling that Christian workers have roused the social conscience of the country but that "Christianity is played out in the West." Also, he said, many Indian leaders feel that the church "is trying to unload on Asia some of the beliefs that have been outmoded or discarded in lands where Christianity once reigned."

In his plea for Christian unity, the bishop depicted India as a land in the hands of able "humane leaders," of less stature than Gandhi and Nehru, and a people who know the power of the ballot box, religious freedom, a free press, British law practices, and the meaning of political interdependence as "the way to human progress."

The bishop spoke at a joint sitting of both houses of the synod at the University of British Columbia.

Lay Training Called Urgent African Need

LONDON (EP) — Africa's most urgent need today is in the field of lay training, according to a 42-page report just issued here by Bishop Ralph Dean, executive officer of the worldwide Anglican Communion.

The report, outlining the needs of the Church in Africa's five Anglican Provinces, adds: "The fact that half the population of Africa is said to be under 21 years of age gives special prominence to the need for youth organizers in most provinces."

Dr. Schweitzer Is Buried Near Jungle Hospital

LAMBARENE, Gabon (EP)—Albert Schweitzer, hailed as one of the outstanding men of this century, was buried here in a simple and quiet ceremony on the day following his death, September 4, at the age of 90.

Workers and patients from his famed jungle hospital gathered along the banks of the Ogooue River as the body of the physician, humanitarian, philosopher, scholar and musician was lowered in a plain wooden coffin into a grave marked by a cross he had made himself. The grave was next to an urn containing the ashes of his wife, who died in 1957.

Surgeon 'Tithes' a Month of Service in Korea

CHONGJU, Korea (EP)—An orthopedic surgeon from San Antonio, Texas, who "tithed" a month of his time and skill to the Presbyterian Medical Center here, introduced rehabilitation surgery here for crippled children.

Dr. Coyle Williams drew young patients from all over Korea for surgical procedures which were new to this area.

During his month's stay Dr. Williams performed 80 operations, examined 372 orthopedic patients in the out-patient clinic of the hospital and lectured daily to doctors on the hospital staff. He also trained surgeons at the center in the latest orthopedic techniques for treatment of polio and cerebral palsy in children.

Dr. Williams paid his own expenses for the trip because he believes "Christians should tithe their time as well as their money for the work of the church."

Dr. Paul S. Crane, director of the Presbyterian Church, U. S. (Southern) medical center, said Dr. Williams "demonstrated that a highly qualified specialist can make a major contribution in a short visit to a teaching mission hospital." He expressed hope that other specialists will make similar visits.

The medical center includes a nursing school and an intern and resident training program as well as a hospital.

American Turncoat: 'Don't Worry About Communism'

HONG KONG (EP)—A former American Negro soldier, who spent 11 years on the Chinese mainland, said in Hong Kong August 17 that all Americans "should take a trip to (Red) China."

"You wouldn't have to worry about Communism in the United States at all after that," he asserted.

William Charles White, 34, was a corporal of the U. S. Army. He was captured in 1950 in a skirmish outside the North Korean capital of Pyongyang.

He attended the "People's University" in Peiping after refusing repatriation to the United States under terms of the Korean armistice in 1953.

White left the Chinese mainland August 16 with his Chinese wife, Hsieh Ping, and a son and a daughter.

"Superficially, everything . . . is great," he said. "But you don't have to go very far beneath the surface to see what life is really like."

He summarized the life of the average Chinese in one word: "pressure."

Film Expert Sees Art Sinking to Lowest 'Level of Depravity'

COLUMBUS (EP)—Genuine religious films can be made only by film makers having "deep religious feeling," a leading film animator told the National Council of Churches' annual Audio-Visual Conference at the Ohio State University Campus here.

"You don't get a religious film by 'buying' a film maker and telling him what to say," said Philip Stapp of New York City, an artist and composer as well as motion picture expert. "The artist himself must have deep religious feeling—even then he will not necessarily 'say' what you want him to."

Religion which has become "abstract and no longer applicable to the deepest and most immediate realities of life" cannot be portrayed in "message" films, Mr. Stapp said. "A church actively involved in the struggle for human rights stands a far better chance of fruitful collaboration with artists than a church that is content to stand by and utter empty platitudes."

The arts generally, Mr. Stapp maintained, "have sunk to a level of depravity unprecedented in all of human history." He complained that paintings are "bought and sold today like stocks and bonds by people who never see them."

Billy Graham: Moral Strength Needed to Back Armed Might

ASHEVILLE, N. C. (EP)—Evangelist Billy Graham urged newspapermen attending the annual convention of the North

(continued on page nine)

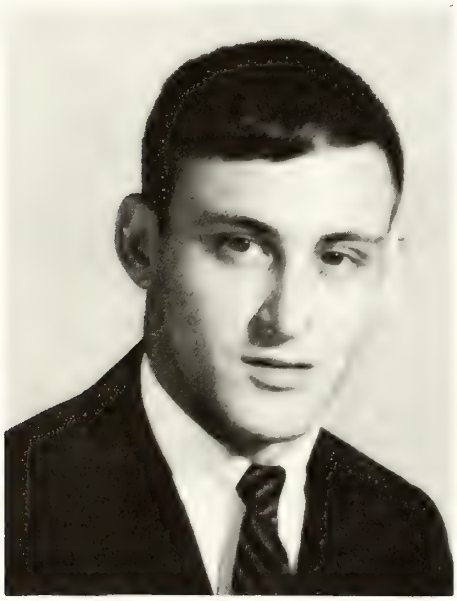
NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Bethany Holds Youth Sunday Services

The young people of the Bethany Free Will Baptist Church near Winterville, North Carolina, held Youth Sunday services on September 12. Dail McLawhorn, 15, served as superintendent of the Sunday school, while Nancy McLawhorn, 12, acted as secretary. Ann Dail, 16, taught the adults; Janie McLawhorn, 14, the young adults; Bennett Tyson, 13, the intermediates; Ronnie Craft, 17, the juniors; Jackie Dail, 14, the primaries; and Laverne Baker, 15, and Bonnie Dupress, 13, the beginners. Bobbie Dail, 16, and Judy Dail, 11, served as superintendent and pianist to the youth department, respectively.



Charles Wainright, 17, conducted the worship service. His sermon text was Genesis 1:2. He spoke on the creation and man's obligation to the Creator. Billy McLawhorn, 10, was the acolyte, and Laverne Baker played the organ. The choir, which sang the call to worship and the benediction, consisted of Bonnie Dupree, Judy Dail, Kathy McLawhorn, Daphne and Kathy Simpson, Nancy McLawhorn, Michael Nobles, and Billy McLawhorn. Steve McLawhorn, Mike McLawhorn, Billy Craft, and Larry Hardee served as ushers.

That night there was a promotion program for the youth auxiliaries. Mike Skinner, Bennett Tyson, Andy McLawhorn, and Bonnie Dupree were promoted from the AFC to the YFA. Those participating in the program were Mrs. Bill McLawhorn, the youth chairman; Ann Dail; Steve McLawhorn; Dail McLawhorn; Janie McLawhorn; Judy Dail; and the pastor, the Rev. Wayne West.

The entire day was inspirational and enjoyable.

Revival Services Scheduled For White Oak Grove Church

Revival services are scheduled for White Oak Grove Free Will Baptist Church, LaGrange, North Carolina, the week of October 4-9 at 7:30 p.m. The Rev. Dewey Boling will be the evangelist.

The pastor, the Rev. Andrew Hill, and all members invite everyone to attend.

Homecoming to Be Observed At Union Chapel Church

The annual homecoming will be observed at Union Chapel Free Will Baptist Church, Plymouth, North Carolina, on October 3. Sunday school will begin as usual at 10 a.m. The speaker for the morning worship service will be the Rev. Joe Barrow, the pastor.

Lunch will be served on the church grounds at the noon hour. There will be an afternoon service consisting almost entirely of music by different groups.

All former members, former pastors, and friends are invited to attend.

Revival at Sneads Ferry Church

The Rev. Herman A. Grubbs of Mount Olive, North Carolina, will be the evangelist for revival service at Sneads Ferry, North Carolina, Free Will Baptist Church the week of October 4-9. The pastor, the Rev. O. B. Taylor, will assist in the services. A cordial invitation is extended everyone to attend these services and pray for the revival that souls may be saved.

Open House and Dedication At Friendship Parsonage

Left to right: The Rev. Sheldon Howard, incoming pastor, and Mrs. Howard; Mrs. Edward Miles and the Rev. Edward Miles, outgoing pastor.

On Sunday, August 22, open house was held at the parsonage of Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina.

From three to five in the afternoon guests were shown throughout the parsonage by various members of the church. Each room of the parsonage was beautifully decorated with summer flowers in various arrangements. In the dining room the table was covered with a yellow cloth overlaid with white net and lace fern adorning the edges and each corner. Green iced punch, cake squares, mints, open-faced sandwiches, mixed nuts, and cheese straws were served. Mrs. Os-

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COMING EVENTS

October 6—First Western Woman's Auxiliary Convention, Micro, North Carolina, Church

October 13, 14—Western Conference, Stoney Creek Church near Goldsboro, North Carolina

October 15, 16—Pee Dee Association, Mt. Calvary Church, Columbus County, North Carolina, October 15; White Oak Church, Bladen County, North Carolina, October 16

October 20, 21—Eastern Conference, Conference Assembly Grounds Near Pink Hill, North Carolina

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

bone Wilder was general chairman of the service and received at large.

On Sunday night at eight o'clock a very impressive dedication service of the new parsonage was held at the church, conducted by the retiring pastor, the Rev. Edward Miles. Mr. Osbone Wilder, chairman of the board of trustees, presented to the new pastor, the Rev. Sheldon Howard, the key to the parsonage; after which Mr. Miles prayed the dedicatory prayer and the choir rendered a beautiful selection, "Bless this House." Mr. Howard was then installed as the new pastor in a very reverent ceremony with the congregation taking part.

Mrs. L. D. Williamson and Mr. Noah Capps, on the behalf of the church, presented to Mr. and Mrs. Miles a silver service as a token of appreciation for the service rendered to the church and the community.

The service closed with a very impressive sermon relating to what is expected of the pastor and the congregation by Mr. Howard.

Rose Hill to Host Second District League Convention

Rose Hill Free Will Baptist Church near Winterville, North Carolina, will be host to the Second District League Convention of the Central Conference on Saturday, October 2, at 7:30 p.m. The program is as follows:

Hymn
Devotions—Rose Hill Leagues
Special Music—Hull Road Leagues
Who Is Who
Chorus Time
Business and Election of Officers
Hymn
Playlet—Elm Grove Leagues

Successful Revival at Trinity Church

The Trinity Free Will Baptist Church, Route 1, Pantego, North Carolina, experienced one of its most successful revivals in recent years the week of August 9-14. The guest evangelist was the Rev. Fred Powers of Smithfield. This was Mr. Powers' first visit to this community, but everyone enjoyed his fellowship and the wonderful messages he brought every night from God's Word.

The pastor, the Rev. R. P. Harris, assisted Mr. Powers in the services and led the singing.

During the meeting three souls were won for Christ and the church was spiritually revived.

On Sunday afternoon, August 15, the baptismal service was held, and that evening they were received into the church. Mr. Harris read to the new converts the Church Covenant and the Statement of Faith. The congregation then extended to them the right hand of fellowship.

Woodington Church Announces Fall Revival

The Woodington Free Will Baptist Church near Kinston, North Carolina, on the Richlands Highway, announces its fall revival for the week of October 3-9, with the Rev. W. H. Willis as the guest

evangelist. The pastor, the Rev. Robert Earl O'Quinn Sr., will assist in the services which will begin each evening at 7:45. The pastor and the church membership invite the public to attend each of these services.

Homecoming at Edgemont Church

The Edgemont Original Free Will Baptist Church, Western Conference, Durham, North Carolina, will observe its 43rd annual homecoming on Sunday, October 3.

The Rev. Floyd B. Cherry, a former pastor of the church, now the pastor of the Black Jack Free Will Baptist Church, Greenville, North Carolina, will be delivering the homecoming message at eleven o'clock on Sunday morning.

The church was organized in 1922 with the Rev. W. E. Anderson as its first pastor.

The first permanent building for worship was constructed during the pastorate of the Rev. E. C. Morris, who pastored the church from June 1924 until October 1929.

The present church building was constructed with work beginning on May 5, 1939. The building was dedicated debt free on October 6, 1946.

The blessings of the Lord have been upon the work of the Edgemont church since her beginning. Hundreds have come to know Jesus Christ as their personal Saviour at her altars; the bereaved have found comfort, and the discouraged, new hope. Many of her sons have entered the ministry; many sons and daughters have gone to the mission fields; and many others, into full-time Christian service.

The church is continuing to grow both spiritually and in attendance now during the present leadership of the Rev. Raymond E. Jones. There have been many souls saved and many united with the church during the past year. There have been countless numbers to accept Christ through the radio ministry of the Sunday evening evangelistic services over WTIK in Durham. This growth is being shown in the Sunday school as well as the regular church services.

There have many new opportunities opened to the members of Edgemont during the past year. Among these opportunities is the organization of a junior choir. These juniors sing every Sunday morning during the worship service and at least once a month on the radio broadcast. These young people have inspired the hearts of the church as well as the radio audience with their dedication to the Lord through song.

On Homecoming Day, all charter members, all former members, and all present members will be recognized during the morning worship hour.

There are four living charter members of Edgemont Church still faithful in attendance every Sunday that is possible for them to be present. They are: Mrs. Dora Joyner, Mrs. Mable Gibbs, Miss Vera Joyner, and Mr. Nathan Holloman.

A memorial Service will be held in the afternoon service following dinner on the grounds, as well as an old-fashioned singspiration.

All members, former members, former pastors, as well as all visitors, are cordially invited to come and share this homecoming with Edgemont.

Revival and Homecoming At Robert's Grove Church

Revival services began at Robert's Grove Free Will Baptist Church near Dunn, North Carolina, Monday evening, September 27, and will continue throughout the week. The Rev. Felton Godwin is the guest evangelist. Services begin each evening at 7:45, and each one is featuring special music. A cordial invitation is extended everyone to attend the remainder of these services.

(continued on page fifteen)

Christian Education

Report of Gifts for August

Total gifts to Mount Olive College for the first two months of this fiscal year (July 1 through August 31) have reached $6,018.13. Free Will Baptists, sponsors of the college, have led the way in financial support. Of the total for the year, $5,888.13 has come from denominational sources.

This record does not include the Mount Olive College Area Foundation which has not yet been appropriated to the college. Each church is encouraged to meet its quota for the general fund and development fund for the 1965-66 fiscal year.

Free Will Baptists	*Gifts-for August*	*Accumulated Totals*
North Carolina		
Eastern Conference	$ 763.83	$1,497.00
Central Conference	625.63	1,310.72
Western Conference	1,624.77	1,827.77
Cape Fear Conference	582.00	671.81
Albemarle Conference	121.66	166.21
Pee Dee	25.00	35.00
Piedmont	23.39	23.39
Statewide Bodies	96.04	154.04
Florida	45.00	120.00
Georgia		10.47
South Carolina		25.00
Virginia	9.31	16.72
New Mexico	10.00	30.00
Total from Free Will Baptists	$3,926.63	$5,888.13
Friends		
College Area Foundation	$	$
Mount Olive and Area	110.00	130.00
Goldsboro and Area		
Others		
Total from Friends	$ 110.00	$ 130.00
Total of All Gifts	$4,036.63	$6,018.13
General	$3,002.07	$4,316.54
Designated	$ 745.20	$ 848.55
Development	$ 289.36	$ 853.04

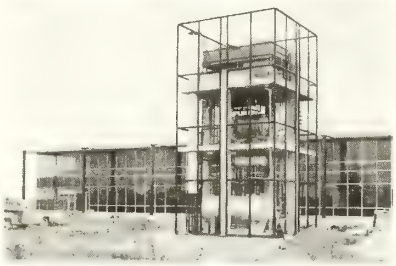
August Honor Roll

The honor roll recognizes those individuals, churches, and other donors who contribute $100 or more to the college at one time.

R. L. Cox, Mount Olive	$100.00
Board of Education of Cape Fear Conference	$400.00
Piney Grove Church (Pitt County) Greenville	$100.00
Powhatan Church, Clayton	$100.00
Core Creek Church, Cove City	$173.50
Howell Swamp Church, Walstonburg	$100.00
Elwood Lane Church, Kannapolis	$122.55
Wilson Church, Wilson	$700.00
Bain's Cross Roads, Kenly	$200.00
Union Grove Church, Fremont	$100.00
Pleasant Grove Church, Pikeville	$100.00
H. W. Hudnell, Aurora	$100.00
First Western Union Meeting	$100.00

More Christian Education on Page Sixteen

Heating Plant



This tower, adjacent to the Henderson Building at Mount Olive College, houses the heating and cooling system for the building. It eliminates any danger from explosion, and classes will not be disturbed when it is necessary to work on the equipment. (Photo courtesy of Goldsboro NEWS-ARGUS)

Development Fund Dinners

Greene County

The Free Will Baptist churches of Greene County will hold their development fund dinner for Mount Olive College at 7 p.m. on Monday, October 25.

Members of the steering committee planning the dinner include Mrs. J. C. Moye of Snow Hill, chairman; Mr. Raeford Heath and the Rev. L. B. Woodall, Snow Hill; Mr. Roy Forrest, Ayden; and Mr. Jimmie Lee Jones, Farmville.

Johnston-Wake Counties

Johnston and Wake Counties will hold their development fund dinner at 7 p.m. on Tuesday, November 16.

Members of the steering committee planning the dinner include the Rev. Fred Powers of Smithfield, chairman; the Rev. James Joyner, Kenly; Mr. Rayford Lee, Four Oaks; the Rev. N. D. Wiggs, Kenly; the Rev. J. W. Everton, Clayton. The counties have accepted a goal of $9,650 for the dinner.

Wilson County

The churches of Wilson County will hold their development fund dinner at 7 p.m., Monday, November 15, at the American Legion Building on Highway 301 South of Wilson.

Members of the steering committee planning the dinner include cochairmen James Hunt and Gray Boswell of Lucama; Melvin Beaman and Mrs. Marvin Daniels of Wilson; and Robert Bynum of Stantonsburg. The county has accepted a goal of $6,000 for the dinner.

CALENDAR

M. O. C. Development Fund Dinners

Wayne County — Wednesday, October 6, 7 p.m., at Wayne Center of Goldsboro. Hardy Talton, county chairman.

Craven County—Saturday, October 2, 7 p.m., at St. Mary's Free Will Baptist Church of New Bern. Ralph A. Morris, county chairman.

Pamlico County—Saturday, October 9, 7 p.m., at Mount Zion Free Will Baptist Church.

Lenoir County—Saturday, October 23, 7 p.m., at Bar-B-Cue Lodge at Kinston. The Rev. Melvin Everington, county chairman.

Greene County—Monday, October 25, 7 p.m., place to be announced.

Wilson County — Monday, November 15, 7 p.m., at American Legion Building, Wilson.

Johnston-Wake — Tuesday, November 16, 7 p.m., place to be announced.

Oragnizational Meetings

Nash County — Thursday, September 30, 7:30 p.m., at Floods Chapel church.

Beaufort County—Monday, October 4, 7:30 p.m., Free Union Free Will Baptist Church near Princeton.

Pitt County—Tuesday, October 5, 7:30 p.m., First Free Will Baptist Church of Greenville.

Edgecombe - Halifax Counties—Thursday, October 7, 7:30 p.m., Peace church.

Sampson-Harnett Counties — Sunday, October 10, 3:30 p.m., Shady Grove Free Will Baptist Church.

Martin, Tyrrell, Pasquotank, Washington Counties—Monday, October 11, 7:30 p.m., at Mount Tabor church.

Jones County—Tuesday, October 12, 7:30 p.m., Friendship Free Will Baptist Church.

Visitation to New Campus

Greene County—Sunday, October 3, at 2:30 p.m.

Wilson County—Sunday, October 17, at 3 p.m.

Johnston County—Sunday, October 3, at 2:30 p.m.

WHAT I AS A YOUNG CHRISTIAN CAN DO FOR MY CHURCH

by MARGARET JANELLE TETTERTON

(This article was given as a talk at a Youth Day service at Sweet Gum Grove Free Will Baptist Church near Stokes, North Carolina, on Sunday, August 29.)

THERE are so many things that I, as a young Christian, can do for my church. The most important of all is to pray for my church. Praying is the most powerful way I can help my church. Sometimes when we pray our prayers aren't answered the way we would like for them to be answered. There are four different ways prayers can be answered:

First, God says, "Yes, my child, I will give you what you have asked."

Second, God says, "Yes, my child, I will give you what you have asked, but not now; wait awhile."

Third, God says, "No, my child, I will not give you what you have asked; I will give you something better."

Fourth, God says, "No, my child, I will not give you what you have asked."

Along with praying, I should read my Bible daily. Everyone should read his Bible at least once a day. A minister once said, "Prayer and Bible reading is the spiritual food for the body."

When the church doors are open, it is my duty, as a member of the church, to be there. It may be to attend a business meeting, prayer meeting, regular Sunday service, or to clean the church. It does the soul and body good to be in God's house; and it should be given the best of care, not only at clean-up time, but at all times.

Next, there are many young children in my presence daily. I must set a good example for them to follow.

When a young girl grows up into a teen-ager, she should know what tithing means. To me there is more than one way to give tithes to the Lord. First, I usually think of giving one tenth of my earnings to the church. Secondly, I can give my tithes to the Lord through His children. Let me explain: If someone's house would burn, or someone was sick, I could give money; clothes; food; and, most of all, my friendship to help them back on their feet. Another example is the Children's Home. I can give money to help support them; also, I can take them into my home when the children's choir comes around each year. When they do come, I can be here that night to see their program.

Another way to help my church is to do whatever is asked of me. Sometimes I may be asked to be a leader; then again, I may be asked to be a follower. Whatever place I am asked to fill, I should fill it to the best of my ability. Whenever I am asked to help in Bible school or to teach a Sunday school lesson, I should be prepared to do my best by studying my lesson. Whenever I am called on to be a follower, I should work hard to be attentive; and I can pitch in and help do whatever is there for me.

There is always a place open for me in the junior choir. One of the most beautiful ways to tell of God's love is through a song. I should do my best to do my part in the choir, whether it is as a leader or as a member of the choir.

My church should always have a warm atmosphere for strangers or for members who have come home. A genial smile, a friendly handshake, and a welcoming word will always warm anyone's heart.

Today in this modern world of teen-agers, it is so hard to stay on the right track all the time. As I go on my daily journey of going to school, parties, ball games, picnics, and dates, I should always remember to be a Christian, and I will always be happy in Christ.

There is so much hatred in the world for our fellowmen today. We are being pushed and shoved upon people we do not care to mingle with. I should always remember that all men are equal in the sight of God, and I should never think myself better than anyone else. As I walk along this narrow path of life, many people will ridicule and smite me. In Romans 12:21 the Bible says, "Be not overcome of evil, but overcome evil with good." The thing to remember is that to respect the other person, we must first have respect for ourselves.

There are some old people who live in my neighborhood. They are not able to go to church; so I can go visit them and cheer their weary hearts.

As a Christian, I should let my light shine for Christ outside of church as well as inside the church. The Lord put you and me here on this earth to win souls for Him.

A very important thing I can do for my church is to respect God. I should never use His precious name in vain. His songs should be sung to glorify Him, not sung as jazz songs. Most of all, I can be reverent in God's house whenever I enter it. It is not a place to gossip, but a place to worship and commune with my heavenly Father.

The greatest thing I can do for my church is to follow and to try to live up to these things I have just spoken about. Won't you help me live up to them?

The Rev. M. L. Johnson, superintendent of the Children's Home, Middlesex, North Carolina, recognized the preschool children who are now living at the Home during the Founder's Day Program on September 16 at the 1965 session of the State Convention. They are, left to right, Tim, Vickie, Jo, and Sandra.

THE CHURCH WORLDWIDE

(continued from page five)

Carolina Press Association here to "help lead America to a moral and spiritual revolution that we must have if we are to survive in this century as a free nation."

"The structure of our way of life," he said, "is threatened by moral compromises and short cuts. I warn you that America will never see the year 2000 A.D. as a free nation unless the present trend is reversed and we return to the moral and spiritual mooring that made us great."

Declaring that he is not a pacifist and that the Bible indicates that the policeman is actually a servant of God in his duty to keep the peace, Mr. Graham said "therefore, I believe we should maintain the strongest military establishment on earth."

NOTES AND QUOTES

By J. C. Griffin

ARE YOU FOR or AGAINST

By BOBBIE LAUSTER

"He's pink;" or "He's red." "He leans to the left." "He's a full-fledged communist." Of others it is said, "He's conservative; far right; or a fanatic rightist."

An unseen scale seems to weigh public figures these days and determine what a person is. Thereafter the person wears a kind of invisible label which tells the world whose side he is on and just to what degree. A spiritual scale also weighs men. It reads, "Lukewarm, formal, cold, or dead." The other extreme reads, "Warm, hot, or burning with a consuming fire." In these times there is no such thing as a neutral, neither politically nor spiritually. You are either one or the other.

I declare myself to be on the far right, a fanatic for Jesus Christ. I wear this label proudly. It reads, "Twentieth Century Christian." Christ purchased my soul with His death at Calvary, and I have relinquished all my human rights to Him.

God so loved the world that He gave His Son. Christ so loved the world that He gave His life. He so loved His disciples that He gave them power. He said, "But ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8). This power was given to be manifested, and the manifested power was to become a lost world's salvation. Where is the manifested power of Pentecost today?

A deceiving spirit has slowly encroached upon us, causing us to want to conform; to modernize; to be socially accepted; to be listed in the Who's Who of the church's social register. The person who asserts himself and refuses to yield on principle is often referred to as an extremist. His friends feel that they must explain him.

Certainly the most profound statements have been uttered by people who felt that they had reached extremity. Could Patrick Henry possibly have uttered his famous, "Give me liberty or give me death" had he been a neutral? Would Martin Luther have fathered the Reformation had he backed up when he was told to do so? Can you possibly picture him giving a meek reply? I'm sure that there were no doubts left in the minds of his accusers when he passionately cried, "I cannot recant!"

Do you think that Mary, Queen of Scots, would have feared John Knox had he sought to speak so as never to offend anyone? Would there be any record of John the Baptist had he hedged and minced words as he saw the high church ecclesiastes approaching? What would have happened had Jesus said to the money changers, "Let's try to come to terms that will be beneficial to all concerned?"

A young missionary had been ill for a number of years. Her sickness was incurable, and she was too weak to carry on her work. Finally the hour came when she felt that she had reached the end of her road. She made up her mind. I repeat; she made up her mind! She said, "I'm going to eat my last meal and die or eat my first meal and live." With that declaration she prepared and ate a meal that ordinarily would have prostrated her. But, she lived! Today she is well of her incurable disease and carrying on her work for God.

An army may retreat again and again. If this army is not going to suffer ultimate defeat, the time must come when the commander decides, "We will not retreat again. We will hold this position and win or we will die here." That kind of an army is rarely defeated. Could Christian martyrs have died through the ages had they not been of a made-up mind?

When Christ's great passion was upon Him, the Bible says, ". . . he stedfastly set his face to go to Jerusalem" (Luke 9:51). How would Calvary have been enacted had that verse read, "With fear and trepidation he approached the city"? A mealy-mouthed testimony might have kept Stephen's blood from staining the rocks of the Cedron Valley.

Let us examine some of the most popular expressions today. "Well, I didn't want to hurt him." "What people don't know doesn't hurt them." "Let's put it another way." "I wouldn't say that exactly." "It could be." "Possibly so; maybe not." "I'm afraid I couldn't say." "Well, I'd say it all depends." You will find these sayings very popular with the compromisers, the hedgers, the fence-straddlers and go-betweens.

My soul thrilled to words which I once heard in a sermon. The minister said, "May God help me to stand up for my convictions. May God help me not to seek a way out by compromise. Though walls of public opinion and criticism threaten to crash down upon me, may God help me to utter, 'Nevertheless,' and be crushed and buried beneath the rubble. Let my voice be cut off; but don't let it be stifled. Let me be killed but not subdued. Let my life be spent having counted for God."

Search your heart, for he that is not for God is against Him. With God there can be no neutrals.—Church of God Evangel.

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Orthodox Leader Hits 'Militant Pacifism"

HARTFORD, Conn. (EP) — Campuses of America are in danger of becoming "concentration camps" where young men and women are "imprisoned behind the barbed wire of an anarchic and anti-patriotic liberalism," the hemisphere's leading Orthodox churchman declared here.

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, warned in an address to the 14th international conference of the Greek Orthodox Youth of America (GOYA) that American society could become "a society of abated, regimented and spiritless men and women."

The archbishop called for a broad effort to "renew the thinking . . . decentralize self-interest and to divert it into a brotherly concern for the less fortunate young men and women of the world," and added:

"Riots and sit-ins, loud slogans and picketings, groupings of hecklers and revolutionary-minded youths demonstrate a negative and unhealthy attitude —unwilling and unable to positively promote the suffering ideals . . .

"The militant pacifism that has lured so many young students behind a false and futile concept of peace in the world, portrays more than clearly the chaotic situation within which too many of our young intellectuals strive in vain to recapture their true goal in life."

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain for us some of the symbolisms in the thirteenth chapter of Revelation. What does each of these two beasts symbolize? What kind of significance does the number 666 or six hundred three score and six have?—**C. F. H., Cove City, North Carolina.**

Answer: The first beast is that which symbolizes a political figure that is to appear at the end of this present age, who is able to come into political predominance when the church becomes corrupt enough to substitute worldliness and carnality for spiritual fervor. The same person whom this beast represents or symbolizes is called by various other names in the different parts of the Bible where he is mentioned. In Isaiah 10:5, 6; 30:27-33, he is called the Assyrian; in Isaiah 14:4; the king of Babylon; in Isaiah 14:12, Lucifer; in Daniel 7:8; 8:9-12, the little horn; in Daniel 8:23, a king of fierce countenance; in Daniel 9:26, the prince that shall come; in Daniel 11:36, the willful king; in 2 Thessalonians 2:3-8, the man of sin; also in 2 Thessalonians 2:3-8, as the son of perdition and that wicked; in 1 John 2:18, antichrist; and in Revelation 13:1, 2, the beast. Jesus also referred to him as ". . . another shall come in his own name, . . ." (John 5:43).

Larkin has the following to say on Uages 120 - 122 in his book entitled, **The Book of Revelation:** "In the two descriptions of John's Beast as given above it is very important to see that the 'Beast' has a 'Dual' meaning. It represents both the revived Roman Empire, and its Imperial Head the Antichrist. As the revived Roman Empire it is seen coming up out of the sea of the nations, as the Antichrist it comes up out of the **Abyss.** For instance it cannot be said of the Roman Empire of John's day, that it **was,** and **is not,** for it was at the height of its power in John's day. Neither can it be said of it that it shall **ascend out of the pit** and go into **perdition,** that could only be said of a **person.** Again we must distinguish between the **body** of the Beast and its **heads** and **horns.** The **body** being that of a **Leopard,** with the feet of a **Bear,** and mouth of a **Lion** is to show that the revived Roman Empire in its last stage will include the characteristics of the first 'Three Wild Beasts' of Daniel, that is, of the **Lion** (Babylon), the **Bear** (Medo-Persia), and the **Leopard** (Greece), and as the largest part of the 'Beast,' the **body,** is represented by the **Leopard,** the prevailing characteristic of the revived Roman Empire will be **Grecian.**

"The 'Beast' that comes up out of the sea (chapter 13), has **Seven Heads** and **Ten Horns,** and the 'Horns' are **crowned.** This represents the 'Beast,' or Empire, at the height of its power, when it will have all its 'Heads,' and when the **ten kings,** the heads of the **ten kingdoms** into which the Empire shall be divided, will have been crowned. The 'Beast' that comes up out of the **Abyss** also has **Seven Heads** and **Ten Horns,** but they are not crowned, for the **ten kings** represented by the **ten horns,** have not as yet received their kingdom. (Revelation 17:12). This implies that the 'Beast' of Revelation 17, represents the Antichrist at the beginning of the 'Week.' As confirmation of this view the 'Woman' is seen at this stage riding the 'Beast.' For while the 'Scarlet Clothed Woman' is not seen until chapter 17, it is clear that she rides the 'Beast' from the beginning of the 'Week,' for she represents the 'Papal Church' that comes into power after the true Church has been caught out."

There is to be found in sound biblical literature more than one interpretation of these symbols you mentioned in your letter, and this is true of most of the symbols in Revelation and throughout the whole Bible. This, of course, should not be allowed to act as a handicap to a Christian student of the Scriptures. Most of us that diligently study the Scriptures daily continue to find our opinions about some phases of the teachings of Scripture constantly altered, and I think this is as it should be. The Bible teaches such. When the Apostle Peter is through admonishing us who are Christians, he ends his second epistle by saying, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ . . . ." (2 Peter 3:18). Even though it is helpful for one to consult commentaries and more mature Christians than themselves in an effort to correctly interpret difficult passages of Scripture, yet, on the other hand, there is nothing to substitute for a diligent day-by-day study of and meditation upon the Word itself, letting the Holy Spirit, who is in the heart of the Christian and who wrote the Bible, speak in a gentle, heartfelt, influential way to the seeking soul. No one ever studies, prays, and seeks the Lord's mind in a passage in this way without going from his study freshly anointed and thereby enlightened.

There are many books that should help one understand some of the symbolic passages of Daniel and Revelation better, if studied after and during the study of these wonderful biblical books; but I think two on Daniel and two on Revelation will suffice for our purpose. These are the books: **Book of Revelation** and **Book of Daniel,** by Clarence Larkin, published by Erwin W. Moyer, Co., Philadelphia, Pennsylvania, and **Lectures on Daniel the Prophet** by H. A. Ironside, and **Lectures on the Book of Revelation** by H. A. Ironside.

(Continued Next Week)

OBITUARIES

MR. E. W. WILEY

This is written in loving memory of my husband, Mr. E. W. Wiley, who passed on to his reward on April 2, 1965, at the age of 84 years and six months. He was a member of Christian Chapel Original Free Will Baptist Church near Pink Hill, North Carolina. He was a good husband and father.

You are not forgotten, loved one,
Nor will you ever be;
As long as life and memory last
We will remember thee.

We miss you now, our hearts are sore;
As time goes by, we miss you more.
Your loving smile, your gentle face;
No one can fill your vacant place.

Written by his wife,
Mrs. E. W. Wiley

STORIES —for our— YOUTH

THE HAPPIEST HOUSE

ELIZABETH CRAIG HAYNES

If houses could talk, you might hear this:

"THE meeting will please come to order," said the red brick, white-pillared Colonial house.

It was the regular weekly, midnight meeting of the houses and the Tall-steepled Church on Cedarcrest Lane.

"The business before us," continued the red brick Colonial, "is our annual decision as to which of us is the happiest house on the Lane."

All the houses gave a report, that is, all but one—the Gray Shingle. She blushed behind her apple-green shutters and trembled in her trellises as she tried to keep the tears from flowing down her rainspout.

"My report is a sad one," she sobbed, "for I believe that I am the unhappiest house in the Lane."

"Tell us all about it," begged the other houses.

"Well, you all know that my owners, Robert Martin and his wife, are perfectly grand people, but it's the girls, Gloria and Nancy who ruin my inner life."

"Gloria and Nancy!" exclaimed the Bungalow. "Why, I thought they were the nicest girls in town."

"They are, outside the home," said the Gray Shingle, "but you should see them inside!"

"They're both in Sunday School and church every Sunday," said the Tall-steepled Church. "Why, last year Gloria joined me, and she always gives a good testimony for the Lord."

"Yes, that is true," admitted the Gray Shingle nodding her red brick chimney emphatically, "but it's Gloria that makes all the trouble.

"This is the kind of thing that happens all the time. Saturday night Gloria and Nancy were dressing to go to Beverly's birthday party in the Bungalow. Nancy has a handsome gold locket on a heavy gold chain which was left to her in her Aunt Nancy's will. Gloria had on a new taffeta dress, and she was determined to wear that locket and chain. Of course, Nancy had her heart set on it, too. For a solid hour they argued about it. Gloria hit Nancy and Nancy ran crying to her mother. While Nancy was out of the room Gloria hid the chain and locket in her coat pocket. When Nancy went to get it, it wasn't in the box. She was frantic, since she thought it was lost. The whole family looked high and low for it. Gloria said, 'That's a shame. I hope you find it,' and dashed out of the house when some friends stopped by for her.

"Later when Nancy arrived at the party red-eyed and unhappy, Gloria was the center of attention, the locket and chain glistening on her neck. After the girls got home they fought until after midnight."

"I am having a series of evangelistic meetings starting Sunday night," said the Tall-steepled Church excitedly. "Oh! Let us hope that Gloria will come."

Sunday night the Gray Shingle listened carefully to all that was said at the supper table.

"I'm going to the meeting at church tonight," announced Gloria.

"Goody!" Me, too!" said Nancy, jumping up from the table.

"Not with me, you won't," snapped Gloria, "I'm sick and tired of having you tag along after me everywhere I go."

Nancy left the room in tears. Mr. Martin shook his head sadly and walked away from his unfinished supper. Gloria slammed the front door as she left.

During the meeting all the houses stood joined together fence in fence and hearth in hearth, while the Tall-steepled Church was in an attitude of prayer.

The evangelist's subject was, "The Christian in the Home." All the houses held their steam as he told the packed congregation that no one—child or grown-up—could be a Christian at heart unless he were a Christian at home. Gloria's cheeks were flaming red with shame.

All the houses watched Gloria as she left the Tall-steepled Church and walked slowly and thoughtfully home. Every night they joyfully saw her leave the Gray Shingle with her Bible in her hand and walk to the meeting.

Friday night at the supper table Gloria said, "How about coming to the meeting with me tonight, Nancy?"

"Really? May I? Oh, I'd love to," cried Nancy eagerly.

That night at church Gloria made a public confession of what a poor Christian she had been at home.

When the invitation was given she was the first to go forward. She asked the Lord to forgive her, and she invited Him to come into her heart as the Lord and Master of her life.

"Dad and Mom," she cried after the meeting, "I'm so sorry for all the unhappiness I have caused you at home. Everything's going to be different now."

Then, throwing her arms around Nancy, she begged her sister to forgive her and promised to be, with God's help, the best big sister a girl ever had.

That night at the regular meeting of the houses on Cedarcrest Lane there was much rejoicing.

"I'm sure there is no doubt in our minds as to who is the happiest house now," said the red brick Colonial.

"Yes, friends," replied the Gray Shingle, "I'm not only the happiest house in the Lane, but I do believe that I'm the happiest house in all the world. The Lord Jesus is now our constant, unseen Guest and our home has become a little bit of heaven on earth."

The people who lived on Cedarcrest Lane thought that a windstorm was blowing up, but it was really only the houses clapping their shutters and banging their gates in thankfulness and joy. —Junior Trails.

SOMETHING TO THINK ABOUT

Due to your own low spiritual life and lack of knowledge of spiritual things, you may have no confidence in a saint of God. You are in no condition to evaluate spirituality.—A. M. Bolland.

Missions

North Carolina State Convention Missions

A. B. Bryan, Director-Treasurer
Post Office Box 308, Ayden

The Mission Rally on Wednesday night of the State Convention was referred to as a wonderful success. Memorial Chapel at the Children's Home was filled to capacity, with extra chairs in the aisles and some seated outside under special tents erected for the overflow crowd. Many people referred to this service as the "highlight of the convention."

Inspiring testimonies of mission work being done by mission pastors were given, and special mission information was given from Mexico by the Rev. A. B. Bryan. Mexico workers were not able to be in North Carolina, due to pressing work there. The adult choir of Marsh Swamp church near Wilson, the Cardinal Trio of the First church, Wilson; and the Ladies' Quartet of Stoney Creek church, Goldsboro, provided special music. This rally was referred to as the best yet. The Rev. Joseph Ingram, pastor of Stoney Creek church, presented the gospel message while the more than 700 people sat attentively under the influence of the Holy Spirit's message. One lady was heard to say, "I could have listened to the sermon all night."

The total offering given at the rally was $2,779.85. No pledges were asked for; however, interest was so great that one minister arose to his feet and pledged a week's salary above his giving last year. This incident caused several to come forward at the close of the service and pledge amounts for the coming year. When the invitation was given in the closing moments of the service, many ministers with their wives, laymen, and several young people came forward for prayer and rededication. One lady was heard to say on the way home that her church just had to do more for missions.

Annual Missions Report

The annual report of the missions board showed that progress had been made. Receipts were up more than one fourth over the previous year. The report showed that fifteen mission church organizations had been labored with or organized during the year. Several areas had been surveyed for future church sites. New church property has been purchased by mission organizations at Fayetteville, Rockingham, Wildwood at Newport, Jackson Heights at Kinston, and High Point. A metal church building has been erected on church property at Roanoke Rapids, and several weak churches have received help.

The missions work under the Rev. J. E. Timmons in Mexico was reported in a progressive state. Eleven workers are laboring with the director there. Some difficulties were reported in the work in Arizona-Mexico Missions; however, the missions board was confident that with patience and the leadership of the Lord that difficulties would be ironed out in due time. It was reported that 26 people are working in home missions projects in the convention. The convention delegates and ministers seemed to be content that the missions department was progressing with the work.

Budget Accepted

A $50,000 budget was accepted unanimously for the coming year as follows: $26,144 of this amount for Mexico, foreign missions, and expansion; $15,000 for state home missions; and $8,856 for general operation, promotion, and supplies. During the past year the total to account for was $41,382.69.

From all reports it appears that the coming year promises to be the greatest yet. It can be truthfully said that "The Lord is doing great things for us, whereof we are glad."

Couple Accepts Employment with Board

The Rev. and Mrs. Camerino Ortega of Monterrey, Mexico, have been approved as mission workers with the North Carolina State Convention. They will be moving from Monterrey to Piedras Negras, Mexico, on the border to work in the mission there. Mr. Ortega is 26 years of age, has a wife and one child (a girl) two years of age. He has had one and one-half years of special training in Christian institute work. The State Woman's Auxiliary Convention will underwrite the salary of the Rev. and Mrs. Ortega, beginning with September, instead of the Rev. Jose Guzman of the Arizona-Mexico Mission. The State Woman's Auxiliary Convention Executive Board approved this change in an executive meeting at Wilson on September 21.

Western District Woman's Auxiliary Convention

The Western District Woman's Auxiliary Convention will convene with the Micro Free Will Baptist Church, Micro, North Carolina, October 6, 1965.

The theme for the convention is "Women for Christ." The Scripture is Luke 1:28: "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." The hymn for the convention is "In the Service of the King." The program follows:

Morning Session

9:15—Registration
9:45—Hymn, "In the Service of the King"
—Devotions, First Free Will Baptist Church, Wilson
—Welcome, Host Church
—Response, Edgemont Church
—Recognition of Visitors
—President's Remarks
—Appointment of Committees
10:20—Hymn, "Praise Him, Praise Him"
10:25—Cragmont History: Past, Mrs. Merle Godwin
10:45—Offering
10:55—Special Music, Edgemont Women's Quartet
11:00—Convention Message, the Rev. Raymond Jones
11:30—Lunch

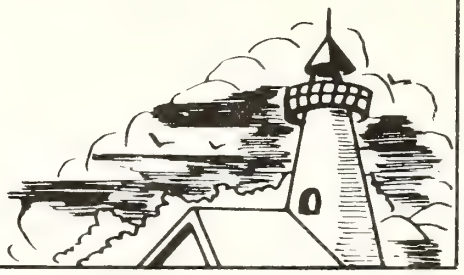
Afternoon Session

1:00—Hymn, "More Like the Master"
1:05—Devotions, Mrs. Earl Bass
1:15—Special Music, Mrs. J. C. Moye
1:20—Cragmont History: Present and Future, Mrs. Rose Bowen
1:45—Business Session
—Secretary's Report, Mrs. L. A. Boyette
—Treasurer's Report, Mrs. Merle Godwin
—Report of Committees
—Report from State Convention
2:30—Hymn, "Amazing Grace"
—Benediction

St. Claire Bible Class

The Sunday School Lesson

FOR OCTOBER 10



Jethro: Exerting Helpful Influence

Lesson Text: Exodus 18:5, 10, 11, 13-22

Memory Verse: Proverbs 13:20

I. INTRODUCTION

When Moses slew the Egyptian and fled for his life, he went to Midian. The Midianites descended from Abraham and were distant relatives of the Israelites. They lived on the east side of the Red Sea. One day Moses sat down by a well in the land of Midian. The seven daughters of the priest, whom it is generally supposed was known by two names, Jethro and Reuel, came to this same well to water their flocks. After the daughters had filled the watering troughs, other shepherds came and drove them away. Moses, whose sympathies were always with the oppressed, intervened and protected the women. When the young women arrived home, they explained to their father Jethro what had happened. He was pleased and invited Moses to his home for dinner. Jethro made a proposition to Moses giving him oversight of the flock. Moses accepted this proposition. After sometime came the gift of Zipporah, one of Jethro's daughters, to become Moses' wife.

When Moses left Midian to return to Egypt to deliver the Israelites from bondage, he took with him his wife and two sons. However, as he came near to Egypt, it seemed wise not to take Zipporah into the land where upheavals and events of a serious nature were soon to occur, so Moses sent his family back to Midian, where they enjoyed the safety and shelter of Jethro's home while Moses was struggling with Pharaoh and leading Israel across the sea.

The time came when Moses' family joined him at Raphidim. Jethro, bringing with him Zipporah and her sons, met Moses; and the family of Moses was united. Then the incidents recorded in our lesson took place.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. At the appropriate time, Jethro took Moses' family to dwell with him (v. 5).

2. Jethro gave God the credit for bringing the Israelites out of the Egyptian bondage (v. 10).

3. The deliverance of the Israelites served to confirm Jethro's faith (v. 11).

4. Moses sat on the seat of judgment from early until late (v. 13).

5. Jethro observed the unnecessary long hours that Moses devoted to settling controversies (v. 14).

6. The people went to Moses to enquire of God and to have their differences settled (vv. 15, 16).

7. Jethro informed Moses that his method of administering was not good (v. 17).

8. The task was too great for Moses to undertake alone (v. 18).

9. Jethro suggested that Moses serve as the special representative of God to the people (vv. 19, 20).

10. He further suggested that the details of administering to the people be delegated to other men (vv. 21, 22).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. This is a day when men fear to display their faith in God or to show that they are God-fearers in their everyday course of life. Certainly Moses was neither ashamed to speak of the Lord God and His blessings to Israel nor to discuss His mighty acts. Neither was Jethro ashamed to confess his awe and his reverent belief in this God who brought the Israelites out from Egypt. Perhaps we should remind ourselves at this point of the words of the Master: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." This confession is obviously more than the once-in-a-lifetime confession we make when we come desiring to become a Christian. But one does not have to talk of Jesus with every breath to confess Him before men. Rather, every day may be a day of confessing the Lord as Christ. A Christian may acknowledge God in everything he does without actually speaking of God. He may show his Christianity by the very expression on his face or by his reaction to a difficult situation.

Jethro's advice was based on his faith in God and on his belief that Moses was God's chosen leader to guide the fortunes of Israel. But the advice he gives deals more with Moses and the people than it does with contemplations of God. Yet his helpful words display his faith and reveal his sincere interest in the progress of God's people. One can sometimes best acknowledge God in his life by a kind word or the offer of a cup of water to one of the Lord's creatures. Christians must confess the majesty of their risen Lord both by words spoken in His behalf and by charitable deeds done out of love for Him and His children.—Standard Commentary.

2. Sir Wilfred Greenfell recently gave a striking illustration of co-operation among religious bodies. He had amputated the infected leg of a Catholic neighbor in Labrador. Later, speaking in a Congregational Church in the United States, he asked if anyone had a leg they did not want, for artificial legs are hard to get in Labrador. At the close of the service a Methodist woman offered him a perfectly good leg, which her Presbyterian husband had used until his death. Greenfell concluded, "When I, an Episcopalian, took that Presbyterian leg given me by a Methodist woman in a Congregational church, back to Labrador, and fitted it on my Roman Catholic friend, it enabled him to walk perfectly. —United Presbyterian.

3. **"And Jethro said, Blessed be the Lord."**

It is indicative of gratitude and greatness to ascribe honor and glory to God. It is hazardous not to do this: "If ye will not . . . give glory unto my name, saith the Lord . . . I will curse your blessings" (Malachi 2:2).

The Messiah was superbly rendered by an orchestra, chorus and soloists while its composer, Handel, was present. At the conclusion of the performance, there was thunderous applause, and all eyes turned toward Handel! He, however, stood and pointed heavenward. That was his eloquent way of saying, "To God be the glory!"

"And it came to pass."

How practical and comforting was the aged minister's application of the often

recurrent words: "And it came to pass." Said he, "Sorrow and suffering, trials and temptations do not come to stay. They'll pass." Was he not right?

Said Paul Hamilton Hayne: "Art thou in misery, brother? Then I pray be comforted. Thy grief shall pass away. Art thou elated? Ah, be not too gay. Temper thy joy. This, too, shall pass away. Art thou in danger? Still let reason sway, and cling to hope. This, too, shall pass away. Do rays of loftier glory round thee play? Kinglike are thou? This, too, shall pass away!"

"For all flesh is as grass, and all the glory of man as the flower of grass . . . but the word of the Lord endureth for ever" (1 Peter 1:24, 25).—Bible Expositor.

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The Lighted Pathway

(continued from page four)

And keep this motto in sight:
No question is ever settled
Until it is settled right.

Let those who have failed take courage;
Though the enemy seemed to have won,
Though his ranks are strong, if in the wrong
The battle is not yet done.
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—Selected.

"And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage" (Acts 28:15).

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News Notes

(continued from page seven)

On Sunday, October 3, Robert's Grove church will observe its annual homecoming and harvest day. Services will begin with Sunday school at 9:45 a.m., followed with the worship service at eleven. Lunch will be spread on the church grounds at the noon hour. All former pastors, members, and friends are invited to join together in the worship and fellowship.

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Homecoming at Little Creek Church

The Rev. M. L. Johnson, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, will deliver the homecoming message at Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, Sunday, October 3. The day's activities will begin with Sunday school at 10 a.m., followed with the homecoming message at eleven. At the noon hour a picnic lunch will be served on the church grounds.

The pastor, the Rev. Eugene Sumner, and the church members cordially invite all former pastors, members, and friends to worship with the church on this occasion.

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Stoney Creek Church to Host Western Conference

The seventy-ninth annual session of the Western Conference of Original Free Will Baptists of North Carolina will be held with the Stoney Creek Free Will Baptist Church near Goldsboro, on October 13 and 14, 1965.

The Western Conference was formed in 1886 by action of the General Conference and held its first annual session at St. Mary's church in Wilson County, on October 20, 1887. It is composed of churches in Cabarrus, Durham, Johnston, Nash, Wayne, and Wilson Counties.

The sessions of the conference will be held in the newly completed sanctuary. The pastor and members have worked hard to have the new building completed in time for the conference and report that it will be ready. They are looking forward to having the conference convene with them this year.

Ministers who are members of the Western Conference are urged to attend this session. They are reminded of the conference requirement that member ministers shall attend each session in person or send a letter stating why they cannot attend. Visiting ministers are also invited to attend.

Member churches and union meetings are urged to be represented. Churches are entitled to one delegate for each one hundred members or fraction thereof, and union metings are entitled to one delegate for each five hundred members or fraction thereof. Visitors are invited.

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Revival Scheduled at Aspen Grove Church

Revival services have been scheduled to be held the week of October 4-9 at Aspen Grove Free Will Baptist Church, Route 2, Fountain, North Carolina. The evangelist will be the Rev. Raymond T. Sasser, pastor of the First Free Will Baptist Church of Tarboro. Services will begin each evening at 7:30. The Rev. C. H. Overman is serving as supply pastor of the church.

Shiloh Church to Host Albemarle Conference

The twenty-first annual session of the Albemarle Conference of Original Free Will Baptists of North Carolina will convene with the Shiloh Free Will Baptist Church, Pinetown, on Thursday, October 7. The scheduled program is as follows:

Morning Session

9:30—Devotions, the Rev. Earl Minshew
9:40—Welcome, Host Pastor
—Response, the Rev. L. E. Ambrose
9:45—Conference Called to Order, Moderator
—Adoption of Program as Order of Business
—Enrollment of Ministers and Delegates
—Enrollment of Visiting Ministers
—Enrollment of Delegates from Other Church Bodies
10:15—Moderator's Address, the Rev. A. B. Chandler
10:20—Appointment of Temporary Committees:
Resolutions
Temperance
Nominating
—Reports of Standing Boards and Committees:
Executive Committee
Board of Trustees
Board of Missions
Board of Ordination
11:20—Announcements
11:25—The Hour of Worship
Special Music, Host Church
Message, the Rev. D. W. Hansley
12:00—Lunch Hour

Afternoon Session

1:00—Devotions, the Rev. Robert May
1:10—Memorial Service, the Rev. Tom Davenport
1:20—Report of State Convention of Free Will Baptists
1:30—Report of Mount Olive College
1:40—Report of Free Will Baptist Children's Home
1:50—Report of Free Will Baptist Press
2:00—Report of Superannuation
2:10—Appointment of Delegates to Various Church Bodies
2:20—Report of Temporary Committees
2:50—Report of Conference Treasurer
2:55—Miscellaneous Business
3:10—Adjournment

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Homecoming Services At Mount Zion

The Rev. Charlie Overton, pastor of Mount Zion Free Will Baptist Church, Roper, North Carolina, announces that homecoming services will be held at

(continued on page sixteen)

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News Notes

(continued from page fifteen)

the church on October 17. Sunday school will be held at 10 a. m. and the worship service at 11 a. m. Mr. Overton will be bringing the homecoming message. Lunch will be served on the church grounds at the noon hour. All former pastors, members, and friends are invited to attend.

Revival and Homecoming at Rose of Sharon

The Rev. Floyd B. Cherry of Greenville, North Carolina, will be the evangelist for revival services at the Rose of Sharon Free Will Baptist Church, Beargrass, North Carolina, October 3-9. Services will begin at 7:45 each evening.

Homecoming services will be held on October 10 with the pastor, the Rev. Charlie Overton, bringing the homecoming message. Lunch will be served on the church grounds at the noon hour. All friends, former members, and pastors are invited to these services.

Cragmont Treasurer's Report For August, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of August, 1965:

Balance in Bank July 31, 1965		$ 978.62
RECEIPTS		
Churches and Missions	$91.93	
Sunday Schools	54.16	
Sunday School Conventions	12.50	
Leagues, AFC's, and YFA's	35.00	
Personal Gifts	6.00	
Woman's Auxiliaries	30.00	
Woman's Auxiliary Conventions	18.20	
Unions	10.00	
Total Receipts		257.79
Total for Which to Account		$1,236.41
DISBURSEMENTS		
Operating Expenses	$20.00	
Total Expenses		20.00
Balance in Bank August 31, 1965		$1,216.41

Pleasant Grove Church Homecoming, October 3

Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, will observe its homecoming on Sunday, October 3. The Rev. C. H. Overman, editor at the Free Will Baptist Press, will teach the Sunday school lesson at 10 a.m., and the Rev. Charles Sapp of the department of religion at Mount Olive College, will deliver the homecoming message at eleven. Following the morning worship a picnic lunch will be served on the church grounds. During the afternoon a program of music will be provided.

The pastor, the Rev. Bruce Dudley, and the church cordially invite all former members, pastors, and friends of the church to attend.

Spring Branch Church To Observe Homecoming

Sunday, October 3, Spring Branch Free Will Baptist Church, Route 2, Walstonburg, North Carolina, will observe its annual homecoming. Services will begin at 10 a.m., followed with the homecoming message by the pastor, the Rev. Bill Futch, at 11 a.m. A picnic lunch will be served by the church at the noon hour. Also, there will be an afternoon service. All former pastors, members, and friends are invited to attend.

Mt. Zion Church Announces Fall Revival

Mt. Zion Free Will Baptist Church, Route 1, Bayboro, North Carolina, announces its fall revival for the week of October 11-17 with the pastor, the Rev. E. E. Edwards, doing the preaching. Services will begin each evening at 7:30, and special singers are expected for each service. Prayer services will be held in the Sunday school rooms at 7:15 each evening before the services. Everyone is cordially invited to attend.

MAIL LATE

Some have been concerned about the reason for receiving "The Free Will Baptist" and other mail later than they used to receive it. The Press is still mailing the paper on the same day, and orders received are mailed out on the same day that they are received. The delay must be caused by the changes in the postal services that went into effect recently.

College to Open On October 3

Mount Olive College will officially open for the 1965-66 academic year Sunday, October 3, when Dr. James W. Batten, professor of education at East Carolina College, will deliver the convocation address at 4 p.m. at the First Baptist Church of Mount Olive.

Dr. Batten, a member of the Mount Olive College Board of Directors, received his A.B., M.A. and Ed.D. degrees from the University of North Carolina.

He is active in the North Carolina Education Association, National Education Association, Phi Delta Kappa, American Association of School Administrators, National Association of Secondary Principals, National Science Teachers Association, National Association of Teachers of French, and the Horace Mann League. He is listed in **Who's Who in American Education.**

In 1960 he was elected by National Aeronautics and Space Administration to train the seven Mercury Astronauts in celestial recognition and celestial mechanics. He has lectured extensively on the subjects of earth and space science.

Following Dr. Batten's address, the college faculty will hold a reception for students, parents, and guests. President W. Burkette Raper announced that the public is cordially invited.

A record enrollment of 325 students have been admitted for the fall semester. This represents an increase of approximately fifteen percent above last year.

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College Day at Johnston Union

Johnston Union Free Will Baptist Church near Smithfield, North Carolina, will observe Sunday, October 3, as "Mount Olive College Day," the Rev. J. W. Everton, pastor, has announced.

Dr. W. Burkette Raper, president of the college, will teach the young people's Sunday school class and also speak at the morning worship service.

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 6, 1965

HAROLD M. LAMBERT PHOTO

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OCT 7 1965
DURHAM, N. C.

In the Editor's Mail

"I was much impressed with the letter from Pat Boyd of Greenville, North Carolina, asking for a teen-age column in **The Free Will Baptist**. . . . I also took note of the fact that she reads the paper every week. Shame on the adults of our denomination who care so little about our paper that they don't even subscribe for it.

"Pat has suggested a teen-age column, written by a teen-ager. I wonder if you could conduct some sort of letter-writing contest for boys and girls and perhaps use the one who writes the best letter to head this column.

"Let us respond to this girl's wonderful suggestion. It is so refreshing to hear from young people who are interested in spiritual things during these modern and trying times."—Mrs. W. F. Whorton, Merritt, North Carolina.

* * * * *

Things that Never Happen In Church

1. Ministers insisting that the people attend only one service each Sunday in order to make room for others.
2. Every head reverently bowed during prayer.
3. No whispering or reading of papers during services.
4. The middle of the pews filled first.
5. No one at all chewing gum.
6. Each one speaking to the person next to him at the close of the service and inviting him to come again.
7. Everyone in the audience reaching for a hymnal when the number is announced and then singing heartily.
8. Everyone finding something good and nothing bad in both services on Sunday.
9. Everybody in Sunday school staying for Morning Worship.

—First FWB Church Bulletin, Wilson, N. C.

THE FREE WILL BAPTIST

Volume 80 Number 39

October 6, 1965

C. H. Overman, *Editor*

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Editorial—

WHEN FAITH IS REAL

The term, dropout, has become quite common in the present day. It is used, of course, with reference to young people who drop out of school without completing their studies. The problem of dropouts in this respect is a relatively new one, or at least it has claimed the attention of educators and politicians only during recent years.

There is one organization in which dropouts have always been a major problem; it is the Church. Down through the centuries of time, the Church has been plagued with those who start out in the Christian faith, but eventually drop out because their faith is not real. These dropouts are sometimes referred to as delinquent members. Needless to say, such persons have always been a major concern of the minister, the Sunday school teacher, and other Christian workers.

There are several reasons for the spiritual dropout. These were evident during the earthly ministry of Christ.

When faith is real, the hard places in the Christian's life can be overcome. Some people start out to follow Christ; but when much is required of them, they soon turn away. This happened during the earthly ministry of Christ. When He had declared Himself to be the Bread of Life in the synagogue at Capernaum, many of His disciples (not the twelve) said, ". . . This is an hard saying; who can hear it" (John 6:60). We then notice, "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, will ye also go away?" (vv. 66, 67). The way often became hard for the twelve disciples, but with the exception of Judas they persevered unto the end. Although the way sometimes became rough and steep, the prize of the high calling of God in Christ Jesus became theirs.

When faith is real, the work of the kingdom of God will be first. There are always those who drop out of God's service because of other interests—interests that are earthly and thus self-centered. A part of the great Sermon on the Mount was given to this subject. Jesus said, ". . . Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew 6:25). Jesus then cited the birds of the air and the lilies of the field as being under the Father's divine care. His conclusion of the matter was: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (vv. 33, 34). Many Christians, however, are overanxious about life and its necessities because of the lack of genuine faith. For some church members, it does not take much of an excuse to keep them away from the worship of God. One cheats his own soul when he neglects the spiritual need for things that are secular and earthly. The eternal blessings of God come as the result of faithful commitment.

A Christian once told his pastor, "I will not be in the church services for several months. I have bought some real estate property, and I will be busy developing it. When the work is completed, I will again attend the church." The man never returned, for man is so constituted—so prone to sin—that he may soon lose his desire for the things of God if they are neglected for awhile. There are many church members today who are no longer a part of the active church because they allowed something else, some other concern, to come first in their lives.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:12, 13).

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD,
Managers
Black Mountain, North Carolina

"With Hearts Rejoicing!"

This is being written on Tuesday, September 28. The small staff of four workers still at Cragmont Assembly are busy storing things away, making inventories, checking locks on doors, and fastening up windows, getting ready to close out for "the Cragmont off season." The key will be turned in the lock of the big front door on the morning of October 1 and then turned over to our caretaker—and the 1965 Cragmont season will be a part of history.

Outside leaves are painting the campus brown; and here and there on the slopes of Mount Allen some gold, red, and purple are beginning to paint the marvelous "crazy quilt" of autumn beauty. All this creates a bit of sadness in the mind and makes it a bit difficult for us to have cheerful spirits.

But we are laboring with hearts rejoicing inside and hopes running high for the future of our beloved Cragmont, for this season God has graciously bestowed upon us great blessings. Hundreds have enjoyed some of the best planned and most harmoniously carried out conferences of our history. An atmosphere of reverence and devotion has been voted by all. Spirits have been stimulated and souls have been lifted far toward the "third heaven" of Christian joy.

Financially, God has blessed too. No additional indebtedness has been made to worry those who may be responsible for the future, and the property is worth around three thousand dollars more than it was at the close of the 1964 season. A new building has been purchased and furnished to accommodate an additional 16 boys; the water problem has been solved; showers have been installed in the women's building; the tabernacle has been made more usable and, we believe, more honoring to the Lord who is worshiped there; and many other things have been done to make our people rejoice more in their God-given mountain retreat.

Many other things are needed; so let us show our joy at the blessings of this year by praying more and giving more, to the end that other years may be even more wonderful and fruitful.

OBITUARIES

MR. EDDIE M. HALL

Mr. Eddie M. Hall, age 76, passed on to be with the Lord on September 15, 1965. His funeral was conducted at Quinn McGowen Funeral Home, Beulaville, North Carolina, with the Rev. K. D. Brown officiating, assisted by the Rev. David C. Hansley, pastor of Cabin Free Will Baptist Church, of which Mr. Hall was a member. Burial was in East Duplin Memorial Gardens.

He was a kind and unassuming Christian gentleman. Because of circumstances, he had not been able to attend public worship services much in recent months; but he was a regular listener of preaching services over the radio, from which he derived much pleasure. He also seemed to enjoy cottage prayer meetings which were held in his home occasionally.

He is survived by his wife, Mrs. Lucy Kennedy Hall, with whom he lived for 53 years; two daughters, Mrs. Effie Sumner of Pink Hill, and Mrs. Lois Stanley of Kinston; three sons, Ralph of Pink Hill, Alex of Port Deposit, Maryland, and Coy of Walden, New York; eight grandchildren, one of whom is the Rev. Eugene Sumner; and five great grandchildren; also one half brother, Curby Hall of Kinston; and one half sister, Mrs. Lula Cavenaugh of Jacksonville.

We know that he will be greatly missed by those who were closest to him, but we are sure that pleasant memories will linger on because of the life he lived and the assurance that he has gone to rest where there will be no more heartaches and no more sorrows.

Submitted by Nora M. Miller

MR. EDWARD DENNIE BASDEN

On October 2, 1965, my father, Mr. Edward Dennie Basden, was killed in an automobile accident. He was a member of Sandy Plain Free Will Baptist Church near Beulaville, North Carolina. I have selected a poem I would like to have published in his memory.

I cannot say, and I will not say,
That he is dead—he is just away!
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there.

And you, O you, who the wildest yearn
For the old time step and glad return,
Think of him faring on, as dear
In the love of there as the love of here;
Think of him still as the same, I say:
"He is not dead—he is just away."

Submitted by,
Mrs. Eldon L. Buck

MR. WILLIAM LOYD HARRIS

Mr. William Loyd Harris, age 60, died at his home in Portsmouth, Virginia, Friday, August 27, 1965, after several years of illness. However, he was able to continue part-time work as a truck mechanic.

Mr. Harris accepted the Lord as his Saviour in early boyhood and became a member of Parker's Chapel Free Will Baptist Church near Greenville, North Carolina. But he realized the true spirit of our Saviour more fully during the past four months as a rededicated person in the Collinswood Free Will Baptist Church in Portsmouth. The Rev. Charles Brown, pastor of Collinswood church, brought a testing and complimentary message to this effect as he conducted the funeral services in Wilkerson Funeral Chapel in Greenville, North Carolina, on August 29.

Mr. Harris leaves to mourn their loss his wife, Mrs. Eula Dixon Harris; one daughter, Mrs. Rebecca Hearn Harris Johnson; and one son, Ray Hodges Harris.

"The lesson he would teach if Loyd could speak," says his sister-in-law, Mrs. D. Lester Lathan of Washington, North Carolina, "is this:

"When I would try to live my own strength
And falter, until Jesus' help I plea;
Then find in Him the power I am lacking,
I see the lesson He would teach to me.
And when I fail to show my Lord my thanks
By struggling through life independently,
He stirs my heart with much dissatisfaction,

(continued on page sixteen)

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

GOD IS LOVE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The following message was written by Dr. R. A. Torrey a long time ago. As I read it I decided that it was good for this column. So I am passing it on to you with the prayer that it may prove as great blessing to each of you as it is to me. The message follows:

We are not saved by loving God; we are saved by God loving us. This verse tells us many wonderful things about the love of God.

I. God loves the world, every man, every woman, and every child in it. But the thing about it is that God loves all, the immoral, the outcast. God loves all people, upright people, honorable people, amiable people, delightful people, but God loves the drunkard and the outcast, and the highway robber, and the rumseller, and the bar-tender, and the gambler, just as much as He loves the most honorable man or woman there is in this city.

Now that is the hardest thing to get people to believe, that God loves sinners. I remember one night I was at dinner with one of the members of my church, and his daughter, a little girl, I suppose, about four years old, had done some naughty thing, or something that her father thought was naughty, and he said to her, "Now, Stella, if you are a good girl God will love you, but if you are a bad girl God won't love you."

I stopped him and said, "Charlie, what nonsense are you telling that child of yours? My Bible tells me that God loves sinners, and that is where the Bible puts emphasis." We read in Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly," and in Romans 5:8, "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

There is not a sinner in this world that God does not love. People tell me of the wonderful things you can find in this city, but I tell you one thing you can't find in this city, and that is a man or woman or child that God does not love.

I was going up Waterloo road, in London, one Sunday morning twenty years ago. There were no cars nor buses running, everything was closed up as tight as could be; you couldn't find a restaurant to get your breakfast in, and I said to myself: This is a Sabbath-keeping place. But I changed my mind after dinner. I was going home late at night, and the street was full of cars and buses crowded with drunken men and women. I don't know that I ever saw so many drunken people in the same length of time as I did that night, and the most awful thing was that the women were just as drunk as the men.

Everything was a blaze of light, but there was a dark spot where a little donkey cart was standing backed up near the gutter, and two young fellows had had something that looked like a bundle of rags, but when I came near I saw it was a woman about fifty years of age, gin soaked—Oh! such a pitiful looking creature, utterly unconscious! I suppose she was the lads' mother.

As I saw them chuck that woman into that donkey cart I was about to turn away in disgust when this thought came to me: God loves this woman. God loves that woman just as much as He loves you. She is a poor gin-soaked outcast, and you are a preacher, but God loves that woman just as much as He loves you. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

"God so loved the world that he gave his only begotten Son."

II. The next thing that text tells us about the love of God is that His love is a holy one.

It is hard for a great many people to understand that God loves sinners. They will say, "If He loves us so much why doesn't He forgive us right out and out, without requiring the atonement of ourselves, or of Christ, who died for our sins."

The text tells us why. It is a holy love: God is holy. And, because God is holy, He must hate sin, and God's holiness and God's hatred of sin, like everything in God is real.

But some men say: "That is not just. You teach that God, a holy first party, lays the guilt of man, the guilty second party, on the innocent third party, Jesus Christ, and that is not just." No that would not be just. And that is not what the Bible teaches, and not what I teach. Jesus Christ is not the third party. That is where you slip up in your argument.

Jesus Christ is the first party as well as the second, for Jesus Christ is not only the Son of God incarnate, but God is incarnate in Jesus Christ. The Word became flesh, and Jesus Christ became a real man. Jesus Christ was the Son of man as well as the Son of God. Not merely of man, the Son of man, but the representative man, the second Adam. No ordinary man could die, and make atonement for sin.

But Jesus Christ is the second Adam, the Son of man, the representative man, and when Jesus Christ died, I died in Him. If you take it as a whole, it is complete; but if you take any doctrine singly, all the rest falls to the ground. Take out the doctrine of the Deity of Christ, and the doctrine falls to the ground.

If, however, you take the doctrine of a divine Christ becoming a man, and as God suffering in our place as representing man, then the doctrine of the atonement is the most perfect philosophy the world ever saw. God saw in Christ the way of reconciling men unto Himself. I do thank God that His love is holy. I do thank God that His love is satisfying. I do thank God that when Christ died upon the cross of Calvary He satisfied His broken law, and the broken law has absolutely no claim on God.

Whenever you wake up to see your sins as God sees you, nothing will satisfy you but the Bible doctrine of God actually becoming a man to bear man's sins. Ah, friends, there is a power, indeed, in the atonement to save anybody. Some man here tonight is saying: "Oh, there is not any hope for me. I have gone down too low!" I don't care how low down you have gone. "Oh," you say, "my sins are mountain high!" That may be true, but if your sins are as high as the mountains, the atonement that covers them is as high as the heavens.

Your sins may be as deep as the ocean, but the atonement of the Son of

(continued on page sixteen)

352 Attend Summer Institute Of Linguistics

SANTA ANA, California (WBT)—The Summer Institute of Linguistics courses at the Universities of Oklahoma, North Dakota, and Washington were attended by 352 students, representing twenty-nine mission boards. Wycliffe Bible Translators is very happy for this ministry to other missions. Wycliffe accepted 127 new members from the three schools. The reports on the courses in Australia, England, and Germany are not yet complete.

South Korea Closes Protestant University

SEOUL (EP)—South Korean government officials have closed "indefinitely" Protestant-supported Yonsei University here until school administrators obey a government order to punish students and professors who allegedly took part in anti-government riots.

The punishment required by the government was believed to be suspension or expulsion. All other Korean schools have complied with the governmental order except Yonsei and another private institution, Korea University.

No Agreement on U. N. Role in Birth Control

BELGRADE, Yugoslavia (EP)—The world's largest parley on population problems closed its two-week session here with no clearcut agreement among the 835 delegates on the United Nations' future role in sponsoring birth control programs.

Theme of the second United Nations Population Conference was "Population Control or Possible Disaster."

Educator Says Kennedy Opposition Helped Spur Parochial 'Aid'

WASHINGTON, D. C. (EP)—Passage of a federal aid to education bill that provides assistance to parochial school students was aided by opposition to such legislation by the late President Kennedy, it was suggested here.

Prof. Frank J. Munger of Syracuse (N.Y.) University, addressing the American Political Science Association, maintained that objections to federal aid to parochial schools by President Kennedy helped assure the public that assistance to Catholic schools would not necessarily be a threat to the nation.

The professor said there was a definite shift of public opinion on federal aid to church-related schools between 1961 and 1963, with opposition diminishing when the citizenry saw that a Catholic President was against such assistance.

U. S. Missionaries to Remain in Pakistan and India

NEW YORK (EP) — Protestant mission officials here were in agreement that some 300 American missionaries serving in the zone of Pakistan-India hostilities will elect to remain at their posts unless forced to evacuate.

Secretaries of 20 Protestant foreign missions boards held a series of emergency sessions here following the spread of the conflict. They met with officials of the Division of Overseas Ministries and Church World Service of the National Council of Churches.

Minnesota Court Overrules Judging Ministers' Sons by Special Standards

ST. PAUL, Minn. (EP)—Higher standards of conduct should not be applied to clergymen's sons than to others, the Minnesota Supreme Court has ruled.

Because a prosecutor attempted to apply such higher standards in his final argument in District Court, the State Supreme Court reversed the second-degree murder conviction of Paul Wangberg and ordered a new trial. The defendant, 22, is the son of the Rev. Reuben Wangberg, Thief River Falls Lutheran minister.

In 1962, when he was 19, the son was convicted of the shooting death of Donald Myers, a police officer.

According to the court record, his father called police after Paul attacked him when he confronted him with an attorney's suggestion that the son have psychiatric treatment. This was an outgrowth of a college dormitory altercation in which Paul became involved.

Group Promotes 'Proper Use' of Bible in Public Schools

FORT WAYNE, Ind. (EP)—Religious Instruction Association, Inc., a nonprofit organization, has been formed here by laymen to promote the "proper use of the Bible and religion" in public schools.

A statement explained that the association's function is to publish and distribute "pertinent materials relative to school Bible study," including courses of study, workbooks, textbooks, study guides, and the like. It also has available "a complete list of schools teaching a Bible course, or a Bible unit within a course."

The 11-man board of directors of the organization is composed of business and professional men, including a high school principal. Its executive secretary is James V. Panoch, a former school teacher who last year taught a course on Biblical literature in a public high school here.

Amish Fined in School Case, Face Liens on Property

HAZELTON, Iowa (EP)—Fourteen Amish fathers were found guilty here of violating Iowa school laws and each was fined $24. They held their religious beliefs barred modern education.

All refused to pay the fines and were given 20 days to post $40 appeal bonds for a district court hearing.

The justice of the peace court record will be transferred to district court where the unpaid fines eventually could become liens against farm property.

The Amish were specifically charged with failures to enroll their children in schools taught by accredited teachers. The 39 children involved are in two private Amish schools taught by Amish teachers who have only eighth-grade educations.

Fining of the Amish fathers, rather than jailing them, came as somewhat of a surprise to the men themselves. They apparently came to the hearing prepared to go to jail.

Many people who have two eyes with which to see are far more blind to truth and salvation than people who cannot see with their physical eyes, but have a clear vision spiritually. — Walter E. Isenhour.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Antioch Passes Another Milestone

Antioch Original Free Will Baptist Church of Route 5, New Bern, North Carolina, passed another milestone in its history on the first Sunday in September when it began a full-time program of services, with the Rev. James Lupton continuing as pastor. Mr. Lupton, along with his wife and two daughters, Joan and Judy, moved into the parsonage last October when it was completed.

A brief history of the church is as follows: In 1890 the Antioch Free Will Baptist Church was erected in the Cool Spring area, and in 1920 it was moved to its present location in the Forrest Community on a piece of land donated by J. K. Hartley. Its first trustees were Mr. Hartley, Daniel Gaskins, and W. A. Gaskins.

The Rev. J. C. Griffin was pastor during the relocation of the church, which had preaching services once a month. During the pastorate of the Rev. Clinton Lupton, an expansion program (1947-49), which included a large brick auditorium with the old sanctuary's being bricked and divided into three Sunday school rooms, was effected. In 1953-55 three additional Sunday school rooms were added. In November, 1949, Mr. Lupton started preaching at Antioch twice each month.

The building of the church parsonage was begun during the ministry of the present pastor and was completed and occupied in the fall of 1964. Dedication services were held the following March with an open house and a picnic dinner. On the same Sunday three of our Scouts —Linwood Earl Fulcher, son of Mr. and Mrs. L. E. Fulcher; Fronnie Austin Jones and Raymond Theodore Jones, sons of Mr. and Mrs. F. A. Jones, Jr.—after a year's work with the pastor, received their "God and Country" awards.

The church and pastor are looking forward to the coming year. New songbooks have been purchased for the adult choir, which will render special music on second and fourth Sundays; and a youth choir has been organized which will render specials on first and third Sundays. The little folks sing every Sunday. Prayer meeting and Bible study are held each Thursday night.

Cottage prayer meetings were conducted, with the sick in the community, one week prior to the revival, which is now in progress (October 4-9). The Rev. Henry Armstrong is the evangelist.

Homecoming will be October 10, with a picnic lunch served at the noon hour. The pastor and the church invite all former pastors, members, and friends to come and worship and fellowship with them.

The Rev. James Lupton has served the church as pastor since September, 1960.

Homecoming and Harvest Day At Lee's Chapel Church

Lee's Chapel Free Will Baptist Church, Route 5, Dunn, North Carolina, will observe Homecoming and Harvest Day on Sunday, October 10. The day's services will begin with Sunday school at 9:45 a.m. and the morning worship at 11 a.m. The pastor, the Rev. Henry Armstrong, will bring the morning message. This will be followed with a picnic lunch at the noon hour.

In the afternoon a song service will be held, and all who sing are invited to attend and render special music. The pastor and the church membership invite all former pastors, members, and friends of the church to attend and enjoy the fellowship together.

COMING EVENTS

October 9—Rockfish Conference, Sandy Grove Church near Fayetteville, North Carolina

October 13, 14—Western Conference, Stoney Creek Church near Goldsboro, North Carolina

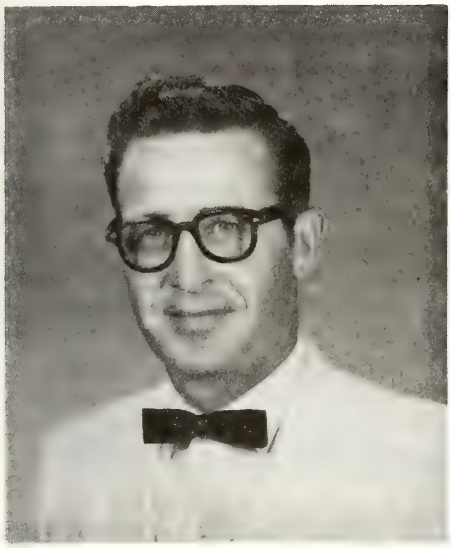
October 15, 16—Pee Dee Association, Mt. Calvary Church, Columbus County, North Carolina, October 15; White Oak Church, Bladen County, North Carolina, October 16

October 20, 21—Eastern Conference, Conference Assembly Grounds Near Pink Hill, North Carolina

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

Ayden Pastor Assumes Duties



Pictured above is the Rev. Kemery Ard who began pastoral duties at the Ayden, North Carolina, Free Will Baptist Church, September 27. Mr. and Mrs. Ard came to Ayden from the Powhatan Free Will Baptist Church near Clayton, where Mr. Ard enjoyed a successful pastorate. The Ards have two sons: Tim, five; and Eddie, two.

Mr. Ard's first service at the church was the Wednesday night prayer meeting, September 29. His inspiring message brought many to the altar in a spirit of rededication. The Ayden church expresses a warm welcome to the Ards, and is looking forward to much progress under his leadership.

Bethany Church Organizes League

On August 8 members of the Bethany Free Will Baptist Church, Wadesboro, North Carolina, gathered to organize a Free Will Baptist League. At the first meeting the following officers were elected: Mrs. Betty Lou Tyson, general director; H. W. Johnson, secretary-treasurer; Mrs. Luke Johnson, adult sponsor; Mrs. Helen Adams, senior sponsor; Ben Tyson, junior sponsor; Mrs. Joyce Driggers, intermediate sponsor; and Mrs. Bonnie Honeycutt and Mrs Lottie Poplin, Story Hour sponsors. There were 31 present, and an offering of $1.03 was received. The Rev. C. C. Burris, pastor, was in charge.

New Haven Revival In Progress

Revival services began at New Haven Free Will Baptist Church, Route 1, Ernul, North Carolina, on Monday evening, October 4, and will continue through Saturday evening, October 9. Services begin each evening at 7:30 with the Rev. Walter Sutton as the guest evangelist.

On Sunday, October 10, the New Haven church will observe its annual homecoming with the pastor, the Rev. W. E. Stilley, delivering the message. A picnic lunch will be served at the noon hour. The pastor and the congregation invite everyone to attend these services.

British Chapel Announces Revival Services

British Chapel Free Will Baptist Church, Route 6, Kinston, North Carolina, announces revival services for the week of October 18-23. The Rev. C. L. Patrick of Walstonburg will be the evangelist for the services which will begin each evening at 7:30.

The pastor, the Rev. Andrew Hill, and the church extend a welcome to all, and request your prayers for the revival.

Arapahoe Homecoming Very Successful

The Arapahoe, North Carolina, Free Will Baptist Church observed its annual homecoming on Sunday, September 26; and it was very successful. The pastor, the Rev. Ralph Sumner, was the speaker for the service. During the service special recognition was given to Mr. and Mrs. I. W. Swindell for the many years of wonderful service they have rendered to the church and to the community. The church's new building will be called the "I. W. Swindell Fellowship Hall" in their honor. Offerings in Sunday school and church, given in their honor, amounted to almost $1,100. Everyone is looking forward to coming together again next year.

Revival Services Scheduled For Core Creek Church

Revival services are scheduled for the Core Creek Free Will Baptist Church, Cove City, North Carolina, on October 10-16 at 7:30 p.m. The Rev. Jerry E. Rowe of Newport will be the evangelist. The Rev. A. B. Bryan is pastor.

Winterville Church to Observe Homecoming

Homecoming services will be observed at the Winterville, North Carolina, Free Will Baptist Church on Sunday, October 10. The pastor, the Rev. Harold Jones, will bring the homecoming message. The male quartet and the choir of the church will render special music. At the noon hour a picnic lunch will be served.

All former pastors, former members, and friends are invited to attend.

Rocky Mount Church Has Building Committal Service

On Sunday, September 19, the morning worship service of the First Free Will Baptist Church, Rocky Mount North Carolina, observed its "Building Committal Service." After the message entitled, "An Adventure of Faith," delivered by the pastor, the Rev. C. D. Pierce Jr., the congregation took part in a building committal service at the site of the new building in which each member committed himself to the building plans of the church, pledging himself to give of his means and support to the program.

The church is presently engaged in the building of the first phase of a new educational building which will ultimately cost approximately $75,000. This building, when finished, will be a 40 by 80 foot, two-story building.

It is reported that attendance at all the services of the church is increasing.

Bryan to Speak at King's Cross Roads

The Rev. A. B. Bryan will speak at a missions service on Sunday, October 10, at 11 a.m., at King's Cross Roads Free Will Baptist Church near Farmville, North Carolina. The Rev. L. B. Manning is pastor.

Cape Fear to Convene November 4, 5, 1965

The Cape Fear Conference of Original Free Will Baptists of North Carolina will convene on November 4, 5, 1965. The first day's session will be held with Johnston Union church near Smithfield. The second day will be with the First Free Will Baptist Church of Goldsboro.

Chicken and barbecue plates will be served each day at the noon hour by a local restaurant. Each person will be responsible for his own lunch. It has been suggested that each local church furnish the lunch fee for their delegates.

Annual Homecoming at Stony Hill Church

Stony Hill Free Will Baptist Church, Route 2, Middlesex, North Carolina, will observe its annual homecoming on Sunday, October 10. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The new pastor of the church, the Rev. Adrian Grubbs, will deliver the homecoming message. A picnic lunch will be served on the church grounds at the noon hour. In the afternoon a program of singing will be held. Everyone is cordially invited to attend.

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Christian Education

College Moves Into New Buildings

On Friday, September 24, workers began moving books, furniture, and other equipment into the Henderson Academic Building on the new 90-acre, $1 million campus of Mount Olive College The $400,000 academic building and one unit of the $500,000 dormitory complex have been made ready for use this fall semester, and the other two units of the dormitory complex will be completed later in the fall.

The Henderson Building has 23,400 square feet of floor space to accommodate approximately 400 students, and the three-unit dormitory complex will accommodate 132 students. Both buildings are air-conditioned for use year around. A series of development fund dinners has been held throughout the state for the past two years for the purpose of receiving contributions for the development of the new campus. Thus far, $105,000 has been contributed at these dinners.

The fall semester began Monday, September 27, with a record enrollment of 325 students. Monday night all new students assembled in the college auditorium where they were greeted by President W. Burkette Raper and Dean Raymond Carson. Also, members of the faculty, administration, and staff were introduced at this meeting. Afterwards, a reception was held in the college cafeteria for all new students.

On Tuesday morning, the new students began taking placement tests which were given throughout the day in the Henderson Building.

The next day, Wednesday, September 29, all returning resident students began arriving on campus and reported to the office of the Dean of Students for their room assignments. After having lunch in the college cafeteria, the students met with their faculty advisors in the auditerium to complete their registration forms.

Registration was held Thursday morning and afternoon, and the day was complemented with a picnic for all students on the lawn of the old campus.

The first day of classes was Friday, October 1, and that night the president, W. Burkette Raper, held a reception for all students at his home. After classes on Saturday, a Church Youth Rally was held in the college auditorium.

Orientation Week was brought to a close on Sunday afternoon at 4:00 o'clock, with the opening convocation for all students and their parents. The First Baptist Church of Mount Olive was the scene of this event. Speaker for the occasion was Dr. James W. Batten, professor of education at East Carolina College and member of the board of directors of Mount Olive College. Following the convocation, a reception was held in the church's educational building.

College Day To Be Observed

Mount Olive Free Will Baptist Church, Kannapolis, North Carolina will observe Sunday, October 10, as "Mount Olive College Day," the Rev. Paul Warner, pastor has announced. The Rev. Austin Carter, director of public relations at the college, will speak at the morning worship service.

"Mount Olive College Day" will also be observed at the East Rockingham Free Will Baptist Church, Rockingham, North Carolina, on October 10, according to the pastor, the Rev. Walter Carter. Mr. Austin Carter will speak at the evening worship service there.

He who takes his departure from the Bible and God is dangerous to have fellowship with. Naturally he will pull you downward and hellward. — Walter E. Isenhour.

CALENDAR

M. O. C. Development Fund Dinners

Pamlico County—Saturday, October 9, 7 p.m., at Rock of Zion Free Will Baptist Church.

Lenoir County—Saturday, October 23, 7 p.m., at Bar-B-Cue Lodge at Kinston. The Rev. Melvin Everington, county chairman.

Greene County—Monday, October 25, 7 p.m., place to be announced.

Wilson County — Monday, November 15, 7 p.m., at American Legion Building, Wilson.

Johnston-Wake — Tuesday, November 16, 7 p.m., place to be announced.

Oragnizational Meetings

Edgecombe - Halifax Counties—Thursday, October 7, 7:30 p.m., Peace church.

Sampson-Harnett Counties — Sunday, October 10, 3:30 p.m., Shady Grove Free Will Baptist Church.

Martin, Tyrrell, Pasquotank, Washington Counties—Monday, October 11, 7:30 p.m., at Mount Tabor church.

Jones County—Tuesday, October 12, 7:30 p.m., Friendship Free Will Baptist Church.

Visitation to New Campus

Wilson County—Sunday, October 17, at 3 p.m.

The first faculty conference for the 1965-66 year at Mount Olive College was held Wednesday, September 22 in the college library. New Dean Raymond Carson, right, is shown talking with the new faculty members, including from left to right on the front row: Jose Miguel Infante, Miss Mary Castelloe, Miss Rose Lindsey, Miss Linda Craven, Miss Hilda Owens, Miss Eleanor Ruth Poole, and Dean Carson. Second row, same order, James T. Horton, Leland L. Smith, William A. Harrison, Miss Harriet Brooks, Bobby Frank, and Douglas McIntyre. (Photo courtesy of Mount Olive Tribune)

our Church Auxiliaries

Eastern District Woman's Auxiliary Convention

The ladies of the Eastern District Woman's Auxiliary Convention met at Rooty Branch church, near Mount Olive, North Carolina, September 23. The theme for the day was "As We Are Known." The various reports centered around the thought of being known as disciples of Jesus by showing our love for one another. The various officers spoke of discipleship as expressed through the different agencies of our denominational program.

Good reports were given of the work at both the Children's Home and Mount Olive College.

The message for the day centered around the thought of Christian parents so teaching God's Word to their children that the children will have an abiding faith in God, in God's promised Messiah, and in the promises of God. This faith alone will give to both parents and children the peace which only God can give. This peace will abide with us as we wait for the Lord to come for His own. Jesus said, "Peace I leave with you, my peace I give unto you: . . Let not your heart be troubled, neither let it be afraid" (John 14:27).

An impressive memorial service was held in memory of those auxiliary members who had passed away during the year.

Life Membership Awards were presented to Mrs. D. W. Hancock and to Mrs. Al Lyczskowski. This was followed with a good report given by the field worker. The women of the Eastern District are a group of hard working women.

At the close of the meeting new officers were installed for the coming year.

Gum Neck Church To Host Albemarle Auxiliary Convention

The Albemarle Woman's Auxiliary Convention will convene with Gum Neck Free Will Baptist Church, Columbia, North Carolina, Thursday, October 14. The theme will be "Are Ye Able to Stand?" (Ephesians 6:10-18). The program is as follows:

Morning Session

10:00—Hymn
—Devotions, Mrs. John Winfield
10:15—Welcome, Mrs. Violet Liverman
—Response, Mrs. B. A. Daniels
10:20—President's Message, Mrs. A. B. Chandler
—Recognition of Ministers and Visitors
—Appointment of Committees
10:30—Reading of Minutes, Mrs. C. J. Waters
—Roll Call
10:45—News of Our Children's Home
—Offering for Adopted Child's Clothing
11:00—Special Music, Local Auxiliary
11:05—News from Free Will Baptist Press
11:15—News from Mount Olive College
11:25—Hymn
11:30—Convention Message, Dr. W. Burkette Raper
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Alton Furlough
1:15—Mission News
1:25—News of Other Denominational Enterprises:
Cragmont
Superannuation
Others
1:40—Business
2:00—Special Music, Local Auxiliary
2:05—Reports of Committees
2:30—Closing Thoughts and Benediction

Central District Woman's Auxiliary Convention

The ladies of the Central District Woman's Auxiliary Convention met at King's Cross Roads church near Farmville, North Carolina, September 29. Their theme was "Our Challenge Today." Different ladies spoke of the challenge to do greater things for God than we have done in the past year. The ladies were asked to try to give at least one

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NOTES AND QUOTES

By J. C. Griffin

What Are Our Teen-Agers Reading?

by JIM GROEN, Secretary,
Youth for Christ International

An angry Mother in a letter sometime ago wrote: "Our 17 year old son received a piece of mail from New York which did not look like ordinary advertising junk. 'Personal' was written on the envelope in bold letters. When our son came home, I handed it to him. He opened it, scanned it briefly and gasped, 'holy smoke, what trash!' He then threw it in the wastebasket. After he left the room, I retrieved it. What I saw made me sick to my stomach. There was a folder of nudes and semi-nudes in color, which could be ordered for 50c each. A separate folder offered a brochure on 'Sex—an art to be learned' which would arrive in a plain wrapper and promised 'shocking and exciting information.' Also offered was a recording of 'Dolly's voice,' as she speaks to you, and only you, about things every successcful lover should know."

The angry Mother went on to say, "It makes me boil to think that somebody is getting rich by preying on young people this way. Isn't there some law against this? What can people do to keep such trash out of their homes."

Purveyors of Smut

News commentator, Paul Harvey, recently stated: "The purveyors of smut who specialize in pornography has become a 500 million dollar a year business."

Mr. Lowell Burkandt, Executive Director of Concern, Inc. of Denver, Colorado, classes this literature as "degenerate literature." Today, our newsstands have been flooded with obscene, immoral literature. Our civic leaders and law enforcement agencies have become alarmed when statistics point out that 75 percent of this literature (material) falls into the hands of our youth.

Warnings continue to come from top level professionals in the human behavior fields as they view with shock and alarm the flood of filth which engulfs our nation. Citizens for Decent Literature state: "The nature and extent of obscenity in the United States today is sufficient to pervert our entire younger generation. Wherever youth gathers, there, at the crook of an elbow, they can pick from a newsrack detailed courses of instruction in perversion.

The unconscionable scoundrels who deal in this filth were practically "untouchables" until 1958 when Congress toughened the law. Tragically, though ours is a nation of laws, the smut peddlers thwarted the laws and continue to exit.

The word most frequently used when talking about this salacious material is "pornography." This word is a combination of the two Greek words "**porne,**" meaning prostitute and "**graphein,**" meaning to write. In its original, this had to do with prostitutes and their trade. It has now a much broader meaning and is applied to writings or pictures that arouse sexual desire.

This literature is as close as the nearest newsstand and there is no age limit set for the purchaser.

Multi-Million Dollar Racket

In June, 1963, a report, given to the House Post Office Subcommittee, stated that the income from Pornographic literature, photos, and movies had now reached the annual figure of more than two billion dollars.

If this staggering statement is true, then it is quite obvious that the teenagers of your family and those of your acquaintances have either met or will meet this determined tool of the enemy.

Recently, a Christian writer submitted a legitimate manuscript to the . . . . Publishing firm in Hollywood for publication to young people. He was shocked to receive this reply: "With reference to your MMS which we have returned, I am sending you the following letter outlining precisely our needs.

"We need tough, strong, hard-hitting, sex-action-filled books. We suggest the following off-beat sex themes to write by: whipping, gagging, female dominance, gloves, sex rituals, transvestia, sadism, masochism, homosexuality, phallic symbols, buttocks, inter-racial affairs (Oriental, African, Indian), boots and shoes, corsets and tight lacing, spanking, tying, girls fighting, wet clothing, masks, wife swapping, Lesbianism, exotic lingerie, group orgies, voyeurism, aphrodisiacs, fetishism. We do not want complicated plots, but more descriptions and characters per book. The mere fact that some of these themes are used will sell our books."

A Danger From Within

Former President, Dwight D. Eisenhour, recognized the point we are trying to make in his recent article called, "The Danger from Within." He said the surest way to blow up our nation is by indolence and lack of principle. He pointed squarely at the press and challenged them to higher ethical standards.

Teenagers can see this danger from within. If the generation of tomorrow continues to read only about marriages that end on the rocks, only about adultery, infidelity and illegitimacy, we will end up with a nation of moral delinquents.

While many parents and leaders recognize the abundance of immoral literature, apparently a far smaller number realize its effect upon those who have it as a steady diet in their reading. "You are what you read," and this statement is very accurate when applied to literature which endeavors to pervert God-given desires. Young people are being sold the idea that the perverted sexual desire, or "sick sex" as some have called it, is really the norm and that "life" is only a synonym for "sex." Sherman Rodgers, author of the article, "An Avalanche of Depravity" was told by a 17-year-old reader of this literature the following: "These books give me a 'kick' . . . I read them continuously. They set me on fire."

Judge Philip B. Gilliam, of the Denver Juvenile Court, recently said, "There is a very direct relationship between juvenile delinquency, sex crimes and pornographic literature."

Awareness of this enemy is not enough. Measures must be taken to protect ourselves and others from this shameless barrage of printed perversion.

A Spiritual Need

First, we must recognize the spiritual need. The Apostle Paul wrote to young Timothy, **"Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."** We cannot have a pure heart and mind as a result of reading corrupt literature.

Second, we must act wisely in our attack upon this flood of filth which is

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

(Continued from Last Week)

Question: Please explain for us some of the symbolisms in the thirteenth chapter of Revelation. What does each of these two beasts symbolize? What kind of significance does the number 666 or six hundred three score and six have?—**C. F. H., Cove City, North Carolina.**

The second beast of Revelation is often referred to as "the lamb like beast," the false prophet, and the one who counterfeits the Holy Spirit. You may note that the dragon of Revelation 12:3, 4 and 13:4 is said to give his power to the beasts that come out of the sea, and that the first beast gives his power to the second (lamblike) beast (Revelation 13:11-13). This false prophet symbolized by the second beast of Revelation 13 will have unusual power, being able to control the stars, causing fire to come down from the heavens, and doing other things that one could not expect a person to do except through miraculous power. This power will be given or allowed the devil by the God of heaven and earth. The devil who is depicted as the seven-headed, ten-horned dragon of Revelation 12 is he to whom God gives such power; and, as we have seen, this power is given by him to the beast from the sea (the great political head of the final world power of evil). The first beast gives his authority to the second beast. These heads of power are represented or symbolized in these figures called beasts. Perhaps the images will be the likeness of the man that has worldwide political power, and that this image will differ from the images of Daniel (Chapters 2 and 4) in that the image of Revelation apparently takes on the life of a very wicked world ruler, who can do all these things ascribed to him in Revelation 13:15-18. It does not matter how much of this may be figurative or how much may be literal, for figures never overdo or depict a thing or condition to an exaggerated degree; instead, if there be a difference, the figures will come short of the real thing or condition depicted by it.

I am sure that Gehenna, the place or valley where refuse from the city of Jerusalem was burned, lacked much in fully illustrating all that the place for the future punishment of unbelievers is depicted as being in the several word pictures in the Bible. The story of the rich man and Lazarus (Luke 16:19-31) is a good example of this. The rich man here would have given anything to have been relieved from this eternal torment, and yet he was given to understand that the flames that tormented him were not to be quenched; that he could not scale the gulf, for he and his brothers had had Moses and the prophets, but paying no heed to those assigned, the disobedient brothers must go to the place of predicament he himself now suffered.

The number of the beast translated into our own language is 666. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six" (Revelation 13:18). This number will, I believe, be stamped on the flesh of all willing subjects of the beast's kingdom in that evil day. All others will be hounded like dogs after rabbits; and many will suffer martyrdom at the hands of the officers of their law, because they will not suffer the brand to be placed on them. We found it rather hard for nonconformists during World War II when they refused to conform to the food rationing authorities. This future time will be much more drastic than that was. Everything that is done in a political and international way that gives the local government less authority and the federal and international authorities more power will be used as a step toward the worldwide condition depicted and symbolized in these figures.

We quote from Dr. Larkin's book again: "This is what the world is fast coming to. The time is not far distant when the various 'Trusts' and 'Combinations of Capital' will be merged into a 'Federation of Trusts,' at the head of which shall be a 'Napoleon of Capital.' Ultimately this 'Federation of Trusts' will extend to the whole world, at the head of which shall be THE ANTICHRIST, and the producer and consumer will be powerless in the tentacles of this Octopus, and no man shall be able to buy or sell who has not the 'Mark of the Beast' either upon his 'right hand' or on his 'forehead.' This 'Mark' will be branded or burnt on. It will probably be the 'Number of the Beast' or '666.' The number '666' is the 'Number of Man,' and stops short of the perfect number seven. Man was created on the sixth day. Goliath, the opposer of God's people, a type of Satan, was 6 cubits in height, he had 6 pieces of armor, and his spearhead weighed 600 shekels (1 Samuel 17:4-7). Nebuchadnezzar's Image, a type of the 'Image of the Beast,' was 60 cubits in height, 6 cubits wide, and 6 instruments of music summoned the worshippers (Daniel 3:1-7)."

The thing Christ said for us to do was "watch and pray lest we come into temptations." I could say nothing more timely today. Christians need to be on the alert, for Christ may appear at any time. How wonderful it would be if, when He comes, He finds us to be the kind of watchmen He has asked us to be in His precious Word.

✠

What's Your Choice?

by ROBERT BROWN

What are we but mortal folks
To think we are wise at heart;
We are only God's instrument
On earth to do our part.
We are wise only in our own eyes;
We are poor specimens of humanity.
We are but poor, foolish, mortal beings
Speaking foolishly and using profanity.

God created us in His own image
Gave us breath and a tongue to speak;
Gave us a heart and a mind to reason,
And a backbone that's either strong or weak.
Gave us arms and hands to keep us busy,
Feet and legs to stand up straight;
Will you use them for your salvation?
The choice is yours alone to make.

We can choose the wide and crooked road
While we travel on our earthly journey;
But when we depart from this mortal life,
Where will we spend eternity?
Or you may choose the straight and narrow
And live the life that God had planned,
And receive at heaven's gate of white,
Eternal life in the promised land.

STORIES —for our— YOUTH

OVER THE SEA OF DARKNESS

BESS A. OLSEN

FOURTEEN-YEAR-OLD Christopher looked out over the wide ocean. How often on the wharves of Genoa he had watched ships pull away, longing to go with them and now at last he was a cabin boy on a trading ship bound for strange ports.

Was it true, as people believed, that the Sea of Darkness ended in a great dropping-off place out there at the edge of the world? Or were there other lands farther than any man had traveled? Wouldn't it be wonderful to take a ship and sail on and on and see what was out there?

During the next few years Christopher Columbus made many voyages. The trips were always exciting because of the danger of pirates. Keeping his eyes and ears open, he learned many things about navigation. He read about Marco Polo who two hundred years before had traveled to the Orient. Marco Polo had seen the ruler, the Grand Khan whose palaces overflowed with treasure.

On maps, Christopher traced the route over which silks and pearls and spices had to be brought to his country from the East. The path was over deserts and mountains and seas; and burdens were carried on the backs of camels, donkeys and elephants and on Chinese sailing ships. On the west side of his map were strange drawings of sea monsters and fire. The mapmakers had drawn them there because that part of the map was a mystery no one had ever dared to solve.

Then Christopher Columbus became a mapmaker himself. He married a girl whose father had been a famous navigator. Columbus studied her father's charts. He read the Bible, too, and it gave him an idea. Finally one day he went to the king of Portugal.

"I believe that if a ship sailed west long enough," said Columbus, "it would reach the Orient."

"You mean, you believe—" gasped the king.

"I believe the world is round," said Columbus. "If you will give me ships, I will prove it."

"I can't give ships for such foolishness," said the king.

Columbus went to the king and queen of Spain. King Ferdinand was interested, but he said, "It is too expensive."

Columbus spoke to the queen. "From my studies in the Bible I believe that our Redeemer will soon return. I believe God would have me take the Gospel to the heathen who have never heard. You remember that the Grand Khan sent to learn of our holy faith."

Queen Isabella's eyes shone. She said, "It would be wonderful!" She began to do what she could to send Columbus on his voyage. Finally on August 3, 1492, after seven years of waiting, Columbus stood on the deck of the Santa Maria, in his new position of admiral and viceroy of all lands he should discover. With him were two other ships, the Nina and Pinta. How the people wept as the ships pulled away, "We'll never see any of those sailors again!"

The faces of the sailors were dark and sober; some of the men wept. As the days and then weeks passed with no land or even a ship in sight, they became more and more fearful. Would they throw Columbus in the ocean and go back to Spain? He felt sorry for the sailors who thought they were on their way to destruction. If only they could realize that, as he wrote in his journal, their chief aim was to carry the Christian faith "to the lands of India and of a prince who is called the Grand Khan."

Some of them came to him begging, "Please, let us turn back!"

"But we have only to go on and we will come to land," said Columbus. "The Lord is helping us."

A month went by, and then two. The men grew gloomier. Columbus led them in hymns and prayer but their eyes as they looked at him were full of hate.

"Look! Look!" came the sudden shout from a sailor.

Columbus ran with the rest. There on the water was a small green branch.

"How did it get out here?" exclaimed the sailors.

Columbus drew a big breath. "We are near land. Let us thank God." He dropped to his knees.

That night Columbus gazed into the darkness, praying. Suddenly about eleven o'clock he saw something glinting in the distance.

"Look over there," he said to a sailor. "Tell me, what do you see?"

The sailor followed his pointing finger. He shouted, "A light, sir!"

His shout brought the other sailors hurrying to see. But the light was seen no more. As dawn faintly lit the sky he saw it. Leaning on the wooden rail, his knees suddenly grew weak. For there—rising out of the sea—was the white beach of a little island!

"Quick! A boat!" he called. A few minutes later he was standing on the shores of a new world. But in the next moment he was kneeling, his heart and voice rising in praise and thanksgiving to God. It was on October 12, 1492. Christopher Columbus, "by the help of the Lord" had crossed the feared Sea of Darkness hoping to bring the light of the Gospel to a new people.—Search-'55 (Abridged).

An inspector, visiting a country school, was extremely annoyed at the noise made by the students in an adjoining room.

At last, unable to stand it any longer, he opened the door and burst upon the class. Seeing one boy taller than the others and talking a great deal, he seized him by the collar, removed him to the next room, and stood him firmly in the corner.

"Now you stand there and be quiet!" he commanded.

Ten minutes later a small head appeared 'round the door, and a meek voice asked: "Please sir—may we have our teacher back?"—Selected.

News Notes

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Rocky Mount Church Announces Revival

Revival services will be held at the First Free Will Baptist Church, Rocky Mount, North Carolina, the week of October 10-16. The pastor of the church, the Rev. C. D. Pierce Jr., will bring the messages each evening. Services will begin at 7:30. There will be special music in each service.

Revival and Homecoming Pilgrims Home Church

Revival services are in progress at Pilgrims Home Free Will Baptist Church, Route 2, Dover, North Carolina, with the Rev. Clifton Rice of Kinston as the evangelist. Services began Monday evening, October 4, and will continue through Saturday evening, October 9. The remainder of the services will begin each evening at 7:45, and you are cordially invited to attend.

On Sunday, October 10, the church will observe its annual homecoming. Following the homecoming message at 11 a.m. by the pastor, the Rev. Roy Cauley, a picnic lunch will be served on the church grounds. In the afternoon a program of singing will be held. The pastor and the church membership extend to everyone a cordial invitation to attend this service.

Otway Church Announces Revival

Revival services will be held at Otway Original Free Will Baptist Church the week of October 10-17, at 7:30 p.m. Otway church is located on Highway 70 in Otway, nine miles northeast of Beaufort, North Carolina. The Rev. E. C. Morris, who assumed the pastorate here the first Sunday in September, will do the preaching.

A cordial invitation is extended to all to attend these services.

Homecoming to Be Observed At Yelverton Grove

Yelverton Grove Free Will Baptist Church near Smithfield, North Carolina, will observe its annual homecoming services on Sunday, October 10. The day's activities include Sunday school at 10 a.m., worship service at 11 a.m., and lunch will be served at the noon hour. All former pastors are especially invited. All former members and singers are also invited.

Cape Fear S. S. Convention At Shady Grove Church

Shady Grove Free Will Baptist Church, Sampson County, North Carolina, will be host to the Cape Fear Sunday School Convention on Saturday, October 9. All churches in the Cape Fear Conference are urged to participate in this convention.

Kinston Church Announces Homecoming and Revival

The First Free Will Baptist Church of Kinston, North Carolina, will observe its homecoming on Sunday, October 10, with the Rev. N. B. Barrow, a former pastor, as the guest speaker. Following the morning worship, a picnic lunch will be served by the church.

On Sunday evening, Mr. Barrow will begin a week of revival services at the Kinston church, closing Saturday evening, October 16. The pastor, the Rev. W. A. Hales, will assist in the services which will begin each evening at 7:45. The public is cordially invited to attend all of these services

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First Church of Wilson To Observe Homecoming

The First Free Will Baptist Church of Wilson, North Carolina, announces its homecoming for Sunday, October 10. The pastor, the Rev. C. F. Bowen, will bring the morning message. Lunch will be enjoyed by all at 12:30 p.m. The afternoon will be devoted to a memorial service, directed by Mrs. Woodrow Ferrell; a recognition service for senior members, by Mrs. Elsey Wheeler; the ordination of a new deacon, Charles E. Sullivan; and a welcome by Lewis Daniel.

Singers in the afternoon include: Stoney Creek Ladies' Quartet, the Four Clefs, the Life Liners Trio, and groups from the local church.

Friends and former members are cordially invited to attend these services.

Revival Services Scheduled for Piney Grove Church

Revival services are scheduled for Piney Grove Original Free Will Baptist Church, Route 1 (Highway 264 West), Greenville, North Carolina, for the week of October 10-16, with the Rev. Willis Wilson, pastor of Reedy Branch church, as the guest evangelist.

There will be special music every night under the direction of Mr. Francis Stoddard. The pastor, the Rev. Willet L. Moretz, will assist in the services which will begin each night at 7:30. The pastor and all the members invite the public to attend these services.

Revival and Homecoming At Calvary Church

The Calvary Free Will Baptist Church of Wilson, North Carolina, announces revival services for the week of October 11-16, with the Rev. W. O. Lassiter as the evangelist. The public is cordially invited to attend these services.

On Sunday, October 24, the Calvary church will observe its annual homecoming. The services will begin with Sunday school at 9:45 a.m., followed with the morning worship at eleven. A picnic lunch will be served at the noon hour. From 1 p.m. to 3 p.m. a singspiration will be held. All singing groups are invited to attend and participate in all these services.

Superannuation Report For September

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for September, 1965:

RECEIPTS		
Balance on Hand September 1, 1965		$4,331.94
Regular Receipts for September		488.91
Insurance Premiums		551.19
Ministerial Retirement System		150.19
Total to Account For		$5,522.23
DISBURSEMENTS		
Ministers' Monthly Checks	$155.00	
Widows' Quarterly Checks	290.50	
Operating Expenses	160.83	
Insurance Premiums	500.70	
Total Disbursements		1,107.03
Balance on Hand October 1, 1965		$4,415.20
RECEIPTS BY CONFERENCES		
Albemarle		$ 47.00
Cape Fear		$ 97.97
Central		$306.50
Eastern		$215.65
Western		$523.17

Going-Away Supper for Pastor and Family

On September 18, Powhatan Free Will Baptist Church near Clayton, North Carolina, honored its retiring pastor, the Rev. Kemery Ard and his family, with a going-away supper in the fellowship hall of the church. After eating and fellowshiping together, the Sunday school and church members presented them with a gift.

The church asks God's blessings and guidance upon the Ards as they enter their work at the Ayden Free Will Baptist Church, Ayden, North Carolina.

Homecoming and Revival at Piney Grove (Johnston County)

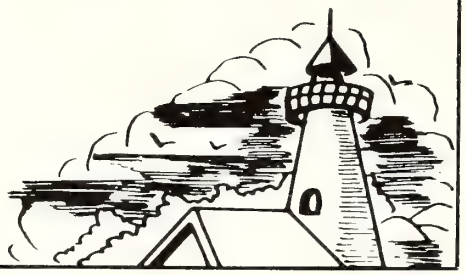
Homecoming services will be observed Sunday, October 10, at the Piney Grove Free Will Baptist Church near Kenly, North Carolina. The activities will begin with Sunday school at 10 a.m. The Rev. W. L. Poythress, a former pastor, will deliver the morning message. Fol-

(continued on page sixteen)

St. Claire Bible Class

The Sunday School Lesson

FOR OCTOBER 17



Bezaleel: Dedicated Craftsman

Lesson Text: Exodus 35:30—36:3; 38:22, 23

Memory Verse: Romans 12:11

I. INTRODUCTION

God had led the Children of Israel from Egypt to Mount Sinai, where they were to remain for about one year. It was on Mount Sinai that God gave the Law of Moses. This was the Law by which they were to live. Thus, for the months they were at Mount Sinai, the Law was taught to the people. While here, God also gave instructions for the building of the tabernacle which was to become the center of Jewish worship for many years. A very detailed description of the physical items that would comprise the tabernacle and its furniture were given by God (Exodus 25—30). God further gave to Moses the name of the man who was to be the builder of this tabernacle. This man is the subject of our lesson for today.

We are prone to think that the call of God only comes to those who are engaged in a religious profession. This lesson should help us to understand that the call of God includes every field, profession, or endeavor of man. Whatever you do should be done because you are convinced that it is God's will for your life. If you are planning to enter a certain profession, the first thing to determine is, Is this God's will for me? The highest place anyone can have in life is to be where God wants him to be. —Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. The Lord called Bezaleel to lead in the building of the tabernacle (v. 30).

2. Bezaleel was filled with the Spirit of God and wisdom for the task to which he was called (v. 31).

3. Bezaleel was given special talents for the execution of the work he was called to perform (v. 32).

4. In addition to working himself, Bezaleel was to teach Aholiab and the other men who were to assist with the work (v. 34).

5. Through the teaching of Bezaleel, God gave all the men who worked on the tabernacle special ability for the task (v. 35).

6. When the time was ripe for the work to begin, Bezaleel, Aholiab, and the other men gave themselves to the task at hand (v. 1).

7. At the command of the Lord, Moses called upon these men to work as they had been taught (v. 2).

8. Moses delivered the offerings of the people to the men for the construction of the tabernacle (v. 3).

9. The people brought additional offerings each morning (v. 3).

10. When the tabernacle was completed, Bezaleel presented it to Moses (v. 22).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. This lesson is very instructive in the matter of talents or special abilities. It shows us first what talents are. Talents are wisdom and understanding; the dexterity to work with one's hands to accomplish a task; the ability to perceive and understand so that a job may be accomplished.

Regardless of what our talents may be, they come from the Lord. No man has a right to be conceited and proud because of his talent. This talent or ability is given by the Lord and must be used in His service. The measure of our talent is also the measure of our responsibility.

If we withhold our talents from the Lord, we impoverish ourselves. Would Bezaleel and Aholiab have been the kind of men that they were if they had refused to use their talents for the Lord? Would Billy Graham be the kind of man he is today if he had refused to use his talents for the Lord? When we refuse to use what we have for the Lord, we impoverish ourselves.

If we withhold our talents from the Lord, we also impoverish the world. If Bezaleel and Aholiab had withheld their talents, the people would not have had the tabernacle in which to worship. Every time any person withholds a talent from the Lord, he is denying God's people of something that they are entitled to. If this is true, then a man's responsibility to others will not allow him to withhold his talents from the service.

We should be careful with our talents lest the Lord become disgusted with us and refuse to use us. The great English preacher, Charles Spurgeon, once said: "Down on my knees I have often fallen, with the hot sweat rising from my brow, under some fresh clander poured upon me. In an agony of grief my heart has been well-nigh broken, till at last I learned the art of bearing all and caring for none. And now my grief runneth in another line. It is just the opposite. I fear lest God should forsake me to prove that He is the Author of salvation; that it is not in the preacher; that it is not in the attention I can attract, but in God and God alone. And this thing I hope I can say from my heart: if to be made as the mire of the streets again: if to be made the laughing stock of fools and the song of the drunkard once more, will make me more serviceable to my Master, and more useful to His cause, I will prefer it to all this multitude, or to all the applause that man could give." —Advanced Quarterly (F.W.B.).

2. "**Bezaleel . . . filled . . . with the Spirit.**"

The Holy Spirit imparts skill and enables God's children to do efficiently their divinely assigned and diverse tasks. Bezaleel was "filled . . . with the spirit of God . . . to devise curious works." The artisan needs this spiritual enduement as greatly as does the minister or missionary. So also does the housewife and mother need the enablement of the Holy Spirit to continue unwearied in her noble though sometimes monotonous daily routine.

Sophie was a charwoman. One day as she scrubbed the steps of a large New York City building, one said tauntingly to her, "Sophie, I understand that you are a child of God." Sophie replied, "Yes, sir, I'm a child of the King!" "Well, since you are a child of the King, do you believe that God recognizes you as a princess?" "He surely does," said Sophie. "Well, if God is your Father and you are a princess and a child of the

King, don't you think that it is beneath your level to scrub floors in New York City?" Sophie replied, "There's no humiliation in doing this. You see, I am not scrubbing floors for my employer. I am scrubbing them for Jesus Christ!"

"The offering . . . of the sanctuary."

He gives little who gives much with a frown; he gives much who gives little with a smile. God loves a cheerful—hilarious—giver!

A minister wanted to teach his little girl a lesson in giving. "You see, I have ten pennies here—one, two, three, four five, six, seven, eight, nine, ten. Nine of them belong to me, but the tenth one belongs to God." The little girl said, "Oh, Daddy, are you going to keep all the nine pennies and give only one to God?"

"Bring ye all the tithes into the storehouse" (Malachi 3:10).—Bible Expositor.

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NOTES and QUOTES

(continued from page ten)

corroding the moral fiber of every community in our nation. Our actions should not further publicize the very books which should not be read.

A Clear Call To Action

Third, the U. S. Supreme Court has ruled in essence, that only the "local" individual and group can and should step in to curb the circulation of this salacious material. This is a clear call to action.

We are working in reverse if we try to change external actions without reaching the basic need of the human heart. Youth for Christ is designed to assist you in your direct relationship to youth and this problem. We must present Christ and Him crucified as youth's Saviour and Lord. We further suggest:

1. Examine the magazines and paperbacks in your community. If you find obscene material for sale, express your objection to the local dealer. Give him an opportunity to voluntarily clean up his stand.

2. All pornographic mail should be handed over to the local post office authorities or take highly objectionable material to the Police Department Censure Bureau. Write letters to your civic officials and encourage action against smut peddlers.

Demand prosecution and conviction. Trial by local judge and jury for those who are caught mailing such material brings a first-offense fine of $5,000 and five years in jail.

3. Inform your minister and church members, encourage them to bring pressure to bear against merchants who have newsstands handling material of objectionable nature. Speak up at meetings of your PTA and other civic groups to which you belong.

4. Encourage your public officials to take a firm, legal stand against those who break obscenity laws.

5. Write to Citizens for Decent Literature for an information kit which will instruct you in taking further action. This may be had from Youth for Christ, Box 55, Denver, Colorado.

6. Properly educate your young people with the truth about sex. Provided with proper answers to their "sex quest" they will not need to search in "bull sessions" or immoral literature for solutions to their problem. This must, of course, start before they become teenagers. There are excellent books available also which will help you explain sex to your children. The noted psychologist, Dr. Clyde M. Narramore's "How to Tell Your Children About Sex" is excellent.

7. Provide wholesome activities for teenagers. When there is interest in the opposite sex, it is important that this interest be given normal, healthy outlets.

8. Subscribe to good magazines and interesting reading material for your youth.

One basic fact remains. We must be shaken from our apathy and awakened to the nature and extent of this cancer in our society. This calls for more angry mothers and fathers and young people who will throw up a Christian boycott against obscene literature by refusing to buy a lot of garbage between paperback covers.

J. Edgar Hoover, Director of the FBI, recently said: "The time for half-hearted, oblique action against dealers in depravity is past. Although their despicable trade reaps $500 million a year, this diabolical business is costing the nation much more than money. It is robbing our country, and particularly our younger generation, of decency—it is a seed bed for delinquency among juveniles and depravity among all ages. If we are to survive morally, Americans must search within themselves for the answers to these questions. These signs of moral decay, tolerated by adults, cannot help but debase the thinking of our impressionable teenagers. Yet, while they are impressionable, American youths are remarkably wise in recognizing pseudo-piety in adults and the sham of a society which condones declining morality."

Let us join together, with genuine faith and action that the tide of the godless, immoral smut traffic which barters with the minds and souls of America's most prized possession, its youth, shall be turned back and extinguished.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

(This article in pamphlet form may be had from Youth for Christ, Box 55, Denver, Colorado 80201.)

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Woman's Auxiliary

(continued from page nine)

dollar per month from each auxiliary for Central Conference Missions. A good report was given of this work in the Central Conference.

The Rev. W. S. Burns took as his text for the day's message Ephesians 1: 17-19. He spoke of our need to know the Saviour's plan. This plan is to seek and to save the lost. Then there is need to know God's plan for the church, which is to be a force for missions. God wants us to be witnesses for Him. God's plan for individual lives is that Jesus might live through each of us. Then we need to know Satan's plan, which is to encourage the worship of many gods such as materialism, sensuality, and worldly ambitions. We are to seek to be servants of God as we help to carry through God's plans.

The good news from Mount Olive was that some of the furniture had come. Now they need our gifts of money.

The news from the Children's Home was that the work there is coming along nicely. They too need our gifts of money.

A Life Membership Award was made to Mrs. Jean Moore. All who attended enjoyed the fellowship with one another.

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Thank God for light, for Christ, the Light of the World, the Bible of truth, and the Holy Spirit, who reveals uncleanness. And thank God! Thanks forever for a clean heart.—John W. Letson.

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News Notes

(continued from page thirteen)

lowing the morning worship hour dinner will be served on the church grounds. A cordial welcome is extended to all former members and pastors and friends to attend these services.

On Sunday night following the homecoming services in the morning, revival services will begin. Services, beginning at 7:30 each night, will continue through Saturday night. The pastor, the Rev. N. D. Wiggs, will be doing the preaching. The church extends an invitation to the public to attend these services.

Sandy Plain to Have Revival Services and Harvest Day

The fall revival services for Sandy Plain Free Will Baptist Church near Beulaville, North Carolina, will be held October 11-16. The Rev. Walter Carter of Rockingham will bring the messages each evening. Services will begin at 7:30.

Harvest Day is scheduled for Sunday, October 17. A service of special singing will be held in the afternoon. Everyone is cordially invited to attend.

Deep Run Church Revival and Homecoming

Revival services will be held at Deep Run, North Carolina, Free Will Baptist Church the week of October 10-16 with the Rev. Clifton Rice of Kinston as the guest evangelist. The pastor, the Rev. Melvin K. Everington, will assist in the services which will begin each evening at 7:30.

On Sunday, October 17, Deep Run church will observe Loyalty Sunday and Homecoming Day. The pastor and the church invite the public to attend these services.

Western Conference to Meet At Stoney Creek Church

The seventy-ninth annual session of the Western Conference of Original Free Will Baptists of North Carolina will meet on October 13, 14, 1965, at Stoney Creek church near Goldsboro. The program is as follows:

Wednesday Morning Session

9:15—Registration of Ministers and Delegates
10:00—Devotions, the Rev. James V. Joyner
10:15—Welcome, the Rev. Joe Ingram
—Response, the Rev. Billy Ray Jordan
—Roll Call of Ministers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. M. L. Johnson
—Report of Free Will Baptist Press, the Rev. R. N. Hinnant, the Rev. N. B. Barrow
10:50—Congregational Hymn
10:55—Report of Mount Olive College, Dr. W. Burkette Raper
—Offering for Mount Olive College
11:20—Song Service
11:30—Introductory Sermon, the Rev. N. D. Wiggs
12:00—Recess for Lunch

Wednesday Afternoon Session

1:00—Devotions, the Rev. Jimmy A. Hodges
1:15—Partial Report of the Credentials Committee
—Appointment of Temporary Committees
—Report of the Executive Committee
—Business Session
—Report of Denominational Enterprises
3:00—Closing Hymn and Benediction

Wednesday Evening Session

7:30—To Be Arranged by the Local Church

Thursday Morning Session

9:30—Devotions, the Rev. H. Paul Jenkins
9:45—Business Session
—Report of Denominational Enterprises
10:30—Congregational Hymn
10:35—Worship Service, Board of Ordination in Charge
11:30—Report of Free Will Baptist Children's Home, the Rev. M. L. Johnson
—Offering for Free Will Baptist Children's Home
12:00—Recess for Lunch

Thursday Afternoon Session

1:00—Devotions, the Rev. Dewey C. Boling
1:10—Report of Mission Board, the Rev. R. H. Jackson
—Report of Board of Ministerial Character, the Rev. Fred Rivenbark
—Treasurer's Report, Mr. Luther Bissette
—Report of Temporary Committees
—Final Report of Credentials Committee
—Final Business Session
3:00—Adjournment

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The Lighted Pathway

(continued from page four)

God that swallows them up is as deep as eternity. "God so loved the world," that He provided a perfect means whereby the vilest sinner can be washed as white as snow.—Selected.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

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OBITUARY

(continued from page three)

And makes me know I need Him constantly.

"And when I lay aside my will and trust Him,
The conflict dies within, and I can see;
In Him is power to overcome my failings,
To still my heart and make the tempter flee.
In Him is strength to answer every problem,
For He provides His grace sufficiently;
All I need to do is put my faith in Jesus,
And peace will come as He taught me earnestly."

Submitted by,
Mrs. D. Lester Latham

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You can't bank on a man's honesty when he has no bank account of honesty in his heart, mind, soul, and spirit. —Walter E. Isenhour.

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 13, 1965

THE HENDERSON ACADEMIC BUILDING

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(For More Information See the "Christian Education" Page)

In the Editor's Mail

"This to state that my address is

"This is to state that my address is now P. O. Box 35, Grantsboro, North Carolina, instead of my previous Mount Olive address."—The Rev. Jerry English.

* * *

"Circle No. 1 of the Mount Zion Free Will Baptist Church, Bayboro, North Carolina, would like to take this opportunity to thank our pastor, the Rev. E. E. Edwards, for all that he has done for us. We are just a small country church, with not too many active members, and are paying off the debt of our recent building program. Our pastor is giving his services for our fall revival (October 11-17, now in progress) with the offering going into our building fund. This is only one of the many deeds he does for us. From the bottom of our hearts, Brother Edwards, we thank you."

* * *

"I am now serving as pastor of the Rose Bud Free Will Baptist Church near Wilson, North Carolina, and I would like to take this means to extend a cordial welcome to all the members of the church as well as the public to come and worship with us each Sunday morning. I would like to say that I am free to go to other places on Sunday nights, and if I can be of any service to any of our other Original Free Will Baptist ministers in sickness or to fill their pulpit in their absence, I will be glad to do so for them. I may be contacted at Route 2, Fremont, North Carolina, or by calling 242-2212."—The Rev. Edgar Benton.

* * * * *

Social Security Still Available to Ministers

Under provisions of the recent Medicare law, ministers who have been in the ministry for at least two years may file waiver certificates electing Social Security coverage. April 15, 1966, is the new deadline.

THE FREE WILL BAPTIST

Volume 80 Number 40

October 13, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

CONTINUOUS INCREASE IN CRIME

Compared with many other nations of the world, America has an abundance of churches and ministers. It is a nation of much religious activity, a nation where the gospel of Jesus Christ is preached in complete freedom. Yet, America is a nation where much evil exists. Year after year, there is an increase in crime; and there seems to be a continuous influx of corrupting moral trends like unto that which existed in the ancient cities of Sodom and Gomorrah.

Based upon the Uniform Crime Report for the first six months of 1965, issued by J. Edgar Hoover, director of the Federal Bureau of Investigation, the increase continues. There was an overall increase of five percent over the same period last year, but violent crimes were up seven percent over the first six months of 1964.

A summary of this increase is printed in the September 25, 1965, issue of "The Union Signal," by Mrs. Mildred B. Harman, from which we quote in part as follows:

"Murder rose six percent, robbery five, and aggravated assault four percent. The sharpest trend upward was detected in the suburban areas and cities in the 100,000 to 250,000 population group. Both were up nine percent. In the suburban areas the major crimes were larceny and other burglary offenses, while in the city the gains were in murders and robbery.

"Although the rural areas are never as high in crime percentages, it is significant to note that while they showed only a one percent rise in crime, the sharpest trends are recorded in murder, up 17 percent, and aggravated assault, up nine percent.

"There seems to be little change in the crime rates in the North Central States but the Western States showed an overall gain of 14 percent; the Northeastern States were up six percent, and the Southern States up two percent.

"While most large cities show a rising trend, it is interesting to note that in every category Chicago had dropped in 1965 from 1964. . . . In New York it was 'up' all the way. . . . It was 'up' also in every category in Los Angeles. . . . Washington, D. C. showed a higher percentage of murders. . . ."

Mrs. Harman then raises the question: "What we would like to know and what the chart does not show is how many of all these offenses are drink-connected. It would seem logical that another column on the chart would reveal this information, . . ."

RELIGION IN THE SOVIET UNION

The Rev. W. A. Criswell, pastor of First Baptist Church in Dallas, Texas, recently returned from a tour of the Soviet Union and concludes "that only the intervention of God could save religion in Russia."

Mr. Criswell remarked at a news conference: "One of the most tragic things is the lack of churches in the cities. In a city like Leningrad, a city about the size of Chicago, or Moscow, about the size of New York City, there is only one Baptist church, one Orthodox church and one Seventh Day Adventist church. These are the only ones the government allows to be open and they are open only that the government might say there is religious liberty in the Soviet Union. The rest have been closed by Soviet decree, and there is no cause for optimism. The situation is worsening.

"There is no such thing as evangelism. The government assigns the pastor to a church and the pastor is paid by the government. The pastors you see are those willing to obey and they preach in generalities."

The simple, undeniable truth is that Communism is an enemy to the cause of Christ. It has never been otherwise; therefore, for the Christian there can never be peaceful coexistence with this evil force.

by ESTELLE D. TAYLOR
Cottontown, Tennessee

'Be Ye, Therefore Perfect'

TO strive for perfection is worthwhile, even if we never attain our goal, for we shall be closer to perfection for having tried.

There are those who would tell the world that they are entirely free of sin. Perhaps they are freed of all the old sins of yesterday; but because they, as we, are still mortal and a part of this world, they are not and cannot be entirely free of sin. It is like the ivy that persists in climbing and clinging to a young tree. If it is left untended, it will stunt or even strangle the life from the young tree. It must be pulled up by the roots time after time. Each time one of the roots takes hold of the earth and sends up a fresh shoot, it must be controlled. You may be able to lead a blameless life and avoid all appearances of sin; but there is some faulty way of thinking, some careless way of speaking, or some little habit or custom that you have that needs watching and correcting.

There are a few people who manage to delude the inner self into believing that they are free of sin or the appearance of sin. They may be able to accept that they are almost saints, but the world is more difficult to convince. The world is important in this respect; some error, some failing on your part, may act as a stumbling block on the path your brother or your neighbor takes.

Therefore, by all means and in all ways, seek perfection . . . everyday of your life . . . but never, never pull on the ragged robes of self-righteousness and rest smug and content, saying, "I am in a state of grace." Perhaps you are at the moment, but there are many shades and hues between black and white. Just as no one's heart, soul, or intentions are all black, neither are your thoughts, deeds, and words perfect and pure. They may be in the quiet hour of morning meditation, or the uplifted hour of evening prayer; but remember, there are twenty-four hours in everyday.

To be Christlike, you must be alert, observing, more aware of your own shortcomings than of the faults of your brother or even the stranger down the road.

James 2:10 warns, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This bit of verse alone should serve to keep us forever humble, forever aware that we are not high enough, nor holy enough, to judge the other human beings with whom we come into contact!

If we are careless about keeping one of the commandments, then your soul is in danger. Daily you have the opportunity to change, to improve. Hourly the door is open, and you may enter. Romans 3:22, 23 reminds us, ". . . there is no difference: For all have sinned, and come short of the glory of God."

"There is not a just man upon the earth, that doeth good, and sinneth not" (Ecclesiastes 7:20). These are strong words, and the meaning behind them is even stronger. They are meant to impress us deeply, that we may be aware of our own failings, and therefore be more understanding of and more patient with other mortals around us. We should read these words over, think on them long and seriously, and become more concerned with our own state of grace and less critical of our neighbor.

Isaiah 1:6 states, in less poetic words, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: . . ." Do not allow your thoughts to search around in the darkness of your mind for some lame excuse. Do not say, "I try, but there are circumstances in my life that would make my case different," or, "I tried not to judge, but her way is not the right way . . ." Admit that you have fallen from grace, repent, arise and try again—and if necessary, again and again!

"The heart is deceitful above all things, and desperately wicked: . . . ," as we are told in Jeremiah 17:9. We must keep this knowledge with us and act accordingly. We may even feel clothed in holiness, high above the world and all things that would tempt us. Remember well that Christ stood on the highest mountain, and Satan was there also! He may be standing near you, offering you deceitful excuses for any and all mistakes you have made, for any habit you do not wish to give up for the sake of Christ.

Perhaps you do feel warm and protected in what you would term your "robes of righteousness," but do not lose sight of the fact that "our righteousness is as filthy rags." Perhaps the ragged beggar is warm, too, and protected in his layers of rags.

We can strive for perfection, to be perfect even as the Father in heaven is perfect. We may pray for strength and for a greater awareness of His love and power. We may call on His mercy when we fall by the wayside, and rise to try again. Our sincere efforts will be crowned with success, because His love and His mercy have no limit as long as we are trying to rise above all that is sinful in our nature and in our lives.

You cannot remain in mire and quicksand, even though it may only reach the ankles; there is the danger of sinking deeper and deeper. Until you find safe and solid ground, you will surely sink deeper. You may become submerged and forever lost because you saw no danger in stepping into ankle deep mire.

There are many verses and chapters to give your heart hope, strength, and courage. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . ." (1 John 3:1).

We shall not be cast out, left without hope and strength, if we are sincere in our efforts to be one with God.

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

JUVENILE DELINQUENCY—OR ADULT?

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24).

"Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:14).

I have been reading Brother Griffin's column, "What Are Our Teen-Agers Reading?" and I appreciate it very much and think there should be more on the subject brought to the attention of Christians, especially Christian parents. But I doubt if a great many of the teen-agers who read such trash, and those that get rich publishing and selling it, appreciate it. I suspect that many parents will not appreciate the tract I am quoting for this week's devotional thoughts, but I am praying that parents will give many thoughts to the things said in this article.

Many parents, I believe, are responsible for the trouble young people get into in this life. The second text quoted above teaches that by the proper training and correction your child's soul shall be delivered from hell! What a responsibility!

The tract, published by the American Tract Society, follows:

After twenty years of service in the New York City Police Department, I can truly say I've seen juvenile delinquency in every conceivable form, and would like to offer the only solution to the problem as I see it.

The expression, "As the twig is bent so grows the tree" is altogether true. The Bible tells us to "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). There can be no proper training without our discipline. On this point the Word of God is very explicit: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18). Also, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (Proverbs 23:13).

In order to train anyone, the instructor himself must be trained. It is not difficult to understand why young people become indifferent to law and order when they have seen their parents flout regulations and criticize authority. The father who "beats" a parking meter in the presence of his child should not be surprised when his offspring acts like a "chip off the old block" and then goes him one better into more serious violations.

God has placed the responsibility of raising the young in the hands of the parents—not the police, or the school, or the church. Modern psychology, "progressive methods," and "self-expression" are of little value when a youngster is faced with decision of joining the gang or turning "chicken." With nothing better than the admonition, "Now you be a good boy," to fortify him how can a boy fight the ridicule of his companions when he refuses to commit a crime as his passport into the gang?

Not until the parents see their obligation to keep the law can we expect the children to follow suit. Busy parents, working mothers, and prosperity have all played a part in the indifferent attitude of many people to the law of the land. The short-circuiting of justice by neighborhood "politicians," the telephone call to the "right party," and the complete indifference by many to our gambling laws has hampered much of our law enforcement. The Bible declares: "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

Americans need to reexamine the foundations of our wonderful country and compare them with their own views. Convenience has taken the place of conscience. No longer must we fight for our freedoms. The "pursuit of happiness" seems to be reduced to what a dollar can buy. Crime costs America billions of dollars a year. We spend twice as much money on liquor as we do on schools. Certainly our youth needs God, but who will point the way to Him? Their parents have been either willfully ignorant of God's claim on their lives, or have been busy "building a better world." At a time when more Americans are enrolled in church than ever before, we find an increase also in the number of crimes committed by our young people.

In John 14:6, the Lord Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In order to come God's way, we must acknowledge Christ and receive Him as our Saviour. Then, as parents, we must "take" our children to a gospel-preaching church—not "send" them. We must acknowledge God's Word, the Bible, as man's only source of peace and wisdom, and teach it to our children.

Bible reading and prayer in the family circle at home will do more to halt juvenile delinquency than all the agencies now at work. In Proverbs 3:5, 6, we find these words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." How do we "acknowledge" God? By believing Jesus Christ whom God sent. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 11, 12).

The answer to juvenile delinquency cannot be found in a program, but in a person—Jesus Christ. Won't you trust Him now as your Saviour?—Conrad S. Jensen, Deputy Inspector, N. Y. City Police Department.

"And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, . . . For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And she worshipped the LORD there" (1 Samuel 1:11, 27, 28).

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Somehow, someway, when the devil blinds a man who willfully yields to him, he is in such dense darkness until he may go around in a circle and never know where he is spiritually. Only God can deliver him from such darkness.—Walter E. Isenhour.

Scripture Distribution Set in South Vietnam

SAIGON (EP)—A campaign to distribute one million Scriptures was begun here by the Pocket Testament League.

Glenn Wagner, foreign secretary of the organization has established headquarters here. He stated that "Christian workers report the need for great quantities of Scriptures to be given to American and South Vietnamese soldiers and refugees in hospitals, training centers, outposts and camps."

Wagner said he had been assured of "government and military cooperation."

He reported that 200,000 Gospels in the Vietnamese language have already been printed.

Earlier this year, Gideons International announced plans to distribute 4,000 New Testaments in the Vietnamese language.

Japanese Group 'Disappointed' After U. S. Peace Mission

TOKYO (EP)—Five Japanese Christians who toured the United States for three years on a peace mission reported to fellow Christians here that they had been cordially received but that United States attitudes on Asian affairs differed vastly from theirs.

"The wall which lies between us is thick," the peace team said in its report. "In particular, we could not help being disappointed by their (Americans) too-simple anti-communism attitude and their anti-Red China stance.

"We were also disappointed by their too-self justifying understanding of liberty and democracy, their ignorance of the actual situation in Vietnam, their lack of understanding of Asian problems, and finally, their overswollen sense of responsibility toward international politics and their implicit approval of power politics."

The peace team of four men and one woman was sent to the United States to explore ways of ending the war in Vietnam. The trip was financed by money raised by the Japan Christian Council for Peace in Vietnam, and ad hoc organization composed of Christians from a number of denominations.

Reds Use Scriptures As Propaganda Vehicle

LONDON (EP)—Communists in the Far East are flooding South Korea with propaganda and anti-American literature disguised as Scriptures, according to the Rev. James Roe, Secretary for Asia for the British and Foreign Bible Society.

Back in England after a recent visit to Korea, Mr. Roe disclosed the Red propaganda in a statement issued here.

"I managed to secure a copy of a faked version of St. Luke's Gospel during my visit," he said. "The document consists entirely of anti-American cartoons bound in a standard cover of the Gospel of St. Luke. The caricatures are quite well drawn, and in some cases are amusing even to Western eyes—though the written content is puerile.

"The book, with copies of other faked literature, was shown to me by an official of the South Korean Ministry of Information, who told me that his government is faced with intense difficulties in trying to overcome the scale and audacity of the forgeries."

Moscow's Street Maps List Churches, Synagogues

MOSCOW (EP)—For the first time in many years, city maps available at newsstands here show the location of churches, synagogues, and mosques.

But telephone books, directories, guidebooks and other reference materials continue to ignore the existence of any manifestation of organized religion.

A recent article in **Pravda,** examining the anti-religious campaign of the Communist Party, has suggested that the closing of churches and the attempt to ignore religion has in fact strengthened religion. The article calls it self-deluding to draw any comfort from statistics on numbers of the faithful who leave the church, since such mass exodus takes place only in the large areas of the Soviet that are now lacking churches or clergy.

The **Pravda** article concluded that the anti-religious campaign cannot succeed with its present "purely negative type of atheism" but that communism must do some basic thinking if it is to exorcise religion from the Soviet Union.

Governor Bars Repeal of 'Evolution' Statue

LITTLE ROCK, Ark. (EP)—Gov. Orval Faubus said here he would object to repeal of the state's 36-year-old law banning the teaching of evolution in Arkansas schools because he regards it as a safeguard against "way-out teachers."

The governor said he believed in the evolution of ideas and machinery, but not in the evolution of man from primates and lower forms. A Baptist, Mr. Faubus said this teaching was contrary to the Bible.

There have been attempts in the Arkansas Legislature to repeal the law. A bill offered early this year never cleared a House committee.

Church Fires on Increase in 1964

BOSTON (EP)—Church fires in the United States rose substantially in number and cost during 1964, according to the annual report of the National Fire Protection Association headquarters here.

Loses totalled $20,900,000 in 3,600 church fires, compared to $19,000,000 in 3,500 fires during the previous year, the NFPA said.

Contributing substantially to this loss total were eight major fires (damage of $250,000 and upwards). The destruction of these church structures amounted to $2,885,000 in damages.

Lutheran Editor Founds New Magazine for Clergy

MINNEAPOLIS, Minn. (EP)—Sample copies of a new magazine started by a Minneapolis minister have been mailed to 100,000 clergymen across the nation.

Early in October, a second batch of 100,000 samples will be sent to another 100,000 pastors.

Toward the end of October, subscribers will get the first regular issue of the 36-page biweekly publication, "Expanse," planned as guide to significant articles in current magazines and books.

"Expanse" is the dream of the Rev. Wilfred Bockelman, who gave up his position as associate editor of the American Lutheran Church's Lutheran Standard, to start it.

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Rose of Sharon Dedicates Sunday School Annex

Recently the Rose of Sharon Free Will Baptist Church near Williamston, North Carolina, held a dedication service dedicating the new Sunday school annex with the pastor, the Rev. Charlie Overton, officiating.

This service climaxed two years of dreaming by the church members. In 1962, the women of the church saw a crying need of more Sunday school rooms if the church were to grow and prosper. After much talk among themselves at their various meetings, it was decided to build a cement block annex to the present shingled sanctuary. However, the pastor at the time, the Rev. Charlie Hamilton, assured the ladies that with the leadership of the Holy Spirit, they could build a bigger and better building than they anticipated. So with Mr. Hamilton donating the first thousand brick, and at least a dozen church members following suit, the construction of a brick annex was begun.

The whole community pitched in and donated logs for the building and their labor. The men worked untiringly hammering, sawing, and mixing and carrying mortar and bricks. All the wiring for the building was done by two of the members, and the cabinet making was donated by one member. The men and women worked together to put on the sealer and varnish.

Although the ladies of the church could not participate in the manual labor too much, they offered their best in selling candy, greeting cards, dish towels, and steel wool scouring pads. They spent many hours in the school cafeteria preparing meals for the various clubs and organizations that sought out this group for their delicious meals. By doing this, they raised the needed money for the new building. In the spring these same ladies would gather for old-fashioned quilting parties, finishing several quilts which they sold very quickly.

Early in 1965, the annex was completed at a cost to the church of $5,500. One contractor assured the church that the building would have cost at least $10,000 without the labor and gifts donated by the members and community.

The building consists of one large assembly room, a kitchen with built-in cabinets and appliances, and one other adjoining room. Around forty children are now being taught each Sunday in this building.

The members feel that much has been gained by God's children working harmoniously together in erecting the building. They pray that God will receive the praise and glory He so richly deserves. May His precious Son be lifted up in these rooms to the boys and girls of the church as they come to worship and learn more of His undying love for mankind.

Harvest and Homecoming Day At Shady Grove Church

On Sunday, October 17, Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, will observe its annual Harvest and Homecoming Day. The activities of the day will begin with Sunday school at 10 a.m. and worship service at 11 a.m. The pastor, the Rev. Walter Reynolds, will bring the morning message. At the noon hour a "basket" lunch will be served on the church grounds.

The afternoon service will begin at 1:30 p.m. In this service an individual tribute will be paid each senior member of Shady Grove who is seventy years of age and over. Also a memorial service will be held in remembrance of the members who have passed away this year.

Homecoming presents an ideal opportunity for renewing old friendships and revisiting the "home" church. The church is looking forward to seeing former members, former pastors, and friends returning to worship with them.

Revival Services in Progress At Long Ridge Church

Revival services are in progress this week at Long Ridge Free Will Baptist Church, twelve miles east of Mount Olive, North Carolina. The services will continue through Saturday evening, October 16. The remainder of the services will begin each evening at 7:30.

The pastor, the Rev. Francis Garner, and the church extend to everyone a cordial welcome to attend the remainder of these services.

COMING EVENTS

October 15, 16—Pee Dee Association, Mt. Calvary Church, Columbus County, North Carolina, October 15; White Oak Church, Bladen County, North Carolina, October 16

October 20, 21—Eastern Conference, Conference Assembly Grounds Near Pink Hill, North Carolina

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

Saint Mary's Church Announces Homecoming and Revival

The Saint Mary's Free Will Baptist Church, New Bern, North Carolina, announces its annual homecoming on Sunday, October 17. Revival services will begin Monday evening, October 18, and will continue throughout the week.

The Rev. Earl H. Glenn, pastor of the church, will deliver the homecoming message at the eleven o'clock worship hour. Registration of members present and a memorial service for those who died during the past year will highlight the morning activities. Mr. Clifton Cayton will be soloist for the morning service.

The Rev. Walter Carter, pastor of the East Rockingham Free Will Baptist Church, Rockingham, North Carolina, will be the guest evangelist for the revival. Services will begin at 7:30 each evening.

The pastor and the church membership invite all former members, former pastors, and visitors to attend each of these services.

Powhatan Church to Observe Homecoming

The Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, will observe its annual homecoming on Sunday, October 17; and all members are urged to bring their tithes and present them to the Lord on this occasion. The day's activities will begin with Sunday school at the usual hour, 10 a.m., followed with the homecoming message by a former pastor, the Rev. W. H. Lancaster. A picnic lunch will be served on the church grounds at the noon hour.

In the afternoon a service of singing will be held, and all singers are invited to attend and take part in this service. All former pastors, members, and friends of the church are invited to attend this service.

Revival Services in Progress At Hillsberry Church

Revival services are in progress this week at Hillsberry Free Will Baptist Church, Clinton, North Carolina, with the Rev. Walter Sutton as the guest evangelist. Services began Monday evening, October 11, and will continue throughout the week. The pastor, the Rev. J. Stewart Humphrey, is assisting in the services which begin each evening at 7:45. The church extends to all a cordial invitation to attend the remainder of these services.

Church Loyalty In Deed

Pictured above is a recent picture of Mrs. Bob Ferrell and the Rev. L. B. Woodall Jr., her former pastor.

During the five years Mr. Woodall pastored Stony Hill Free Will Baptist Church, Middlesex, North Carolina, Mrs. Ferrell never missed a Sunday school, preaching service, revival meeting, wedding, or funeral service in her church. She will be ninety-two years young on October 24, 1965, and she is a charter member of Stony Hill church.

Marsh Swamp to Observe Homecoming and Loyalty Day

The Marsh Swamp Original Free Will Baptist Church, Route 1, Sims, North Carolina, will observe Homecoming and Loyalty Day on Sunday, October 17. The day's activities will begin with Sunday school at 10 a.m. and the worship service at 11 a.m. The pastor, the Rev. R. H. Jackson, will bring the homecoming message. At the noon hour a picnic lunch will be served on the church grounds. The afternoon will be spent in visiting friends.

The pastor and the church membership cordially invite all friends of the church to worship with them on this occasion and enjoy the fellowship together.

Revival and Homecoming at Pleasant Hill Church

Pleasant Hill Free Will Baptist Church, Pitt County, North Carolina, announces revival services for the week of October 18-23 with the Rev. Cedric Pierce as the guest speaker. The pastor, the Rev. Jack Mayo, will assist in the services.

On Sunday, October 24, the church will observe its annual homecoming with a picnic lunch served on the church grounds at the noon hour. The public is cordially invited to attend all these services.

Homecoming and Revival At Black Jack Church

On Sunday, October 17, Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will observe its annual homecoming. Following the homecoming message by the pastor, the Rev. Floyd B. Cherry, a picnic lunch will be served on the church grounds. An afternoon service of music has been planned, with singing by several visiting groups and the local church.

On Monday evening, October 18, the fall revival at Black Jack church will begin with the Rev. R. N. Hinnant of Bailey as the guest evangelist. The services will continue throughout the week, ending with the service on Saturday evening, October 23. The pastor will assist in these services which will begin each evening at 7:30. Each service promises to be filled with good gospel preaching and singing by the local church and visiting groups.

The pastor and the membership of the church extend to all former pastors, members, and friends of the church an invitation to attend both the homecoming and the revival services and to be much in prayer for their success.

Homecoming and Revival at Pleasant Hill Church

The annual homecoming will be observed at Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, on Sunday, October 17, with the pastor, the Rev. Henry Barfield III, bringing the morning message at eleven o'clock. The day's program will begin with Sunday school at 10 a.m. Mr. Henry Barfield Jr. of Belfast will teach the adult class. Lunch will be served by the church at the noon hour.

In the afternoon a memorial service will be held. This will be followed with a program of singing featuring choirs, quartets, and other singing groups.

Monday evening, October 18, the fall revival of the church will begin with the Rev. C. M. Coates as the evangelist. The pastor will assist in these services which will begin each evening at 7:30. A cordial invitation is extended all former pastors, members, and friends to attend these services.

Homecoming at Rock Springs Church October 17

Homecoming services will be observed at Rock Springs Free Will Baptist Church, one mile west of Bailey, North Carolina, on Highway 264, on Sunday, October 17.

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RECORD ENROLLMENT – NEW BUILDINGS

A record enrollment of 327 students registered for classes at Mount Olive College when the fall semester began on September 30 on a new 90-acre campus. The enrollment increased twenty-five percent over last year's enrollment.

Two buildings on the new campus, the Henderson Academic Building and one unit of the dormitory complex, were ready for occupancy when students arrived on September 27.

Students taking placement tests

The Henderson Building, a modern two-story structure, contains laboratories for biological sciences, chemistry, and physics; a large science lecture room; a foreign language laboratory; accommodations for the business department; general classrooms; and offices for the administration, faculty, and staff. It is air-conditioned for use throughout the year.

The $400,000 academic building is named for the late Dr. C. C. Henderson of Mount Olive, a leading benefactor of the college. Prior to his death in October, 1963, he made financial gifts of more than $50,000 to the college. In his will he created the Henderson Memorial Foundation to which he assigned assets of approximately $800,000. Under the provisions of Dr. Henderson's will, thirty-five percent of the annual earnings of the foundation go to the college.

"The bequest of Dr. Henderson was a significant factor in enabling us to launch our $1 million development program," President W. Burkette Raper declared.

Forty-seven men are accommodated in the first completed unit of the dormitory complex. The other two dormitory units are expected to be ready later in the fall. When completed, the entire three-unit complex will house 132 students. The Hart Dormitory, the central unit, with double rooms for 34 students, will have a master lounge for all three buildings and an apartment for a resident counselor. The east dormitory and west dormitory will accommodate 49 students each, with two students in each room, except for one triple room which houses three students. Each unit of the $500,000 dormitory complex will be air-conditioned and will feature a lounge and a private study room. The exterior of the dormitories is glass and precast stone and each room has an outside view.

Behind the public lounge in Hart Dormitory will be a private corridor running through the building and connecting it with the other two units, thus enabling the students to move through the dormitories and come to the counselor's apartment without entering the public area. This housing program was designed to meet the education philosophy of the college which emphasized a close relationship among students and faculty.

"Modern architecture has been used because we are preparing students to live in the challenging era of the twentieth century, not the Middle Ages. The architectural design of the campus reveals the forward-looking view of the college," President Raper explained. "We wanted buildings that were both functional in use and inspiring in character. We have avoided extravagance, but we have resisted the temptation to practice false economy through the use of materials and designs that would cheapen the quality of these buildings."

The college will continue to use its old campus for the library, cafeteria, chapel, business office, and department of music until additional buildings for these purposes can be erected on the new site. The distance between the two campuses is approximately one-half mile. Future plans call for the construction of a library, Student Union-Cafeteria, chapel, gymnasium, auditorium, administrative building, and additional dormitories.

The college was founded in 1951 when the North Carolina State Convention of Free Will Baptists authorized its board of Christian education to obtain a charter to build a junior college. The institution opened the next year at Cragmont, the Free Will Baptist summer assembly grounds near Asheville. It was called Mount Allen Junior College, named for the mountain above Cragmont.

In September of 1953, the college moved to Mount Olive where buildings were available near the center of the denomina-

Students registering for classes

tional strength in the state. It was housed in an old, abandoned elementary school building, bought for $25,000. Extensive renovations were made to the building to make it meet the needs of the college. Dr. W. Burkette Raper was named president in the summer of 1954, and classes began that fall with 22 students.

The name was changed to Mount Olive Junior College in 1956, and plans were started for an enlarged campus. A 50-acre site was purchased and architects began working on plans for the development of the college. Additional land was purchased to enlarge the building site, and construction of the new buildings began in October, 1964.

Accreditation was granted by the North Carolina College Conference and the State Department of Education in 1958. In 1960, the college received full accreditation and membership in the Southern Association of Schools and Colleges.

The long-range goals of the college include expansion to senior college status as rapidly as is consistent with sound educational practice.

Christian Education

Craven County Benefit Dinner

The Free Will Baptist churches of Craven County raised $2,019 at their development fund dinner Saturday, October 2, for the building program of Mount Olive College.

Approximately 110 people from thirteen churches attended the dinner at St. Mary's Free Will Baptist Church in New Bern, North Carolina.

Ralph A. Morris of New Bern was chairman of the Craven County drive. Serving on the steering committee with Mr. Morris were the Rev. Harry A. Jones of Kinston and S. W. McCoy of Cove City.

Participating churches, the amount of their contributions, and their chairman were: Antioch, $20, the Rev. James Lupton, New Bern; Bridgeton, $185, Cedric Boyd, New Bern; Core Creek, $395, S. W. McCoy, Cove City; Croatan, $55, E. E. Williams, New Bern; Gethsemane, $90, C. C. Edwards, New Bern; Juniper Chapel, $181, J. T. Wilson, Vanceboro; Moseley's Creek, $102, Shellie Ritchie, Dover; New Haven, $80, Ernest Heath, Ernul; Oak Grove, $114, H. A. Forrest, Vanceboro; Saints' Delight, $150, Mrs. Mack Ross, Bridgeton; Saint Mary's, $542, S. M. Harrison, New Bern; Vanceboro, $55, the Rev. Owen Arthur, New Bern; and Wintergreen, $50, S. W. McCoy, Cove City.

Wayne Churches Raise Over $3,000

The Free Will Baptist Churches of Wayne County, North Carolina, raised $3,267 at their development fund dinner Wednesday, October 6, for the building program of Mount Olive College.

Approximately 170 people from sixteen churches attended the dinner at the Wayne Center in Goldsboro. Mr. Hardy Talton of Pikeville served as chairman of the county steering committee.

Participating churches and the amount of their contributions were: Casey's Chapel, $470; Fremont, $59; Goldsboro, $197; Grant's Chapel, $48; Indian Springs, $100; May's Chapel, $55; Mount Olive, $150; Northeast, 165; Pleasant Grove, $620; Pleasant Hill, $200; Spring Hill, $100; Stoney Creek, $427; Union Grove, $500; Walnut Creek, $101; Watery Branch, $75.

THE SILENT MAN

By HARRISON RAY ANDERSON

All my life I have admired silent people; people who spoke little. There were wise elderly people in the home in which I was reared and we children were taught to be still and listen. When my parents spoke they did so quietly but with firmness. In college and again in seminary and once more in presbytery the men who were forever talking did not impress me; nor do those officials who today feel they must always speak for "the church."

As I began to read I discovered that many others felt this way and their feeling came down to us in such sayings as: "Many words invite many defeats," "I have often regretted my speech but never my silence," and this one known to fishermen, "The trout got into trouble because it opened its mouth."

As I went to small and large meetings I saw and admired men who listened and then spoke briefly but to the point. More often they were the laymen—not the parsons.

Nothing in the ministry bothered me any more than the amount of talking that a parson must do. I soon learned to say "No" to endless invitations to talk and tried to concentrate on pastoral counselling and my pulpit. I tried to be still before and after I was to preach, and it helped.

Of late, in these reflective days, I am having to reassess my estimate of the silent man.

I have seen him travel a continent with expenses paid and never offer one constructive word. I have watched him sit in presbytery and never speak for fear of the consequences, all the while allowing the talker to have his way. I have seen him in home and church when his word would have helped and healed, but he was still.

And I remember that it is recorded early in an old Book, "And God said." He did not keep still. And later, after "the word was made flesh" that Jesus "opened his mouth and taught them, saying. . . ." I am glad my Saviour did not keep still.

"To everything there is a season—a time to keep silence and a time to speak."—The Presbyterian Outlook.

Church on Sunday Night

Let's go to church Sunday nights. You used to, before TV. Are you willing to cancel out the values of the Sunday evening church activities and the value of your own influence on others because of a TV program or two? If so, your Christianity has lost something.

Let's go to church on Sunday nights. You used to, before you acquired this circle of unchurched friends who have had more influence over you than you have had over them. Surely you aren't willing to cancel the influence of Sunday night church services in favor of a little social circle that is unwilling to use six other nights for its secular fellowship.

Let's go to church on Sunday nights. You used to, when friendships made on the basis of the common Lordship of Christ were the friendships dearest to you. Do you think it would be well if we turned out the lights and joined the host of churches that have found it necessary to cut the Lord's Day in half?

Let's go to church on Sunday nights. Our fathers did. Old ministers used to announce that services would begin "at lamplighting time." Their religious devotions grew the moral fiber that largely made our culture what it is. Is yours as strong as theirs? Will the future be as strong? Your world, for instance?

Let's go to church on Sunday nights. Jesus did. It was in the Upper Room, at eventide, on the first day of the week, that our Lord appeared after the Emmaus travelers reported His being "made known to them in the breaking of bread." In fact, our custom of first day of the week (Lord's Day) worship began with Sunday night services during Jesus' post-resurrection appearances. — Friendly Tidings.

NOTES AND QUOTES

By J. C. Griffin

PAT, GEORGE, DANIEL AND ABE SPEAK OUT

Have times so changed that questions which plagued our Founding Fathers are of no import today? Can we learn nothing from the past? Must we chart our way blindly through the Space Age, unaided by the advice of those who helped make America the greatest nation on earth? Just for the record, let us hear America's early leaders offer solutions for problems that deeply concerned them and are still burning issues today.

First let us listen to Patrick Henry, addressing the Virginia House of Burgesses, May 23, 1775: "They tell us that we are weak—unable to cope with so formidable an adversary. But when shall we be stronger? Will it be when we are totally disarmed? . . . We are not weak, if we make proper use of those means which the God of nature hath placed in our power . . . Besides, we shall not fight our battle alone. There is a just God who presides over the destinies of nations, and Who will raise up friends to fight our battles for us . . . Is life so dear, or peace so sweet, to be purchased at the price of chains and slavery . . . I know not what course others may take, but, as for me, Give me liberty or give me death!"

George Washington, in his Farewell Address in 1776 said: "Against the insidious wiles of foreign influence the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of Republican government . . . The great rule of conduct for us, in regard to foreign nations, is . . . to have with them as little political annexation as possible . . . Europe has a set of primary interests, which to us have no, or a very remote religion . . . Hence, therefore, it must be unwise in us to implicate ourselves in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities . . . Why, by interweaving our destiny with any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, humor, or caprice . . . It is our true policy to steer clear of permanent alliances with any portion of the foreign world."

Hear Daniel Webster at the Bunker Hill Monument: "Let us feel our personal responsibility to the full extent of our power and influence for the preservation of our institutions of civil and religious liberty. And let us remember that it is only religion, and morals and knowledge, that can make men respectable and happy under any form of government. Let us hold fast the great truth that communities are responsible, as well as individuals; that no government is respectable that is not just; that without unspotted security of public faith, without sacred principle, fidelity and honor—no mere form of government, no machinery of laws, can give dignity to political society."

Let the Great Emancipator, Abraham Lincoln, speak on integration and amalgamation at Springfield, Ill., in 1857: "A separation of the races is the only perfect preventive of amalgamation . . . the next best thing is to keep them apart where they are not already together, in Kansas, they will never mix blood in Kansas . . . There is a natural disgust in the minds of nearly all white people at the idea of the indiscriminate amalgamation of the white and black races . . . I protest against the counterfeit logic which concludes that, because I do not want a black woman for a slave, I must necessarily want her for a wife. I can just leave her alone . . . There are white men enough to marry all the white women, and there are black men enough to marry all the black women, and so let them be married."

We believe that today calls for stout hearts and courageous men of vision who can read the handwriting on the wall. It is a sad day when America can forget the Spanish Inquisition, and conquistadors of South America, St. Bartholomew's Massacre, the rape and murder of Serbia, and other mass killings by the Church of Rome.

The Catholic hierarchy, oligarchy, Jesuits, and Pope are the most efficient bigots, hate-mongers, and anti-Protestants ever known to man.

Is it so easy to forget the present day persecutions by the Roman church in such areas as Colombia, Spain, Italy, Mexico, Quebec? Are we so naive as to believe Rome and her minions will act differently in U.S.A. when or if she gets control of our government?

Are Americans aware of the fact that all of our assassinated Presidents were dispatched by Catholics?

Reporters, politicians, and publicity bureaus of the Roman Church would have you believe that we are hate-mongers, bigots and anti-Catholics because we inform the public of the self-announced aims of the Roman Church in the political field.

They are mistaken—we are only fact gatherers to help people see what is coming if they close their eyes to the past and say "it can't happen here." Rome's motto is that she is always the same!

We are Protestants, we ought so to remain! Unless we become active Protestants, the Communists, Romanists or other totalitarian ideologies will soon have ascendency and eventually take over America for the pope, or some other dictator who will tell the people they do God or the Church a service by eliminating those who protest.

There will be no more religious liberty if the Pope directs our political leaders than there is in countries dominated by the Vatican. I say with Patrick Henry, "Give me liberty or give me death."

Yours for more courage in high places,
Glenna R. Post, and Cyrus Osterhus
—Available in tract form, Osterhus Pub. House.

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The Uncashed Checks

The Holy Ghost in all His fullness is the inalienable possession of all believers. Like an uncashed bank check, however, that promise is entirely unavailing to me unless I have brought it to the great Bank of Heaven and cashed it by personal appropriation.

When on my travels abroad my banker usually gives me a letter of credit on a bank in the country I am visiting. It is only a scrap of paper, but it represents what will carry me through that journey and supply my needs. Of course, it is entirely worthless to me unless I take and present it, and receive that which it specifies.

The wondrous promise of Jesus Christ, our inalienable possession in Him, must be treated similarly.—Dr. Stuart Holden.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Of late I have noticed that I frequently come upon words in the Bible that are in italics. Is there any reason why we should find so many of these?—**M. G., Oklahoma.**

Answer: These words that we have in italics in the English Bible are those that we do not find the equivalent to in the language of the text from which the translation is made: the Hebrew of the Old Testament and the Greek of the New Testament. They are thus put to preserve the thought but rendered in italics so as to indicate the reason for being thus placed. Quite often it is not easy to express the thought of a passage of Scripture clearly in English coming from either the Hebrew or Greek; so in order to do this, these extra words are used but put into italicized form by which most people understand. For example, a number of Hebrew words are "so freighted" with meaning, those who translate from that language to the English find it essential to use additional words; otherwise, the passage loses much of the richness in meaning it originally expressed. This being true, the equivalent to all the English words found in a unit of Scripture may not appear in the language from which it has been translated; but in most cases, these italicized words clarify the thought.

All readers need to keep the fact and purpose in mind and not let such aids cause us to read into a passage thoughts that were not found in the original. Many Bibles of today carry sufficient marginal notes to help one arrive at a correct conception as to the reason why italics, etc., appear in the English Bibles. The original meaning of a passage is what all sincere Bible readers want, and that we will have in our King James Version if we only keep in mind the reason for such aids as italics, marginal references, and notes and never mistake them as belonging to the original text. The Oxford, the Scofield Reference Bible, and Thompson Chain Reference Bible are all aids, when correctly used and regarded to clarify passages that we may need help on as a result of their having been translated from another language.

One of the difficult tasks with which translators have had to cope all the way through the history of the translation of the Bible into any language has been that of correctly preserving the content of the book being translated. To cause a translation to say more than the Holy Spirit allowed the original writers to say would be adding to, a thing the Scriptures forbid anyone to do. To render a translation so as to not have it say all found in the original invites the judgment of divine wrath in like manner. Therefore, prejudices of all kinds should be kept out; and men who lack, either in consecration and extraordinary intelligence in the broad field of linguistics or an overall knowledge of the Bible, should refrain from activities in translating the Bible.

A teacher of mine told the students of his class of being invited to take part in the translation of the Revised Standard Version of the Bible. This he hesitated to do because, even though he had worked side by side with some of the men doing archaeological research in Palestine for eight years and knew them to be both friendly and scholarly, he knew that they were not Christians and did not believe in divine inspiration of the Scriptures. After much persuasion, however, he found himself making a personal appearance at the scene of a group of these translators; but upon coming into their presence, he found them doing some of the things he had known them to do while they performed other duties. To him this was different and should afford no occasion for the questionable jokes they were telling or participating in the questionable refreshments he had known them to do while he performed his task in their presence in the former relation.

Question: Please explain, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled" (Matthew 24:34).—**Amos Sauls, North Carolina.**

Answer: The Greek word from which our word in the King James Version, "generation," comes means "breed, kind, family stock race." In Matthew 24 and 25 we have conditions portrayed that pertain to the end of this present age; therefore, when we allow this verse its rightful place, we have the word above designating a people known to us of today as the Jews. Then the Jewish race will not pass away or lose its identity until all that Jesus here portrays shall come to pass. It will remain known by the members of that race, as it will the other peoples of the world until these things prophecied here become history.

✠

Keeping Her Troubles Together

A hard-working woman of ready help and abundant sympathy for the troubled, lately gave her recipe for cheerfulness.

"Why, it's no credit to me. It's only that I have got in the habit of having all my uncomfortable feelings at one time. Mornings after my husband has started off, I do the breakfast dishes; and if there's anything worrying me I just attend to it then. If I don't get it thought out then it has to go till the next day. You select a few minutes like that, in the early morning when you are fresh and do up your worries for the day, and you'll find it's the easiest thing in the world to keep cheerful the rest of the time and be ready to attend to other folk's troubles."—Unknown.

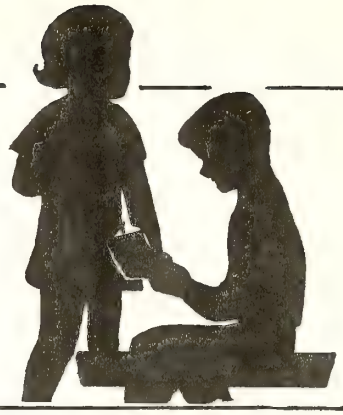
✠

On visiting our nation's Capitol in Washington and beholding the lighted dome shining in the evening darkness "like alabaster in transfiguration glory," the sensitive soul is moved to pray, "Thank God for the men of vision who lay well the foundation of our nation." —Sybil Leonard Armes in Devotions from A Grateful Heart (Fleming H. Revell Company).

✠

You cannot go with the drinking, dancing, gambling crowd and climb the heights of noble manhood and womanhood. You have to leave that behind.—Walter E. Isenhour.

STORIES —for our— YOUTH



EVERYTHING'S A-O.K.

TED BROWN walked into the Junior Department and looked around. The boys and girls looked friendly enough, and he certainly hoped that they really were, for ever since his dad had accepted the new coaching position and had moved to the strange town, Ted had been lonesome for good friends. He and his family had visited another church last Sunday, but even though his sister and his parents liked going there, he had not been very happy with his experience. For one thing, he had been made to feel uncomfortable and embarrassed by two boys. When he had stood up and told them his name and that he was from Maine, they both snickered. One of them had said, "He's from Maine, and we wish he'd go back again." That made Ted wish that he had been any place but in that Sunday School.

His thoughts of the Sunday before were interrupted by someone speaking to him. "Hi, you're new, aren't you? My name's Charles Pierce. Sure glad you've come."

Ted looked at the boy as they sat down. "This is more like it," he said more to himself than aloud.

"Huh? What did you say?" Charles asked.

"Oh, nothing," Ted answered, blushing a little. "I was just thinking out loud."

After the assembly program was over, Charles showed Ted to his class. He noticed a poster on the bulletin board with the letters C.O.G. on it.

"What does that mean?" he asked Charles.

"Oh, that's the motto for our class," Charles explained. "It stands for **Christ Our Guide.**"

Now Ted really did feel better. If a class had a motto like that, everybody would just have to behave. He settled down in his seat and waited for the teacher to pass him a workbook. By this time he was very glad that he had come to this Sunday School. Just as this thought went through his mind, he felt something hit him on the leg. Well, it really felt like someone had kicked him, but he knew accidents would happen, so he moved his chair back from the table a little way. As he did this, someone hit him on the head, and another boy grabbed his book. He looked up at the teacher who was trying to talk, but by this time there was such a commotion that Ted couldn't hear what she was saying.

Finally, when she rapped on the table very loudly the fellows quieted down enough for her to be heard.

"We have a visitor with us this morning; and if I'm not mistaken, he is the son of Coach Brown whom I'm sure you all know."

Ted noticed that when his dad's name was mentioned the fellows grew even more quiet. It was as though there were some kind of magic in that name. Well, Ted knew better than anyone why nearly everybody admired and respected his dad. Even when his dad had been in college, folks knew about him because he was chosen to be on the all-American football team. Then his few years with the professionals had added to that fame, so Ted wasn't one bit surprised when the mere mention of the name was enough to make the fellows sit up and listen.

The teacher went on. "Perhaps Ted would like to say a few words before we get started on the lesson."

Ted gulped. One thing he never could do was to talk before a group of people. His first thought was to say that he did not have anything to talk about, but then he decided to say what was on his mind.

"Fellows," he said as he stood up, "I came here this morning as a visitor to see whether I would like to come all the time. I've had two different opinions since I've been here. When I walked into your class and found out that your motto is **Christ Our Guide,** I said to myself, 'This is it,' but it hasn't taken long for me to change my mind."

He paused a moment and looked around the table. None of the fellows would look him in the face. Maybe they would throw him out, but he didn't care because he didn't plan to come back anyway.

"You have a motto," he continued, "but how many of you live up to it? When Christ is your Guide, you come to Sunday School to learn about Him and the Christian way, and not to act as if you are out on the playground somewhere. You see, I've made up my mind not to come back here any more."

He sat down and waited for the noise to start again, but much to his surprise not a boy spoke. All through the lesson period they were as quiet as could be and spoke only when the teacher asked them to say something.

After the bell rang to dismiss the class, all the fellows gathered around Ted.

"We're sorry," Charles said to him. "We never had looked at it the way you did. Won't you give us another chance?"

"Yeah," all the boys chimed. "Come back and see if we don't prove to you that we can live up to our motto."

Ted smiled and gave a sigh of relief. He said, "I surely thought that you would throw me out, but I'm glad you didn't. Sure, I'll be back."

He left the classroom and went in search of his parents. As he sat down beside them to wait for the worship service to begin, he saw that they were giving him an inquiring look.

Leaning over toward his father, he grinned and said, "Everything's A-OK., plenty A-O.K."—My Pleasure.

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The more people read, study, and try to believe false theories the more "bumfuzzled" they become. They don't seem to know which way is up or down, in or out. The fact is they are headed in the wrong direction and maybe wonder what it is all about, or how they will come out. Apart from God they will never straighten out. The more they study their theories the more confused they become. How they need salvation! Amen.—Walter E. Isenhour.

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

REPORT OF CASH RECEIPTS FOR THE MONTH OF SEPTEMBER, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of September, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes Gifts for All Purposes)

Albemarle Conference	$ 842.35
Cape Fear Conference	1,713.00
Central Conference	3,975.31
Eastern Conference	4,674.35
French Broad Association	14.24
Pee Dee Association	70.00
Piedmont Conference	317.75
Rockfish Conference	55.00
Toe River Association	125.00
Western Conference	2,460.28
Statewide Bodies	303.80
Other States	5.00
Total Religious Gifts	$14,556.08
Parents and Relatives	547.13
Friends and Others	5.00
Miscellaneous	5,751.90
Total Receipts for the Month	$20,860.11

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

Yelverton Grove, Johnston County	$150.00
Piney Grove, Pitt County	$212.00
Johnston Union, Johnston County	$250.00
Bridgeton Church	$250.00
Fifth Eastern Union	$100.00
Christian Chapel, Pink Hill	$150.00
Saratoga Church	$182.00
Arapahoe Church	$276.81
Mr. and Mrs. Arthur Kennedy, Beulaville	$100.00
The Rev. Hubert Burress, Pinetops	$106.00
Kinston Church	$155.10
Greenville Sunday School	$125.00
Pearsall's Chapel, Kenansville	$100.00
Mount Olive Sunday School, Kannapolis	$100.00
Cox's Creek Church, Marion	$100.00
Piney Grove, Johnston County	$103.50
Micro Church	$100.00
Stoney Creek, Wayne County	$150.00
Winterville Church	$111.00
Pleasant Plain, Johnston County	$124.20
White Oak Grove, LaGrange	$103.38
North Carolina State Convention	$303.80

✠

SHARING JOY

by JOYCE MARIE CHOATE

Considering the fact that we are commanded to love as Christ loves, it simply follows that we should be happy when blessings are bestowed upon those whom we love, which is everyone.

Upon looking at the pictures of the Fischer quintuplets, taken shortly after birth, I thought, "How very nice! What a great thing—five babies for the Fischers, all at once." I felt a definite joy in their behalf because of the fact that God performed a five-count miracle of birth.

This line of thought opens the door to a new world of joy. Everyday good things that have happened to our fellowman are related in the newspapers. Our neighbor gets a raise, which is not only a financial help to him and his family, but also a vote of appreciation of his work. Everyone's children learn something new at school each day. Birds sing. (Suppose their voices were suddenly stopped!)

Someone enters college. A fine young couple are joined by the holy bonds of matrimony. Someone makes a friend, gets a new job, takes an interesting trip. Long-separated relatives are reunited. A fresh, new flower blooms out overnight. (Suppose all the flowers suddenly died!)

The health of many persons takes a turn for the better. We learn of an old colored gentleman reaching his 104 birthday. He is the father of 20 children. A cheerful voice greets us over the telephone and proceeds to tell us that a blue ribbon was awarded her at the fair on some item which she had prepared with a great deal of effort involved.

A national enemy has no hateful statement to hurl at the ears of the world this morning. A friendly queen is a happy mother-to-be for the fourth time. The newspaper columnist gets in a really funny one, now and again, for all to enjoy.

A family over the way are moving into their new house. The congregation of a nearby church will meet in their new sanctuary for the first time this Sunday. At another nearby church the chimes still send out their beautiful anthems across the town and countryside. A young man of our town is studying for the ministry. Still another is a medical student at Vanderbilt. How proud their folks must be, that they intend to devote their lives to trying to alleviate the spiritual, mental, and physical sufferings of mankind.

Someone missed being in an automobile accident today; another practiced kindness more than usual. One of our neighbors extended to another a ray of cheer by making a visit and giving a simple gift. The church gave a shower for a family whose house burned recently.

The supply is endless. If we love others, we can surely take joy in their good fortune; and something good is always happening to someone.

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The Bible and Prayer

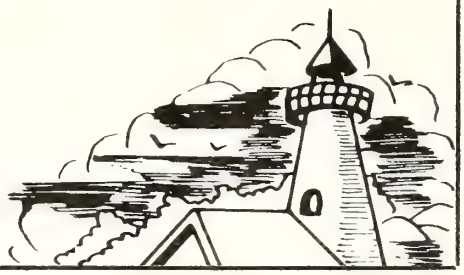
George Mueller said for a long time in his Christian life he prayed and then went to the Bible, but that he had found a better way—he lifted up his soul to God in prayer for illumination, and then went to the Bible, and the Bible gave him examples of prayer, promises about prayer, incitements to prayer, encouragements to prayer.

He said the Bible became the very food of his prayer, and he was enabled thereby to pray all the more effectively and effectually because he had already had a time with his Bible. Those that know God know how to pray, and you cannot know God unless you study His Word.—Dr. Griffith Thomas.

St. Claire Bible Class

The Sunday School Lesson

FOR OCTOBER 24



Caleb: Facing The Difficult

Lesson Text: Numbers 13:30-32; Joshua 14:6-12

Memory Verse: Philippians 4:13

I. INTRODUCTION

God has always had great use of the person who can face the difficult problems of life with faith and courage. Those without faith cannot accomplish very much for God. There are times, however, when faith is really put to the test. It is during such times that the personal qualities of Christianity are really tested. There are those who do not pass the tests. Through their own spiritual weakness, they succumb to the easy way out—doing nothing—or else they do the very opposite of what God intends.

It has been said that one person who has God on his side makes a majority. This means, of course, that the person who trusts in God to help him accomplish a task will be able to do so. Many seemingly impossible tasks have been accomplished by those who looked to God for power.

Caleb was the type of person who was willing to launch out for God. He was willing to proceed in the conquering of the land, but the people were not.

The incident surrounding today's lesson took place at a place called Kadesh-barnea. This was located near the southern edge of the promised land. Moses and the Israelites reached it about eighteen months after leaving Egypt. It was from here that Moses selected twelve men to go into Canaan to spy it out—to see what sort of land they were to inherit. The spies spent forty days in the land. As we study this lesson, we shall notice how men see and believe just what they want to see and believe; and we shall see how a man of faith possessed an attitude that was superior to all others.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Caleb felt that the time was ripe for the Israelites to possess the land that had been promised to them, and he suggested that they do it immediately (v. 30).

2. With the exception of Joshua, the other spies had a different opinion from Caleb; and they magnified the strength of the inhabitants of Canaan (v. 31).

3. Whereas Caleb made a true report, these men twisted their report to make it sound as they wished it to (v. 32).

4. Caleb reminded Joshua of the promise that Moses made them concerning the ultimate possession of the land (v. 6).

5. Caleb also called to Joshua's mind the fact that he made an honest report of what he saw in Canaan (v. 7).

6. Whereas the ten spies followed the dictates of human knowledge, Caleb followed the Lord (v. 8).

7. Moses promised Caleb that, because he followed the Lord, he and his children would inherit the land as a permanent possession (v. 9).

8. Caleb gave God the credit for preserving his life and strength (v. 10).

9. Although forty-five years had passed, Caleb was as strong and active as he was when he helped spy out the land (v. 11).

10. Caleb based his hope of possessing the land around Hebron on the presence of the Lord with him (v. 12).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. "Let us go up . . . and possess it . . . we are well able."

How thrilling are Caleb's confident words!

Some aspirants to scale Mount Everest were examined by a psychologist at Nepal before they began their climb. They were asked, "Will you get to the top?" Most of the men replied, "I surely hope so," or "I'll do my best." Only Jim Whittaker replied, "Yes, I will!" He made it! He was the first American to reach the summit of Mount Everest. Later he said, "Mountain climbing brings out the best in a person. It forces him to try to do something normally beyond his reach."

"We be not able to go up against the people."

After hearing the discouraging, defeatist words of the ten spies, "all the congregation lifted up their voice, and cried" (Numbers 14:1). How quick many are to speak discouraging words! How slow many are to speak encouraging words!

Ecclesiastes 9:4 contains the unusual assertion that "a living dog is better than a dead lion."

The inferences are obvious. While it is customary to pay great honor to those whose earthly service has ended in death, it is far better to speak words of challenge and encouragement while they are living.

This, Caleb and Joshua faithfully did. God honored their courage and confidence in His permitting them to be the only ones from their generation to enter the Promised Land.

"I wholly followed the Lord."

Caleb was totally dedicated to God. Michelangelo said, "Art is a jealous mistress—she demands the whole man!" So also does Christ: "Whosoever he be of you that forsaketh not all . . . he hath . . . cannot be my disciple" (Luke 14: 33). Count Zinzendorf said, "I have but one passion—it is Christ!"

In David Livingstone's diary occur these words: "I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only as by the giving or keeping of it I shall promote the glory of Him to whom I owe all my hopes in time and eternity."

"I dare not give myself wholly to the Lord for fear He will send me to some faraway place as a missionary," said a young woman to her pastor. He replied, "Suppose that on a snowy, cold morning a little bird came pecking at your window and allowed you to take it in, thereby putting itself entirely in your power. What would you do? Would you crush it, or would you give it food and care?"

Thoughtfully she replied, "I see it now. I'll put myself wholly in the molding, protecting hands of the Lord and be

what He wants me to be."—Bible Expositor.

2. We have admiration for men like Caleb who manifest a heroic spirit in the face of great difficulty. He had courage that was unfaltering. Giants did not disturb him even though the other spies were afraid. His consecration was thorough and genuine. He was faithfully, wholly and fully committed to God. He never lowered his standards, but was perpetually wholehearted.

We especially admire Caleb for his readiness to take on a difficult task as an old man. He was a man of altitude —now therefore give me this fountain. Caleb was not content with the average or the commonplace. He did not think in terms of defeat. There was no fear of giants or walled cities. It was the mountain promised by God that he wanted; and refusing defeat, he claimed his inheritance.

Today the trend is to back away from difficulties. If we do not accept challenges or difficult projects we will miss countless rewarding experiences.—Teen-Age Teacher (F.W.B.).

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News Notes

(continued from page seven)

The day's program begins with Sunday school at 10 a.m., followed with the homecoming message by the pastor, the Rev. R. N. Hinnant, at 11 a.m. At the noon hour a picnic lunch will be served on the church grounds.

The afternoon service will consist almost entirely of music and singing by the local church and several visiting groups. All singers are especially invited to participate in the afternoon service. All former pastors, members, and friends are cordially invited to attend and enjoy the worship and fellowship together.

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Palestine Church Announces Revival Services

The Rev. David Miller, pastor of Palestine Free Will Baptist Church, Kannapolis, North Carolina, announces revival services for the week of October 17-23 with the Rev. Paul Warner Jr., pastor of Mount Olive Free Will Baptist Church of Kannapolis, as the guest evangelist. Mr. Miller will assist in the services which will begin each evening at 7:00. The pastor and the church extend a cordial invitation to everyone to come and worship with them in these services.

Piedmont Conference Churches And Ministers to Meet

A quarterly conference meeting of the churches and ministers of the Piedmont Conference of Original Free Will Baptists will be held on Saturday, October 30, at Hopewell Free Will Baptist Church, Hamlet, North Carolina, with the Rev. Eddie Edwards as host pastor. The meeting will begin at 10 a.m.

The clerk of the conference, John Furr, states, "Come and be with us on this date. Churches please send us a delegate from your church. Everyone of the Original Free Will Baptist faith is welcome."

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J. W. Everton to Conduct Spring Branch Revival

The Rev. J. W. Everton will be the evangelist for revival services at Spring Branch Free Will Baptist Church, Walstonburg, North Carolina, the week of October 18-23, with services beginning each evening at 7:45. The pastor, the Rev. Bill Futch, will assist in the services. The public is cordially invited to attend.

———

Selma Church to Host Ministers' Conference

The ministers of the Western Conference will meet at the Selma, North Carolina, Free Will Baptist Church Tuesday evening, October 26, at 7:30. A program has been planned that will be both inspiring and informative. All ministers of the Western Conference are urged to attend if possible, and all visitors are welcome.

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The Church World-wide

(continued from page five)

Church Spokesmen Testify on Film Censorship Bill

HARRISBURG, Pa. (EP) — A Protestant spokesman opposed a proposed movie censorship measure and a Roman Catholic representative endorsed the proposal in hearings before the Pennsylvania House Judiciary Committee.

Roderick J. Wagner, executive secretary of the social relations division of the Pennsylvania Council of Churches, objected to the censorship measure on grounds that "the cure may be worse than the disease."

The spokesman for the State Catholic Conference, George T. Lenehan, urged enactment of the measure as a means of protecting children from "exhibitions of sex and immorality."

Under the proposal, a three-member board of censors would review movies and seek court injunctions against those it considers obscene. Courts would be required to take final action on the recommendations of the censors within five days.

———

Christian Leaders Prime Targets of Viet Cong, Says Evangelist

DENVER (EP)—Evangelist Billy Graham told an audience at his Colorado Crusade here that the Viet Cong "seek out the Christian leaders in the villages, cut their tongues out, gouge out their eyes and horribly mutilate their victims."

He charged that "the true story in Viet Nam has not yet been told."

While describing the behavior of the Viet Cong as that of "primitive men in a jungle," he contrasted it to the "cruelty and hatred of such men as Eichman and Himmler," who, Mr. Graham added, "were reared in cultured, intellectual, sophisticated, civilized Germany."

Mr. Graham warned that "the world is madly arming for another gigantic blood-letting." He said that a future war "will possibly kill more people than all the wars of history put together."

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Instant in Season

by Joseph E. Thomas

When Paul Rader was praying one day, God told him to "go visit your banker friend." He arose and prepared to go, taking the train out to the country where the banker was resting in a sanitarium. Mr. Rader was approaching the building when at the door he met his banker friend.

"I am so glad you came," said the banker.

"Yes, I got your telegram," Mr. Rader remarked.

The banker smiled and said, "But I wrote a telegram and then tore it up—how did you know?"

"It came by the way of heaven," was Mr. Rader's reply.

They talked together for a long while. After their noon meal, Paul Rader prayed with the banker friend, and salvation came to his heart. The banker looked at the sky and the green grass and said, "See how blue the sky is, and how green the grass is? I never saw it just like that before." Then he bowed his head and died in the arms of Paul Rader.—The Free Methodist.

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Neighbors

VIOLA PERRY WANGER

I journey down the road of life,
  Skies gray or blue around me,
It makes but little difference
  When I walk with those who love me.

A friendly hand, a loyal word,
  A deed that's kind and tender,
And dull gray skies are turned to blue,
  And filled with sunny splendor.

For those who share my griefs and joys,
  And lighten all my labors,
I lift my heart in grateful praise,
  And say, "Thank God for neighbors."
—Sparkling Waters.

The Best Law—The Golden Rule.

The Best Education—Self-knowledge.

The Best Philosophy — A contented mind.

The Best War—To war against one's weakness.

The Best Theology—a pure and beneficient life.

The Best Medicine—Cheerfulness and temperance.

The Best Music—The laughter of an innocent child.

The Best Science—Extracting sunshine from a cloudy day.

The Best Art—Painting a smile upon the brow of childhood.

The Best Journalism—Printing the true and beautiful on memory's tablet.

The Best Telegraphing—Flashing a ray of sunshine into a gloomy heart.

The Best Biography—That life which writes charity in the largest letters.

The Best Mathematics — That which doubles the most joys and divides the most sorrows.

The Best Navigation—Steering clear of the lacerating rocks of personal contention.

The Best Diplomacy—Effecting a treaty of peace with one's own conscience.

The Best Engineering—Building a bridge of faith over the river of death.—Selected.

Darkness Hides! Light Reveals!

I was seated at the typewriter in my office, doing some routine but necessary church correspondence. While typing I let my eyes and mind wander around the room, appraising with satisfaction its cleanliness.

A few moments later a bright stream of sunlight coming through the window lighted the area under a small stand in the office, revealing a network of spider webs!

These had been there all the time, but unseen, unknown. How fortunate holiness folk are. We have received revealing light. Let us share it with others.

"Send the light, the blessed gospel light,
  Let it shine from shore to shore!
Send the light, and let its radiant beams
  Light the world forever more."
—Charles H. Gabriel.

Some Days Are Beautiful

by JOYCE MARIE CHOATE

Some days are beautiful and so blessed with peace that I wish I could gather envelopes of it up and mail it to persons who are in need of cheer and tranquility: to a correspondent who is slowly dying in a hospital bed; to a lonely widow in Pennsylvania; to a bewildered child, recently orphaned. I would like to send a portion along to the woman who is thin and "sick with nerves," to the man who feels himself a failure, and to dozens of others.

The clock ticks away the golden moments; and the afternoon is a leisurely, lovely space of time.

Like gold dust, the moments slip through our fingers and are gone, down the flume of eternity. Only the nuggets of kindness, love, and constructive activity are preserved and turned into currency for world betterment.

The Smell of New Books

My liking for books dates back to my earliest recollection. I liked books so well by the time I started to school at Lone Gum that I literally "ate up" a goodly part of my First Reader. I can still remember the flavor of the beloved McGuffey's Readers.

There is something fascinating about a new book. The smell of the fresh ink and paper is as welcome to the olfactory nerves of the bookworm as the smell of honeysuckle in the spring of the year or the aroma of burning cornstalks on a frosty fall morning—something the younger generation may not know about now that farmers have learned the wisdom of plowing their stalks under instead of burning them.—Erwin L. McDonald, in Arkansas Baptist.

Worth - While

Kind words are never wasted,
  Although it oft' appears
That they bring only laughter,
  Or jibes, or even jeers.

Kind deeds are not unfruitful,
  Though we may never know
The real result our effort brings
  To leave an afterglow.

Kind thoughts are also lasting,
  For even when they've gone,
They leave a benediction
  Like the beauty of the dawn.
—Gospel Herald.

If the thing you believe in and practice never gives you any peace, joy and happiness you had better look in another direction.—Walter E. Isenhour.

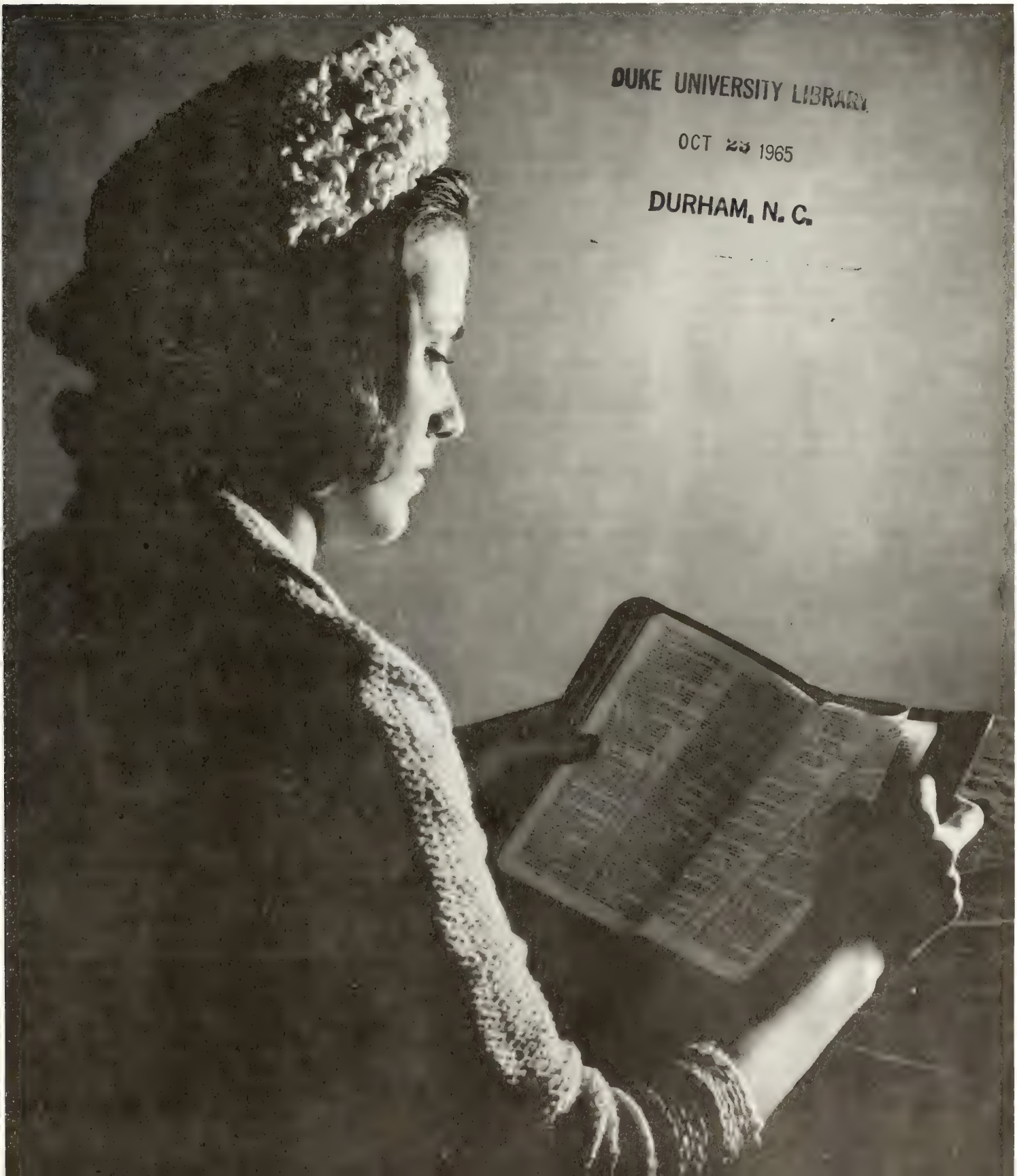
A revived church is the only hope of a dying world.—Selected.

Is It Time to Renew Your Subscription?

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 20, 1965

HAROLD M. LAMBERT PHOTO



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In the Editor's Mail

"Some months ago I resigned the pastorate of Sandy Plain Free Will Baptist Church, near Beulaville, North Carolina, where I had three successful years of service, due to health reasons. Since then these problems have been solved so that I am now available for full-time pastoral work. Any church desiring my services may contact me at Route 3, Kenly, North Carolina."—The Rev. Joe H. Johnson.

* * *

"We would appreciate your prayers for our pastor (The Rev. Graham Baker) and his family. He has recently been operated on, which was the second operation in less than a week. He is in North Carolina Memorial Hospital, Room 527, Chapel Hill, North Carolina."—Mrs. Beulah M. Salter, Route 2, Beaufort, North Carolina.

* * * *

Newsbriefs from "Action"

In a letter designed to help answer questions about, but not to promote Catholic attendance at the Billy Graham evangelistic crusade in Houston's Astrodome October 8-17, the Galveston-Houston Diocesan Commission for Christian Unity said attendance "can be permissible for Catholics acting with ecumenical charity and with a penitential awareness of their inability to participate actively in the service."

* * *

A YMCA group visiting the Soviet Union in the summer had to bring back all the Bibles they had taken with them to give away as presents. Members of the group said they were told Bibles in the Russian language were "not desired" and that there were plenty of Bibles on sale in Russia. They reported they did not see a single Bible for sale anywhere during their visit to the U. S. S. R.

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C. H. Overman, *Editor*

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Editorial—

PREACHING AND PREACHERS

There is mounting evidence in Christendom today that preaching is losing its effectiveness. This evidence is seen in the fact that there is an increase in crime year after year, a disregard of spiritual and moral teachings, a lack of love among the people of God, and a dangerous and deceptive trend toward the liberal camp. This is not to say, however, that true preaching no longer exists; for there are many good, gospel preachers, and there are many thousands who constantly hunger for such preaching.

In this enlightened age, there are those who would prefer a term other than preaching. We could use the term "ministry," but the term is broad. Worship could be the focal point, but worship includes more than preaching; therefore, we will stick to this simple word that is common to all. Let us remember that preaching is essential to the fulfillment of the Great Commission. It is through the "foolishness of preaching" that men are born into the kingdom of God.

"Baker's Dictionary of Theology" defines preaching as follows: "Preaching is the proclamation of the word of God to men by men under assignment from God. It is the ordained means for the transmission of the word of God to the world and serves also as an official means of grace for the edification of the church of Christ."

The prophets of the Old Testament were preachers. They were the "heralds of God" who declared judgment against the people which was pronounced first by God; they also declared the future hope of salvation, and they cried out against the sins of the people and their leaders. Their message was given by God and preached as received.

John the Baptist was a preacher, so were the apostles, and so were some of the first seven deacons that were chosen in the Book of Acts. Preaching in the New Testament is described by the use of about thirty different terms: such as, to herald, to proclaim, to publish good news, and to teach. In each use, the preacher has received his assignment from God and he preaches with authority.

Preaching in the New Testament was based upon personal conviction. Some of the "heralds of God" were eyewitnesses to the life, death, burial, resurrection, and ascension of Christ. They knew whereof they spoke. Those who had not actually seen were men of equal conviction, for they were believers by faith in the power of Christ.

The dictionary referred to above defines the apostles' preaching as follows: "The primary message of the apostles consists in a declaration of the redemptive-historical facts of Christ's life, death, resurrection, session, and coming again, coupled with the call to repentance and faith. . . . Paul's letters to Timothy describe the transitional stage from the apostolate to the pastorate and evangelism. Timothy must hold fast to the apostolic teaching and the O. T. Scriptures and communicate this teaching in pastoral preaching and evangelism (1 Timothy 4:13, 14; 2 Timothy 2:15; 3:14-16; 4:1-5)."

Preachers, it is true, do more than preach; however, preaching is the hub of his calling. Preaching is that part of his ministry that he loves most. It is while he is preaching—heralding the good news—that he has the greatest delight. He must speak with conviction and purpose, for he is God's man. Each service that he performs in the name of Christ only serves to make him a better preacher. He does not stand before his flock ". . . with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4). He remembers the words of the great Apostle Paul: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16).

'FIRE OVER SODOM'

RAYMOND L. COX

"WHAT kind of weapons do you think will be used in World War III?" a reporter inquired of the famed scientist Albert Einstein shortly before his death.

"I'm not certain," replied the man who developed the formula which eventuated in development of nuclear weapons. "I don't keep up with developments of weapons because things are progressing so rapidly. But I can tell you what weapons will be used in the fourth world war."

"What?" demanded the curious reporter.

"Rocks," replied Einstein. "They'll use rocks!"

When the world recalls what two atomic bombs did to Hiroshima and Nagasaki in the second world war, and those explosives were almost firecrackers in comparison with today's nuclear giants, few would hesitate to accept Einstein's estimate. Yet many Biblical scholars, among them Dr. Wilbur Smith of Fuller Theological Seminary, believe that the world may have witnessed nuclear destruction before the atom bomb and hydrogen bomb were developed by mankind!

In approximately the 20th century before Christ Sodom and her sister cities were bombarded with brimstone and fire by God from heaven.

Was this atomic fire over Sodom?

The Bible details the destruction thus: "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Genesis 19:24, 25).

There are three considerations which prompt belief that God may have accomplished the incineration of Sodom by the same principle which governs nuclear destruction; namely, the unloosing of atoms of elements—the same way Peter describes the eventual end of the world as we know it in 2 Peter 3:10. These considerations are the state of the area, the description of the holocaust, and the interpretive principle known as "the law of first mention."

The present state of the once fertile plain of Sodom witnesses to an ancient desolation and retribution beyond the experience of modern man. The devastation terminated not only on the cities but on the very land itself. Here is scorched earth which has not recovered in 4,000 years!

It is difficult to believe that lightning or bitumen explosions, or an earthquake, or an ordinary fire could have left such lasting and irreparable damage.

Ordinary fire, destructive as it can be, does not permanently vitiate the fertility of land, but the plain of Sodom remains ruined beyond reclamation.

Moreover, visitors to the area before the year 1945 often were baffled by occasional discovery of a few green glass crystals seemingly sown in the soil, crystals the likes of which had been found no where else on earth. But after the detonation of test atomic bombs in the New Mexico desert similar crystals were found there!

Certainly the permanent ruin of the area bespeaks a holocaust beyond that which ordinary fire could produce.

The Biblical description of Sodom's cremation likewise suggests this conclusion.

A quadruple target of destruction is described in Genesis 19:25, an overthrow of the cities, the territory, the population, and the vegetation. And verses 27 and 28 relate: "And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

This Biblical description came to the minds of more than one when the first pictures of the mushrooming cloud created by the atom bomb over Hiroshima were published in the press. "The smoke of the country (literally, the smoke of the earth) went up," not just the smoke of burning buildings and scorched flesh. And Abraham stood miles away, witnessing the prodigy. He beheld not only incinerated cities but an irreparably ruined region.

The third consideration suggesting the possibility of atomic fire over Sodom is connected with the principle of Bible interpretation called "the law of first mention." The account of the destruction of Sodom contains the first mention in the Bible of the word and idea of **fire.** Now generally the first occurrence of an important word or idea in Scripture contains in germ the fundamental factors which will later be unfolded in subsequent passages pertaining to the subject. Certainly fire is an important Biblical subject. Its first mention is at Sodom, whereas the ultimate idea of fire in the Bible pertains to a destruction of the world by fire as described in 2 Peter 3, a devastation in which the elements are said to be unloosed. This Petrine passage was alluded to often and by many, even so distinguished a leader as the Archbishop of Canterbury, when Hiroshima was destroyed.

Thus it is likely that in the Bible's first mention of fire we have on a smaller scale the same type of destruction which on a large scale will eventually envelop the earth and cremate creation!

Of course, the divine bombardment of Sodom was more devastating than any of man's nuclear blasts. Up to now civilization's most terrible man-made disasters were Hiroshima and Nagasaki. But there were survivors of those atomic attacks. However, no one survived the fiery furnace of Sodom!

Moreover, Hiroshima and Nagasaki eventually erased most of the marks of their unparalleled carnage, but God has set His indelible mark on the site of Sodom to this day. The land around Hiroshima made a complete recovery from bomb damage, but the fertility of the plain of Sodom was ruined beyond human repair. Another Hiroshima has

(continued on page fifteen)

Result of Repentance

Dr. F. E. Marsh preached a sermon on restitution. At the conclusion a young man came to him and confessed: "Pastor, you have put me into a bad fix. I've wronged another, and I am ashamed to confess it. You see, I'm a boat builder, and the man I work for is an unbeliever. I have talked to him often about his need of Christ, but he scoffs at it all and ridicules me.

"In my work, expensive copper nails are used because they do not rust in water. I've been carrying home quantities of these to use on a boat of my own that I'm building in my back yard. I fear that I cannot now tell my boss what I have done, or offer to make payment. If I do he will think I am just a hypocrite, and I will never be able to reach him for Christ. Yet these copper nails are digging into my conscience."

Sometime later the man saw Dr. Marsh again. "Pastor," he said, "I've settled for the copper nails, and my conscience is relieved at last." "What happened when you confessed?" asked Dr. Marsh. "Oh, the boss looked queerly at me, and then said, 'George, I always thought you were just a hypocrite, but now I'm beginning to feel there's something in this Christianity after all. Any religion that makes a workman confess that he has been stealing a few copper nails, and offer to settle for them, must be worth having.' "

The attempt to make restitution is one of the sure fruits of a true conversion. Zacchaeus said, ". . . if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8). Jesus recognized this as the genuine fruit of a life changed by God and said, "This day is salvation come to this house."

When revival really hits, there is confession and restitution. Repentance is not real unless there is a readiness to return to God His due and to man his due.

An unsaved businessman told how he could tell if anything real was happening in the churches of his community. When people paid past debts and righted their wrongs, he knew there was genuine revival. He didn't need to go to the meetings to be persuaded that God was changing lives.—John M. Drescher, in Gospel Herald.

✠

He who had rather see somebody fail instead of succeed is on the road to failure himself.—Walter E. Isenhour.

When I Attend My Church

I appreciate the right to worship in the church of my choice, and am thankful that its early leaders prayerfully built a foundation on Christ which was as firm in depth as His teachings, and as broad as His love.

I am refreshed spiritually by the fellowship, the worship services of music, sacraments, prayer and message.

In the service of our elders, deaconesses and deacons I am reminded of our trustees and functional committees who also serve.

I am conscious of my church's influence on our community through the dedicated lives of my fellow members.

I am proud of our ministers and their families as their presence lightens and brightens and as they counsel our youth and we who are troubled.

I am thankful for our faithful teachers and helpers who train our youth from nursery to adulthood.

I am thankful for our church building which was provided by members before me, and to those who look after its maintenance and care.

I know my church, I like my church: I hope to help it carry on, that those who follow may find here the Christian opportunities which I find.—M. E. Elliott, in The Christian.

✠

SEEK

"Seek that ye may excel." We are too apt to think that He has given us certain natural gifts, but has nothing practically to do with the improvement of them and leaves us to ourselves for that. Why not ask Him to make these hands of ours more handy for His service, more skillful in what is indicated as the "next things" they are to do? The "kept" hands need not be clumsy hands. If the Lord taught David's hands to war and his fingers to fight, will He not teach our hands and fingers, too, to do what He would have them do?—F. R. Havergal.

✠

Some people do not like the profession and testimony of the Christian who is alert for God, but they like his truthfulness and honesty when they have dealings with him.—L. L. R.

A Fable

Said a selfish old bee at the close of the day,
"This colony business doesn't pay.
I put my honey in that old hive
That others may eat and live and thrive,
And I do more in a day you'll see
Than some of the others do in three.
I toil and worry and save and hoard
And all I get is my room and board.
I'm all for a hive I can run myself,
And all for the sweets of my hard-earned pelf."

So the old bee flew to a meadow lone
And started a business all his own.
He gave no thought to the buzzing clan
But was intent on his selfish plan—
He lived the life of a hermit free.
"Ah, this is great," said the silly old bee.
But the summer waned and the days grew drear,
And the lone bee wailed as he dropped a tear,
For the varmints gobbled his little store,
And his wax played out and his heart grew sore.
So he winged his way to the old home band
And took his meals at "The Helping Hand."

Alone our work is of little worth;
Together we are the lords of the earth.
So it's all for each and each for all,
"United we stand, divided we fall."

—Selected.

✠

MY FATHER

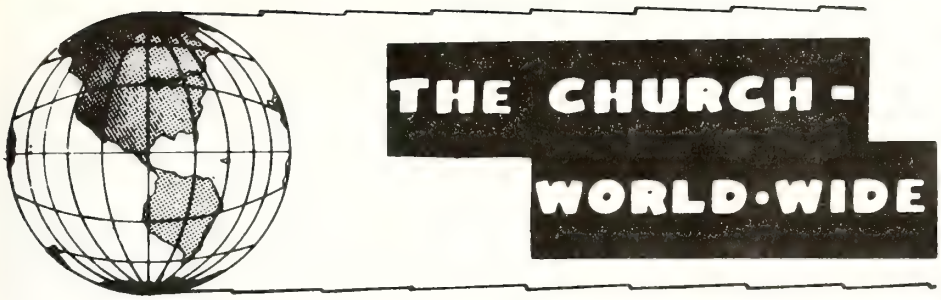
I've a home up in the sky—
With my Father.
I upon His Word rely—
He's my Father.
I'm a pilgrim here below,
As I journey to and fro,
And I'm singing as I go
Of my Father.

I have grace for every day
From my Father.
Grace is my support and stay.
Says my Father.
It is grace that doth abide,
Tho' sore trials me betide,
Yet I'm kept on every side
By my Father.

Oh, my heart is all aglow,
Since my Father
Gave to me His peace to know—
Peace from Father.
He has driven away all fear
And He dries my every tear,
And He's very, very near—
Precious Father.

Sometime I'm going away
To my Father.
With Him evermore to stay—
With my Father.
Oh, the thought my heart doth fire
And with courage me inspire,
Soon I'll join the blood-washed choir—
Praising Father.

—*God's Revivalist.*



South Korea Closes Protestant University

SEOUL (EP)—South Korean government officials have closed "indefinitely" Protestant-supported Yonsei University here until school administrators obey a government order to punish students and professors who allegedly took part in anti-government riots.

The punishment required by the government was believed to be suspension or expulsion. All other Korean schools have complied with the governmental order except Yonsei and another private institution, Korea University.

Vatican II Approves Preliminary Religious Liberty Draft

VATICAN CITY (EP)—Delegates to the Second Vatican Council, by an overwhelming vote of 1,997 to 224, have given preliminary endorsement to the Declaration on Religious Liberty.

Revised Luther Bible Printed in E. Germany

BERLIN (EP)—A recently completed revision of Martin Luther's classical German version of the Bible was published in September by the Central Evangelical Bible Society in East Berlin.

The edition was issued in pocketbook form with 80,000 copies put into circulation.

This year's anniversary of the Reformation, on October 31, will be observed by the Evangelical Church in Germany as Bible Sunday.

Ceylon Will Not Return Seized Church Schools, Minister Says

COLOMBO, Ceylon (EP)—Education Minister I.M.R.A. Iryagolle of Ceylon said here that private schools nationalized in 1960 will not be returned.

The statement dashed hopes of a relaxation in the nationalization policy introduced by the previous government headed by Mrs. Sirimavo Bandaranaike.

These hopes arose from the fact that the new government, which assumed office last March, was committed to reversing some of the policies of the Bandaranaike regime which had led to disharmony.

Mr. Iryagolle also said in a speech in Parliament that no decision has been taken on the future of the existing private schools.

Another Larson Book For Teens

MINNEAPOLIS (EP)—Yardstick for Youth, written by Mel Larson, editor of **The Evangelical Beacon** and former Minneapolis newsman, has been released for publication.

The book is a series on the Ten Commandments slanted for today's youth. It is Larson's 18th book.

The foreword is by Evangelist Billy Graham. In it he writes, in part, ". . . Larson has come up with a book on the Ten Commandments which can be of tremendous help in the critical years (of youth) . . . . It is written in a language understood by youth, yet in a way which treats them with the respect they merit . . . . I commend it heartily for careful, thoughtful reading by youth and everyone interested in youth."

Jewish Leader Cites Jews' Attacks on Christians

LOS ANGELES (EP)—"It is very difficult to understand how Jews, who make such an issue on this continent about religious freedom for their own people, can condone the lack of religious freedom and the persecution of Christians and converted Jews in Israel."

So said Dr. Arthur Mickelson, 70-year-old founder of the Hebrew Evangelization Society here. "Any incident that can be construed as anti-Semitism brings a deluge of protest from Jews," the Jewish leader declared, "but in their own country, Israel, they allow no religious freedom and now are openly attacking Christians."

Mickelson cited a report from Dwight Baker, chairman of the Baptist Convention in Israel, on the harassment and attack of a Christian missionary family in Haifa by Orthodox Jewish rabbinical students. In his report, Baker said similar attacks had taken place in other cities in Israel and that emergency meetings had been called by the United Christian Council executive and leaders of the Baptist Convention in Israel.

Dr. Mickelson, born of Jewish parents in Germany and converted at the age of 40, directs the Hebrew Evangelization Society which supports missionaries on five continents and carries out extensive relief projects. His former missionaries, the Rev. and Mrs. Albert Bonk, were expelled from Israel because they had publicly baptized several converts and raised the ire of Jewish rabbis.

Modern Science Achievements Verify Truth of Bible, Space Engineer Says

VALLEY FORGE, Pa. (EP)—Are the discoveries of modern science really at odds with the Bible?

Not at all, according to a space engineer from General Electric's Space Technology Center here. In fact, he said, some of the newer scientific discoveries tend to verify truths which the Scriptures have proclaimed.

J. W. Reid cites the recent furor over the "Big Bang" theory of the origin of the universe. The first chapter of Genesis begins: "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep . . ."

The renowned "Big Bang" theory, according to Mr. Reid "was originated by a Belgian priest, Abbe George Le Maitre, and it states that all the matter of the universe was once gathered together into a huge ball. The attraction of gravity increased as time went on, and finally the pressure and temperature of the huge mass became so high that it went off like an atomic bomb. Thus our universe began its first day with a Big Bang."

"According to science," the space engineer continued, "the energy released from this first atomic explosion was beyond measure. Most of it was light energy (all of the electromagnetic spectrum). Certainly all that could be seen for millions of years was light. In fact scientists have calculated that the first energy released in the form of light outweighed matter. (This is based on another part of Einstein's theory which has been proven, that energy is equivalent to matter.)"

Genesis 1:4 continues: "And God saw

(continued on page nine)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Greenville Church Announces Homecoming and Revival

The Greenville First Original Free Will Baptist Church, located on the corner of Eleventh and Forbes Streets, Greenville, North Carolina, extends an invitation to all former members, old friends, and the public to attend the annual homecoming observance to be held Sunday, October 24, 1965. The program will consist of special music and the pastor, the Rev. David W. Hansley, delivering the message. Lunch will be served picnic style on the church grounds.

Following the homecoming observance, Monday evening, October 25, a series of revival services will begin and continue through Saturday evening, October 30. The services will begin each evening at 7:30. The Rev. Walter Carter of Rockingham, North Carolina, will be the guest evangelist for the services. Mr. Carter has been the pastor for the East Rockingham Original Free Will Baptist Church for more than twenty-five years. He is at present serving on the Executive Committee of the North Carolina State Convention of Original Free Will Baptists and is moderator for the General Conference of Original Free Will Baptists. He has done extensive evangelistic work in the state of North Carolina and in other states.

The pastor and the membership of the church extend an invitation to the public to attend all these services.

Moseley's Creek Church Homecoming and Revival

The Moseley's Creek Free Will Baptist Church, Route 1, Dover, North Carolina, will observe its annual homecoming on Sunday, October 24. The services for the day will begin with Sunday school at 10 a.m., followed with the worship service. Also during the morning service a memorial service for the deceased members of the church since the last homecoming will be held. A picnic lunch will be served on the church grounds at the noon hour. An afternoon service of music is planned. All singers are especially invited to this service to render special music. All former pastors, members, and friends of the church are invited to worship with the church on this occasion.

On Sunday night, October 24, the fall revival of the church will begin with the Rev. James Lupton as the guest evangelist. The pastor, the Rev. Robert Lee Norville, will assist in the services which will begin each evening at 7:30. The public is cordially invited to attend these services and be much in prayer for their success.

Homecoming Service at Micro Church

On Sunday, October 24, the Micro, North Carolina, Free Will Baptist Church will observe its homecoming and tithes and offering Sunday. During the services a special dedication service will be held dedicating the new Sunday school classroom windows. In addition a brief memorial service will be held for the deceased of the church since the last homecoming. A picnic lunch will be served at the noon hour.

The pastor and the church membership invite all former pastors, members, and friends of the church to worship with them on this occasion.

Daniel's Chapel to Host W. A. and S. S. Convention

The Woman's Auxiliary and Sunday School Convention of the Fourth Union Meeting District of the Central Conference will convene with Daniel's Chapel Free Will Baptist Church near Wilson, North Carolina, on Sunday, October 31. The theme for the convention will be, "Need of a Spiritual Awakening." The Scripture is taken from Psalm 85:3, "Thou hast taken away all thy wrath: . . ." The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Higher Ground"
—Devotions, Mrs. R. W. Allman
—Welcome, Mrs. Shelly Tomlison
—Response, Mrs. Albert Proctor
11:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "When We All Get to Heaven"
11:30—Special Music, Spring Branch Church
—Sermon, the Rev. R. W. Allman
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Miss Hilda Owens
—Special Music, Daniel's Chapel Church
—News from Mount Olive College
—Business Session
—Program, Local Church
2:15—Adjournment

Wintergreen Announces Revival Services

Wintergreen Free Will Baptist Church near Cove City, North Carolina, announces revival services to be held the week of October 24-30, with the Rev. J. B. Starnes as the evangelist. Services, beginning at 7:30 each night, will feature special singing. The Rev. Raymond Hardison is pastor.

COMING EVENTS

October 23—District Youth Rally, St. Mary's Church, Lucama, North Carolina, at 7:30 p.m.

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

Gum Neck to Host Albemarle Union, League, and S. S. Convention

The Union Meeting, League Convention, and Sunday School Convention of the Albemarle Conference will meet with Gum Neck Free Will Baptist Church, Columbia, North Carolina, Saturday and Sunday, October 30, 31. The programs are as follows:

Union Meeting

Morning Session, October 30

10:00—Devotions, the Rev. James Howard
10:10—Welcome, the Rev. L. E. Ambrose
—Response, Isaac Furlough
10:15—Moderator's Address, the Rev. Robert May
10:20—Minutes of the Last Union
—Roll Call of Ministers and Churches
—Announcements
—News of Mount Olive College
11:15—Morning Worship:
Offering
Special Music
Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. W. L. Brickhouse
1:15—Business Period
—Report of Treasurer
—Announcement of Next Union
2:15—Closing Hymn and Benediction

League Convention

Evening Session, October 30

7:30—Devotions
7:40—President's Message
7:45—Appointment of Digest Committee
—Roll Call of Leagues
—Minutes of Last Convention
—Recognition of Ministers
—Announcements
8:00—Congregational Singing
8:05—Business Period
—Report of Committee
—Awarding of Banner
—Sword Drill
—Report of Treasurer
8:35—League Program
—Special Music
9:00—Adjournment

Sunday School Convention

Morning Session, October 31

10:00—Devotions, the Rev. L. E. Ambrose
10:05—Welcome Address, Superintendent of Host School
—Response, Oscar Webster
10:10—President's Message
10:15—Sunday School Lesson, Madge VanHorn
10:40—Enrolling of Ministers
—Minutes of Last Convention
—Sunday School Reports
—Announcements
—Offering
11:15—Morning Worship:
Special Music
Message, the Rev. C. H. Overman
12:00—Lunch

Afternoon Session

1:00—Devotions, the Rev. T. F. Davenport
1:10—Business Session
—Report of Treasurer
2:00—Adjournment

Hopewell Revival In Progress

Revival services are in progress this week at Hopewell Free Will Baptist Church, Route 1, Smithfield, North Carolina, with the Rev. Raymond T. Sasser as the guest evangelist. The services will close on Saturday night, October 23. The pastor, the Rev. Fred S. Powers, will assist in the services which begin each

evening at 7:30. Special music is being rendered each evening under the direction of Sherwood Parker. Family night will be held on Wednesday night and Thursday night will be youth night with a fellowship to follow. A cordial invitation is extended everyone to attend the remainder of the services.

Harrell's Chapel Announces Revival and Homecoming

On Sunday, October 24, Harrell's Chapel Free Will Baptist Church, Route 3, Snow Hill, North Carolina, will observe its annual homecoming. Following the homecoming message by the pastor, the Rev. James N. Gay, a picnic lunch will be served on the church grounds. An afternoon service of music has been planned with singing by several visiting groups and also by the local church.

On Sunday evening, October 24, the fall revival will begin with the pastor bringing the messages. The services will begin each evening at 7:30, continuing through October 30. The pastor and the church extend to all former pastors, members, and friends of the church an invitation to attend both the homecoming and the revival services.

Juniper Chapel to Observe Homecoming

Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, will observe its annual homecoming on Sunday, October 24. The services will begin with Sunday school at 10 a.m., followed with the worship service at eleven. The new pastor, the Rev. Harry Jones, will bring the homecoming message. At the noon hour a picnic will be served by the ladies of the church on the church grounds. The day's program will include good preaching, good singing, and good food.

The pastor and the church membership invite all former pastors, members, and friends of the church to attend and enjoy the worship and fellowship together.

Clifton Rice Conducting Piney Grove Revival

Revival services began at Piney Grove Free Will Baptist Church, Duplin County, North Carolina, on Monday night, October 18, and will continue through Saturday night, October 23, with the Rev. Clifton Rice as the guest evangelist. There is good gospel preaching and singing each evening.

The pastor, the Rev. W. H. Willis, and the church invite the public to attend the remainder of these services and be much in prayer for their success.

Successful Homecoming to Be Followed with Revival

The Kenly, North Carolina, Free Will Baptist Church experienced its most successful Homecoming and Harvest Day in the history of the church on Sunday, October 3. The Lord wonderfully blessed with a beautiful day, a good attendance, spiritual blessings, and a good harvest offering.

On Monday evening, October 25, the Rev. Earl Glenn of New Bern, North Carolina, will begin a series of revival services at the Kenly church which will

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News Notes

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close with the service Saturday evening, October 30. The pastor, the Rev. James V. Joyner, will assist in the services which will begin each evening at 7:30. Already the church is beginning to feel the spirit of revival as five persons united with the church last Sunday, three of these first-time decisions. The public is invited to attend these services and pray that the church will truly realize a revival.

Homecoming and Revival at Wooten's Chapel Church

Homecoming services will be observed at Wooten's Chapel Free Will Baptist Church, Wake County, North Carolina, on Sunday, October 24. The services will begin with Sunday school at 10 a.m. and the worship service at eleven. The pastor, the Rev. G. S. Stevens, will bring the homecoming message. At the noon hour a picnic lunch will be served on the church grounds. All former pastors, members, and friends of the church are invited to worship with them on this occasion.

On Sunday evening, October 24, the fall revival of Wooten's Chapel church will begin with the Rev. Fred Rivenbark as the guest evangelist. The services will begin each evening throughout the week at 7:30. The pastor and the membership of the church invite the public to attend all of these services possible.

Friendship Church to Observe Homecoming

Homecoming services will be held at Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina, on Sunday, October 24. The program for the day will begin with Sunday school at 10 a.m., followed with the homecoming message at eleven by a former pastor, the Rev. S. A. Smith. At the noon hour a picnic lunch will be served on the church grounds. The afternoon service will include a memorial service, a report from the Children's Home at Middlesex, and gospel singing.

The pastor, the Rev. Sheldon Howard, all members, and friends of the church are looking forward to this event and extend a special invitation to everyone to attend.

Mt. Zion Church to Observe Homecoming

The Mount Zion Free Will Baptist Church near Kenly, North Carolina, will observe its annual homecoming on Sunday, October 24. The day's activities will begin with Sunday school at 10 a.m., followed with the morning worship at eleven. A picnic lunch will be served at the noon hour. An afternoon of singing has been planned. Everyone is cordially invited to attend.

Clyde Cox to Conduct Owen's Chapel Revival

Revival services will be held at Owen's Chapel Free Will Baptist Church, Route 3, Elm City, North Carolina, the week of October 31—November 6. The guest evangelist will be the Rev. Clyde Cox of Pine Level, North Carolina, assisted by the pastor, the Rev. R. W. Allman. The public is cordially invited.

Dilda's Grove Church Announces Homecoming

Homecoming services will be observed at Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, on Sunday, October 24. Following the morning message by the pastor, the Rev. Ray Harrison Jr., a picnic lunch will be served on the church grounds. In the afternoon there will be a program of special singing. The pastor and the church invite all former pastors, members, and friends to worship with them on this occasion.

St. Mary's Revival In Progress

The Rev. Willie Renfrow is the evangelist for revival services which began at St. Mary's Free Will Baptist Church, Route 1, Lucama, North Carolina, on Monday evening, October 18, and will continue through Saturday evening, October 30. The services begin each evening at 7:30.

The pastor, the Rev. J. C. Yates, and the church membership extend a cordial invitation to the public to attend the remainder of the services.

First Church, Wilson, Revival October 24-30

The First Free Will Baptist Church of Wilson, North Carolina, announces revival services for the week of October 24-30. The evangelist for the meeting will be the Rev. C. L. Patrick, pastor of Free Union church, Walstonburg, North Carolina. The pastor, the Rev. C. F. Bowen, promises there will be good preaching and singing throughout the revival. The First church is located on the corner of Granger and Barnhill Streets.

Revival Scheduled at Grimsley Church

Revival services will begin at the Grimsley Free Will Baptist Church, Maury, North Carolina, on October 31 and continue through November 6. The speaker for these services will be the Rev. C. H. Overman, editor of literature at the Free Will Baptist Press. Services will begin each evening at 7:45.

The pastor, the Rev. Henry Barfield, and the church extend a cordial invitation to everyone to attend these services.

Cragmont Treasurer's Report For September, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of September, 1965:

Balance in Bank August 31, 1965		$1,216.41
RECEIPTS		
Churches and Missions	$169.77	
Unions	63.50	
Woman's Auxiliaries	5.62	
Woman's Auxiliary Conventions	156.83	
Personal Gifts	10.00	
Sunday Schools	25.85	
Sunday School Conventions	8.00	
Total Receipts		439.57
Total for Which to Account		$1,655.98
DISBURSEMENTS		
Operating Expenses	$ 20.00	
Total Disbursed		20.00
Balance in Bank September 30, 1965		$1,635.98

Cedar Grove Church to Host Second Union Meeting

The Cedar Grove Free Will Baptist Church, Martin County, North Carolina, will be host to the Second Union Meeting of the Central Conference on Saturday, October 30. The moderator, the Rev. L. B. Manning, will preside over the session. The song leader will be

the Rev. Willis Wilson, with the Rev. Wayne West as pianist. The scheduled program is as follows:

Morning Session

10:00—Devotions, the Rev. Willet L. Moretz
10:15—Welcome, the Rev. R. C. Proctor
—Response, the Rev. Willis Wilson
10:20—Reading of Minutes, Mr. Leo Tripp
—Welcome to Visiting Ministers
10:40—Roll Call of Churches
—Seating of Delegates
10:50—Business Session
—Report of Denominational Enterprises:
Children's Home
Mount Olive College
Central Conference Missions
Free Will Baptist Press
Superannuation
Cragmont
11:25—Morning Worship Service:
Special Music
Message, The Rev. L. B. Woodall Jr.
12:00—Lunch by Host Church

Afternoon Session

1:00—Praise in Song
1:10—Devotions, The Rev. Wayne West
1:25—Panel Discussion, "Revival in Our Time"
—Final Business Session
2:00—Adjournment

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To Stand Taller

by ROBERT J. MAGEE

A fine Christian young couple, members of my church, were walking just ahead of us as we moved along in the line of patrons of a well-known restaurant. The husband, who stands six feet five inches tall, towered over all of the others, including his wife, who is of average height.

Noticing the contrasting statures, my wife commented by way of a question to the young wife, "Doesn't he make you feel small?" Her reply was a classic one, for she quickly answered, "Oh, no. He makes me want to stand taller!"

Her words suggest a helpful attitude. Consider, for instance, our General Rules. These are "guidelines" for Christian conduct—incentives to godly living in this present evil world. The holy ideals of Christianity as set forth in the New Testament and advocated by John Wesley, B. T. Roberts, and their successors make us "want to stand taller"!—The Free Methodist.

Woman's Auxiliary

WESTERN AUXILIARY CONVENTION

The First Western District Woman's Auxiliary Convention met with the Micro, North Carolina, Free Will Baptist Church on Wednesday, October 6. The program for the day was well planned and centered around the history of Cragmont Assembly, both past and present. This was presented in an interesting manner by Mrs. Merle Godwin and Mrs. C. F. Bowen.

The Rev. Raymond Jones brought the convention message which was taken from Luke 1:38. He mentioned various women of the Bible and other famous women. Then he asked whether our love for God is lip service or proven love. What does the Lord mean to you? Can we say as Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word"? Is our day-by-day living a testimony for Him, or does unbelief plague us as it plagued Lot's wife when she looked back? With God all things are possible.

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PEE DEE WOMAN'S AUXILIARY CONVENTION

The Woman's Auxiliary Convention of the Pee Dee Conference met with Beaver Dam Free Will Baptist Church, Bladenboro, North Carolina, on Saturday, October 2. Although the convention has only a few churches, it is most active and supports all phases of the denominational work.

The program for the day was very inspiring. It was reported that the convention had raised its $1,000 pledge for Mount Olive College. This group is to be commended for their hard work and great interest in helping to spread the message of salvation to all people.

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HAVE VISION FOR YOUR WORK

"I do no tthink anything is more helpful for our work than vision for it. I think some of us do our work too mechanically, satisfied if we get through with the wee bit we have to do every day, and never look ahead."—From Effie G. Cowherd, India, about 1925.

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I had rather be a simpleton in the right than to be an intellectual in the wrong.—Walter E. Isenhour.

Church Worldwide

(continued from page five)

that the light was good; and God separated the light from the darkness."

Or in Mr. Reid's scientific terms: "Light probably outweighed matter for millions of years. Then, due to its expansion, matter finally cooled down enough to let the basic building block of the universe (nuclei and electrons) come together. At this point, dark patches (or darkness) would appear."

This, he concludes, "is another case where today's science moves in harmony with the Bible."

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Lutheran Editor Sees Pope's UN Visit Move to 'Strengthen Image'

PHILADELPHIA, Pa. (EP)—Pope Paul VI's trip to New York has been described by a well-known Lutheran editor as a public relations move conceived to "strengthen his image" and "divert attention from the collapse" of the Second Vatican Council.

Dr. G. Elson Ruff, editor of **The Lutheran,** biweekly of the Lutheran Church in the September 29 issue that he "can't imagine what Pope Paul may say at the United Nations assembly that will be worth the price of an airplane ticket from Rome."

While the Pope's words should be "heeded respectfully by persons of every faith or no faith," the editorial said, they will have "no relevance to the rough power struggles that are the reality of world politics."

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EXPERIMENT

The worker who faces life from the Christian point of view and who shapes his actions accordingly will find in his daily round a splendid opportunity for Christian witness and experiment.

He will show his hate for anything that is slack or slovenly, for it is said that Christianity should make a cad into a gentleman and a slacker into a good worker.

To sum up then, actions speak louder than words. The boss pays you to work, not to spend his time talking religion; and to avoid anything that gives the impression of a superior or goody-goody attitude. Be modestly "just you," trying to live the life that Christ would have you live.—The War Cry (Chicago).

NOTES AND QUOTES

By J. C. Griffin

What Is Worth It All?

What in life makes worth-while all of its toil, hardship, and uncertainty? King David answered this question and proved the answer true in a very difficult experience.

To save his life, he fled Jerusalem. Even though he had ruled Israel with integrity in the fear of God and had skillfully managed state affairs, his people had forsaken him to follow a young, handsome flatterer, the king's own son, Absalom.

Absalom had taken advantage of some of the embarrassing circumstances of his father's life and of his increasing tendency to delegate authority and seclude himself from his subjects. The unworthy son paraded himself before the people. While he sought to undermine his father's influence, his attractive face and winsome manner hid his unholy ambition and treachery.

Finally, he had also won over the army so completely that he marshaled strong forces at Hebron and prepared to march upon Jerusalem. It was necessary, then, for David to flee the city in order to save even his life.

It was a sad, dark hour. The beloved kingdom for which he had given himself was wrenched from him.

Early in the morning, as the sun rose above Moab's somber hills and as Mt. Olivet cast its shadow over the valley of the Kidron, the king gathered his bodyguard and little band of adherents. Brokenheartedly, reluctantly, he trudged up Mt. Olivet, a hill later made sacred by the weeping of David's Greater Son. Feet bare, as a symbol of humiliation and defeat, the king fled, seeking shelter and refuge anywhere.

As night came on, David in his meditation pondered what men everywhere are asking: "Who will show us good?" They are seeking to know what the ultimate good, the supreme value in this life is. They are asking, "What is worth it all?" David says that he has found it to be the light of God's countenance, shining upon him. For, he declares, as it were, "I find more joy in my present dire straits than the man of this world finds when he is having a great increase in earthly store" (cf. Psalm 4:6-8).

Men everywhere are still asking and seeking for the ultimate purpose in life. They are still asking, "What's worth it all?" An eminent modern historian would give an answer in keeping with David's discovery. Arnold Toynbee, in speaking of factors essential to the continuance of the race, says, "I wish with all my heart that the human race may survive because I believe that man has been given the capacity to see God, and I believe that this is the summum bonum (the supreme good) toward which all creation groans and travails."

It would, however, seem that the majority of mankind does not care to listen even to such twentieth century authorities. From the time and effort expended on them, it would appear as if most people conclude that the things which are most important are not those which enable them to see God, but the strictly materialistic, such as intellectual attainments, physical prowess, and material accumulations.

It is evident that David saw quite clearly the proper values of life. He knew what made life's battles worth fighting. He was indeed a man of intellectual attainments. He was a brilliant soldier, statesman, poet, and musician.

He was a man of physical prowess. As a mere lad, single-handedly he killed a bear and a lion. With one stone in his sling, he grounded the challenging Philistine giant!

He also was a man of great material accumulations. He had lived comfortably. He had an honored position among a devoted and loving people.

But his joy and hope did not depend upon those things. They were not the goals for which he lived. They were incidental. If such had not been the case, as he left the royal palace a disgraced and fleeing monarch, he would have been most disconsolate. His library, his musical instruments, his trained choir were all left behind. His honor as a mighty man in Israel had been stolen. All the comforts and pleasantries which he could enjoy as king of a prosperous empire were gone. Yet in this, one of the darkest hours of his life, he could say that even then he had more joy and assurance, more real peace of mind than worldly-minded men have at their heyday of prosperity and well-being.

A trained mind, a fit body, and plenty of money may bring a sort of happiness, but even at best it is mixed with sorrow and is only transient. These things may bring a feeling and measure of security, but David found that the smile of God's countenance was the boon to his broken heart in his most tragic times.

A modern poet has expressed David's joyous discovery like this:

I cannot read God's future plans,
  But this I know:
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my needs,
  And so I rest.
For what I cannot, He can see,
For in His love I shall be
  Forever blest.

—Pilgrim Holiness Advocate.

OBITUARIES

MRS. DELLA STRICKLAND

On Thursday, October 7, 1965, God saw fit to call from our midst our beloved friend, Mrs. Della Strickland, at the age of 81. Her funeral was conducted at Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, North Carolina, by her pastor, the Rev. C. M. Coates, assisted by the Rev. Clyde Cox. Mrs. Strickland was very faithful to her church, having attended the homecoming services at the church on Sunday, October 3. Since her husband, J. Lloyd Strickland, had become disabled and could not take her to church, one of her children or grandchildren would take her. We will miss her very much, but "the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Mrs. Strickland is survived by her husband; three sons, Clarence W., Hollie V., and J. Lloyd Strickland Jr.; one daughter, Mrs. Wilbert Woodard; one sister, Mrs. Alice Tyner; twelve grandchildren; and one great-grandchild.

Submitted by a Friend

Many people hasten themselves to the grave by the habits that enslave.—Walter E. Isenhour.

? Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: I am not so very religious myself but my family listen to and have become carried away by Herbert Armstrong and his radio program. What do you think of him? **W. C., North Carolina.**

Answer: I believe that his teachings are just about as much out of line with the correct biblical view as can be.

The Apostle Paul, under the guidance of the Holy Spirit, tells us what to do when we hear messages that lack clearness when their author fails to completely identify himself with Christ and the Bible message presenting Him. "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (1 Corinthians 14:7-9). "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Timothy 6: 3-5).

The gospel is both pregnant and rich in its numerous passages setting forth the grace of God as manifested in our Lord Jesus Christ and full of persuasive universal invitations to receive Christ and appropriate Him in all of His fullness as personal Lord and Saviour, and as alone fully sufficient to completely satisfy all our needs, including that deep seated longing in the breast of every human soul to get right and be in good standing with his maker. Nothing may ever be substituted for or accepted with the blood of Christ as either the present or future anodyne for sin. Any acceptance or acknowledgment of the help or the substitution of something else makes the blood of Christ of none effect in the person's life and experience who would give an iota of credit to any other means than Christ's precious blood. Christ's death on the Cross in my place and stead is sufficient for all my sins or either it is not at all sufficient.

If anything else is required except the personal acceptance of Him in this He did for me, then the Bible teaches that He died in vain. ". . . without the shedding of blood is no remission" (Hebrews 9:22). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14). "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage . . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:1, 4). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Colossians 1:20).

I have not been able to classify Mr. Herbert W. Armstrong and his son Garner Ted if such classification requires a full apprehension of that which they believe and are trying to influence their audience to believe, or if it requires that one grasp an all-over pattern that all the details fit into; I can't do that. I see, understand, and recognize enough in sufficient clearness to say that they are no friends to the doctrines and teachings of Jesus, the Apostle Paul, Martin Luther, Randall, Palmer, and Dr. Peden or the Christian principled Protestantism that they represented. Dr. M. R. DeHaan, I believe it was, summed up his impression of this radio speaker as possessing all the bad qualities of Jehovah's Witnesses and the Seventh Day Adventism, but few or none of the favorable qualities.

Harold Berry wrote about Mr. Armstrong in the **Good News Broadcaster,** saying: "Mr. Armstrong began his radio broadcast in 1934 and he began his magazine one year later. The Ambassador College came into existence in 1947 in order to better train his followers who were desirous of going further into his teaching. Mr. Armstrong is assisted in his radio ministry by his son Garner Ted Armstrong. It is difficult to grasp the main elements in the teaching of Herbert Armstrong and one must go further than his radio broadcasts in order to understand his basic beliefs. The reason many are deceived by the teaching of Mr. Armstrong is that he uses the same terminology as historic Christianity and yet he frequently places different meanings on these same terms . . . . Herbert W. Armstrong does not follow the teaching of the Scriptures about salvation. He teaches that when a person receives Christ as Saviour that person is 'begotten' but not yet born . . . he does not believe in justification as taught by the Scripture. . . . For those who do not receive salvation during the present life, Mr. Armstrong believes there will be a time when these individuals will be resurrected and given an opportunity to receive Christ as Saviour.

"Mr. Armstrong and his followers deny that those who reject Christ as their Saviour will suffer torment forever. Mr. Armstrong endeavors to draw a fine line between 'everlasting punishment' and 'everlasting punishing.' He teaches that the unsaved person will be 'burned up' when cast into the lake of fire and that he will cease to exist. . . . We do not like to speak out against any man as a person and yet we realize that

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STORIES —for our— YOUTH

WONDER TREES

ZERA SMITH

BETH pulled the stool closer to Uncle Tom's chair.

"Shall I tell about trees?" he asked, making his crippled leg comfortable among the cushions.

"Trees! Just plain trees?" returned Beth, wrinkling her nose under the questioning blue eyes.

"No . . . not just plain trees. These are special trees . . . extra special. We'll call them 'Wonder trees.' Do you see that big oak out there?"

"The one where my swing is? Of course, I see it."

"What would you think if it had a thousand trunks?" continued Uncle Tom.

Beth gasped in wonder. "A thousand! You don't really mean it? You're joking."

"No . . . no, I'm not. There are such trees. Over in India where your Uncle Tom got hurt, there are many of them. They are called banyan trees. Some of them have two or three hundred trunks as large as your swing tree and many, many smaller ones. Some have several thousand altogether."

"But why should they have so many trunks, Uncle Tom?"

"It was all in God's wonderful plan to give new life to the tree. You see," he held his walking stick up as an example, "from the branches, long limblike shutes grow downward until they reach the ground. There they take root and grow until they become strong trunks. They help support the great mass of branches and when the old trunks die, these young trunks bear all the load."

Beth looked thoughtful. "They must be very, very big trees . . . to have so many trunks."

"Indeed they are. You can walk a long, long way and be in the shade of the same tree. They are tall, too—much taller than our trees."

Beth looked toward the large oak tree outlined against the summer sky. "Taller than our swing tree?" she asked doubtfully.

"Much taller. Some are taller than a seven-story building."

"Seven-story building!" exclaimed Beth in amazement, measuring the sky with her eyes. "That would almost reach heaven, wouldn't it?"

Uncle Tom smiled. "No, the trees wouldn't reach that far. Some people do hold them sacred, though."

Beth's forehead puckered into a frown. " 'Hold them sacred' . . . what does that mean?"

"Well . . . ah," Uncle Tom sought for words. "They reverence . . . or . . . worship these trees."

"Like we do the Lord Jesus?" inquired Beth.

"Yes, that's right," returned Uncle Tom with a nod.

"But I don't see why anyone would want to worship a tree, even if it had a thousand . . . million trunks. It couldn't help them be good . . . or take care of them in the dark . . . or make them feel all happy inside as Jesus does."

"That's the sad part," said Uncle Tom sorrowfully, "but the saddest of all is that a tree can't take away their sin."

His clear gray eyes gazed far beyond the fruit trees in the garden, and as he brushed a tear away, Beth knew that he was thinking of that distant mission field and the people for whom he gladly would have given his life.

"There is something on that tree though, that reminds us of the One who can take sin away," he added.

"What is it?" questioned Beth.

"The fruit . . . they are bright red, reminding us of the precious blood of Jesus, and the leaves are heart-shaped. Do you remember the verse that tells us how our hearts can be cleansed from sin?"

"Surely! Surely I do," she returned eagerly. "That's one of the very first ones you taught me. It's . . . ah . . . ah just a minute, I'll remember. First John 1:7: 'The blood of Jesus Christ his Son cleanseth us from all sin.' "

"That's it," he said, patting her head approvingly. "Isn't it wonderful to know that His precious blood can take away all our sin?"

Beth sat for several minutes with her chin in her hands. Then raising questioning eyes to her uncle, she asked, "But . . . but why don't the people in India let the Lord Jesus take their sins away as we do?"

Uncle Tom's eyes again grew misty, and he could hardly speak. He looked to the far horizon and back at his crippled leg as he answered. "They don't know about Him, Beth, dear."

Beth's brow puckered into a puzzled frown. "But . . . but . . . I thought . . ." Her eyes dropped to her uncle's injured leg, and as though on second thought, she added, "Oh, never mind."

Uncle Tom laid his big tan hand on the golden ringlets and, putting his other hand under her chin, tipped her head back until he could look into her eyes. "It's all right, honey. You thought what?"

Beth swallowed hard. "I . . . well . . . I thought . . . you went over there to tell them about Jesus' dying for them."

Uncle Tom smiled. "Yes, Bethie, I did go . . . and many of them heard and were saved. Then the accident happened, and I had to come home. There are millions yet that have never heard. Many, many of them die every day without ever learning the name of Jesus."

Beth noticed the quiver of his lip as he spoke, and her heart was touched. For some time she sat in silence; then tiptoeing to his side, she patted his hand tenderly. "I'll go tell them, Uncle Tom. I'll tell them about Jesus . . . as soon as I am old enough."

The big man pressed the little hand to his weathered cheek. "Perhaps you can, Beth. . . . Yes, perhaps you can." Then half to himself, he added, "Just as the strong new trunks of the banyan tree are provided to take over the load of the branches, God provides strong, young lives to go on with the gospel's good news!"—Gospel Herald.

SEEKING GOD'S GUIDANCE

by MRS. W. F. WHORTON
Merritt, North Carolina

SOMETIMES we're made to wonder why the modern-day Christian feels that he must be a carbon copy of his neighbor, going and coming as he does, serving the Lord as he sees others serving Him; yet, knowing what Jesus had to say concerning the talents. We are so afraid of being different. We complain of our young people's wanting to dress like and fix their hair the same way as the other young people, not wanting to be different. However, we adults are guilty of the same thing, afraid to ". . . come out from among them, and be ye separate, . . ." (2 Corinthians 6:17).

Jesus says that we are a peculiar people. Webster's dictionary defines "peculiar" as "strange, odd, unusual, eccentric, queer." Was not Christ himself peculiar as He walked among men, willing to be led by God's Holy Spirit, even to the cross of Calvary?

Jesus came in the flesh to be an example for us to follow, tempted as we are tempted, yet without sin.

We forget that God gave each of us one or more talents and that we will be judged according to our use of those talents (Matthew 25). He does not expect the same thing from each of His children, but He does expect our full surrender to His will for our lives. He is a jealous God and wants to have first place in our hearts. He will not accept any other place. We are either for Him or against Him. Christ tells us in Revelation 3:16, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

We hear much complaint about our ministers failing to visit the sick and needy, but Jesus is speaking to each individual as He sits on the throne of His glory to judge the nations. In Matthew 25:35, 36 Jesus says, ". . . I was a stranger, and ye took me in: . . . sick, and ye visited me: I was in prison, and ye came unto me." How many Christians are willing to give up something for a visit to a new family who moves into the community and invite them to church and to become a part of the church family? Everywhere we go we see lost people staying away from church, and all we do about it is wonder why on earth they don't go to church. Can't we blame ourselves for part of the reason? As they look at our lives six days of the week they see no power of God manifested in us; therefore, they are not in church on Sunday morning to see our good intentions manifested. Most of us fall in the category of stumbling blocks instead of stepping stones to Christianity.

Dear readers, let us put away the carnal man with his ungodly conversation and live soberly, righteously, and godly in this present world (Titus 2:12); then the world can tell by our actions that we have been with Jesus. Many will die in their sins without a knowledge of salvation unless we who name the name of Christ go into the highways and hedges and declare His wondrous works. So let us be diligent, zealous, neglecting not the gift that is in us (1 Timothy 4:14).

MY PRAYER

WALTER E. ISENHOUR

Lead me, good Lord, in pastures green
And by the waters still,
And keep my soul from growing lean
And poor and weak and ill;
But let me feed on truth and grace
And quench my thirst with love;
And let me wear a pleasant face
Like saints who look above.

But if, good Lord, the path I trod
Sometimes is rough and steep,
O may I know it leads to God
Who never fails to keep
His children here who trust and pray,
Because He loves them so,
Although sometimes we have to stay
Where there's a lot of woe!

Help me, good Lord, while here on earth
Do all the good I can;
And may my life be one of worth
Like some great, godly man;
And grant that I shall leave behind
Some blessing when I'm gone
To make men noble, good, and kind,
And cheer them on and on.

Keep me, good Lord, from evil things
And ev'ry blighting sin;
Give me a will that ever clings
To right until I win
A crown of life on yonder shore
'Mid saints and angels fair,
Where life is sweet for evermore
And glory fills the air.

Grant me, good Lord, an humble walk
With Jesus Christ Thy Son,
And keep my tongue that I may talk
Of what Thy grace has done;
And let me praise Thy name o'er all
In earth and heav'n above,
With men like Peter, John, and Paul
Whose souls o'erflowed with love.

It Is Blessed

1. To walk in the consciousness of "His" smiles.
2. To realize "His" increase in every move and undertaking.
3. To receive "His" approval according to His promise, "Whatsoever he doeth shall prosper" (Psalm 1:3).
4. To not rejoice in prosperity, but rejoice in the relationship with "Him."
5. To know that a mother may forget her sucking child (Isaiah 49:15), but that "He" will never leave nor forsake us (Hebrews 13:5).
6. To fully realize in your own soul that nothing can separate you from "Him" save your own unbelief and malice, crucifying "Him" afresh.
7. To acknowledge by experience — the "all things" which work together for good to them that **love God.**
8. To welcome, from the heart, not only the pleasant circumstances, but also the unpleasant circumstances as from "Him."
9. To be able to acknowledge any misunderstanding or the most willful and bitter misrepresentation as from "Him" without resenting.
10. To have no inward desires to avenge yourself, but commit all to "Him" who says, "Vengeance is mine" (Romans 12:19).
11. To commit all past, present, and future to "Him" who foreknew you and has called you to virtue and glory.
12. To know that "He" who has called you is faithful and will bring it to pass, even though to your own judgment everything, including your works, and even yourself, points to the opposite.
13. In conclusion—it is blessed to have a pure heart which **sees God in all things** (never blames circumstances nor God's instruments) and can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).—Rev. W. B. Musselman.

GOD'S CALLING

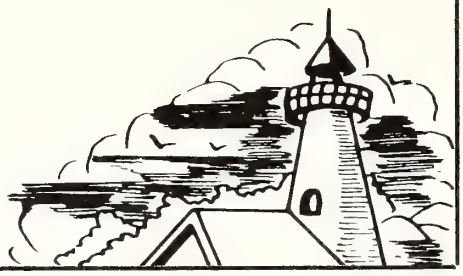
There's a holy, high vocation,
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.
—Author Unknown.

The road down in humility is the road up in true success and greatness.—Walter E. Isenhour.

St. Claire Bible Class

The Sunday School Lesson

FOR OCTOBER 31



Samson: Misusing God's Gifts

Lesson Text: Judges 13:2-5, 24; 16:4, 15-21

Memory Verse: Proverbs 16:32

I. INTRODUCTION

More than ability is required of the followers of the Lord Jesus. Certainly the possession of talent is very beneficial, but unless that talent is dedicated to the right purpose, it benefits us little. It may even prove to be detrimental, instead of beneficial.

There is little doubt that the things of a worthwhile nature that have been accomplished through the long years of man's history have been brought to pass through the efforts of men with much talent; however, these very same men would be the first to admit that without constancy of purpose and a thorough dedication to the labor at hand, failure, instead of unparalleled success, would have marked their efforts.

In our lesson for today, we will study the history of a man who possessed talent and strength far above and beyond that possessed by any other mortal man; but we will also see that by employing that talent on many occasions on unworthwhile projects, he brought about his own downfall and destruction.

It is well for each of us to take an inventory of the talents which we possess, rededicate them to the calling of God for our lives, and then to remain constant in our efforts to successfully complete our mission.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. The angel of the Lord appeared to a barren couple to announce the birth of Israel's deliverer (vv. 2, 3).

3. The mother was to live the life of a Nazarite while she awaited the child's birth (v. 4).

3. The child was to let his hair grow long as a sign that he was a Nazarite (v. 5).

4. The son was to begin the task of delivering Israel from the Philistines (v. 5).

5. The child was named Samson, which signified that he was to be a servant (v. 24).

6. Samson made the fatal mistake of being unequally yoked with a sinful woman (v. 4).

7. Delilah appealed to Samson's love for her and broke his will (vv. 15, 16).

8. He became a traitor to himself and to God when he told Delilah the secret of his strength (v. 17).

9. Confident that she had won the battle, Delilah began to afflict Samson by having his hair cut (vv. 18, 19).

10. Unaware that God had departed from him, Samson became one of sin's victims (vv. 20, 21). — Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. In one of his sermons Dr. W. B. Riley tells the story of Martin F. Black of New York City, who was a prosperous merchant worth more than $200,000. At the age of sixty-six, broken in spirit and health, he appeared before the magistrate, Isen-Brown, and begged him to send him to the House of Corrections, where he could find food and shelter for the winter months. In explanation of his condition, Black told this story. "Five years ago I was one of the respected merchants of New York City, and with a most comfortable fortune. One big day a big buyer paid me a visit and asked me to go out and take a little something with him. I excused myself saying that I never touched liquor. He ridiculed the idea and said, 'You cannot imagine, man, that a single drink will do you any harm. Come along and be a good fellow.' I did not want to offend him, and thought to drink with him as mere matter of fellowship, and so I consented. But the moment the drink was down, it seemed to run through my bones like fire and excited desires I had never known. That afternoon I went to the saloon and drank myself drunk. A young chap got hold of me and went forth to a gambling house. I lost the first day $23,000. I saw the folly of it, but some smouldering lust for wine and gambling had been aroused within me. I was never able to put it down. Business soon left me and I was ruined."

The story of Samson is up-to-date. There are many men and women who have seen the consequences of their sin but who are not able to quit in their own strength. The only place that they can find help is in the Lord. Oh how they need to turn to Him!

Even after he was blinded, bound, and made to work for the enemy, Samson later had a moment of victory. He came back to God. If those who have followed the lusts of the flesh and failed would only realize it, they may even yet have a moment of victory in this life if they will return to the Lord and rely upon His strength. — Advanced Quarterly (F.W.B.).

2. "Drink not wine nor strong drink."

Said Joy Elmer Morgan: "Drinking in moderation is not the solution to the liquor problem. It is the main cause of that problem." Said Dr. Donald R. Young, staff member of the Menninger Foundation, "It is a mistake to describe alcoholism as a disease, because it makes the alcoholic feel he is not morally responsible for his behavior."

How paradoxical it is to claim that alcoholism is a disease while the brewing industry advertising people are spending millions of dollars annually to persuade others to run the risk of contracting devastating maladies that ruin one's personality and shorten life by an average of twelve years! The nation's yearly expenditure of $12 billion for intoxicating beverages far exceeds the amount given to the churches of our nation.

Sidney S. Greenberg, M.D., commented: "The price women alcoholics pay is even more terrible than that of the male alcoholics. She easily becomes a social outcast and frequently contributes to our soaring divorce and crime rates. She degenerates much faster than the male alcoholic. He may drink for ten or twenty years before he becomes a physical wreck, but the woman alcoholic often ruins her health in months. Amnesia (or "blackouts"), mental illness, cirrhosis of the liver or neuritis is the price one in every four pays for drinking."

Alcoholism begins with the first

drink! Play safe! Desist: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

"He wist not that the Lord was departed from him."

How forlorn and forsaken are those whom, because of continual rejection of God, the Spirit no longer woos!

As Dr. George W. Truett once spoke on the text, "Ye do always resist the Holy Ghost," an aged man interrupted him, saying, "In your emphasis of the danger of refusing the entreaties of the Holy Spirit, you are describing my case. In my youthful years, the Holy Spirit often convicted me of sin and of my need of the Saviour. I refused His call. I continued in sin. The time came when I no longer heard His pleadings. From that time I have never had the slightest desire to turn from sin to God. I would give anything I possess if I could feel tonight as I felt years ago when the Spirit strived with me!"

"The Philistines . . . put out his eyes . . . and bound him with fetters."

In London's Hampton Court Gardens are mammoth oaks nearly vanquished by the huge coils of ivy entwined about their trunks. There was a time when the ivy was a tiny aspirant, asking only a little aid in its upward climb. Had it been denied then, the oaks never would have become the victims of the ivy. Every day the victor is rendering more vanquished its host.

Be alert to the beginnings of sin: "Sin, when it is finished, bringeth forth death" (James 1:15).—Bible Expositor.

✠

Questions & Answers

(continued from page eleven)

the responsibility of proclaiming the gospel also brings with it a responsibility of warning others concerning errors." I believe that I can say, amen! to all Mr. Berry teaches in this article found on Page 16 in the January issue of **Good News Broadcaster.**

Just a few remarks to remind our reader that we and not Mr. Armstrong are right in our views: (1) The new birth or salvation by grace is the believer's the instant he believes on Christ. See John 3:36; Acts 16:31; compare Luke 23:43. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). (2) Our view on justification is that it is by faith alone. See Galatians 2:16; 3:11; Romans 4:25; 5:18. (3) Finally, we would urge all who hear him or anyone that diminishes the eternal suffering of the lost from that of an endless judgment in which Satan's victims are declared by the Scriptures to be confined eternally with resurrected bodies capable of remaining in a conscious state of torment such as is described in several Scriptures, those containing Jesus' own words being among those depicting the duration as being eternal and the suffering more painful and excruciating than any other. Christ says, "And ye will not come to me, that ye might have life" (John 5:40). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44). (Read the whole passage through Verse 48; 2 Thessalonians 1:7-9; Matthew 25:41; Revelation 20:10; 21:8.)

William Evans says: "We read of 'eternal' or 'everlasting' punishment, 'everlasting' fire. It is objected that the word 'eternal' or 'everlasting' does not mean 'forever.' This may be true. But we are all willing to admit that when this word qualifies the condition of the righteous it means for ever, without end, e.g., the righteous shall go 'into life eternal.' The same word, however, qualifies the punishment of the wicked, e.g., 'these shall go away into everlasting punishment.' Fairness demands that we make the joy of the righteous and the punishment of the wicked—both qualified as they are by the same Greek word—of the same duration. If there is an end to the reward of the righteous, there is also to the penalty of the wicked. The one lasts as long as the other. If 'destruction' means annihilation, then there is no need of the word 'eternal' to qualify it. Further the Scriptures present the punishment of the wicked not as 'eternal' (or age-long) but as enduring 'for ever and ever,' or 'unto the ages of the ages' (Revelation 19:3; 20:10; 14:11, R.V.). Here is a picture of ages tumbling upon ages in eternal succession."

This would seem conclusive evidence that suffering of the wicked is commensurate with the joy and blessing of the righteous both in duration and intensity. Therefore, let's be sure we escape this judgment by fleeing to the arms of Christ the only Saviour.

✠

'Fire Over Sodom'

(continued from page three)

risen from the ruins, but no city will ever again stand on the area devastated by God at Sodom! Man's destruction is peacemeal, but not God's. Man at present can loose the energy of atoms of only a few elements. But God can turn them all loose, and He will in due time, as 2 Peter 3:10 declares.

Thus it seems that God once visited earth with a sample of things to come: "Turning the cities of Sodom and Gomorrha into ashes (God) condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:6).

It used to be that preachers were the most vocal proclaimers of an eventual end of the world. Today the scientists outdo the clergy in warning about this danger. Why? Because of nuclear weapons. But God's destruction of Sodom, whether accomplished by atomic fire or other phenomena, furnishes a more eloquent plea than Hiroshima for man to set his house in order and get right with God. And those who are right with God need not fear the end of this world, for we are anticipating a new and better habitation. One of the most pertinent passages of Scripture for our day is Peter's exhortation immediately following his description of doomsday: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:11-13).

And all those in whom dwells the righteousness of God through faith in Jesus Christ shall inherit that new creation!—Gospel Herald.

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GOD KNOWETH BEST

EMILY DONAGHY

Sometimes God, who knoweth best,
Gives us joy and peace and rest,
Sometimes days glide swiftly by
Filled with sunshine from on high.

Sometimes God, who knoweth best,
Sends us sorrow as a test,
Sometimes He doth wound a heart
Greater sweetness to impart.

Oft a heart bowed down in grief
Looks to Jesus for relief,
Seeks the Saviour's loving care,
Learns to have more faith in pray'r.

Well we know whate'er betide,
If we let the Spirit guide,
Will but prove God knoweth best,
Then fear not, though hard the test.

So we leave in His dear hand
All we cannot understand,
While our God with heart of love
Leads His own to heights above.

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THE TRUE AND RIGHT WAY

John 14:6

THOMAS SOMERVILLE

There's nothing happens here by chance,
For God is over all;
Our lives are known from first to last,
All that to us befall.

Yon heavens with all their glory bright,
That spans our dwellings here,
God's hands have fashioned by His skill,
Things far as well as near.

He has a path for us to walk,
That honors His great name,
And if we follow in that way
We ne'er shall come to shame.

But crookedness and vile self-will
Leads by God's just decree
To sorrow, shame, and punishment,
As one may easily see.

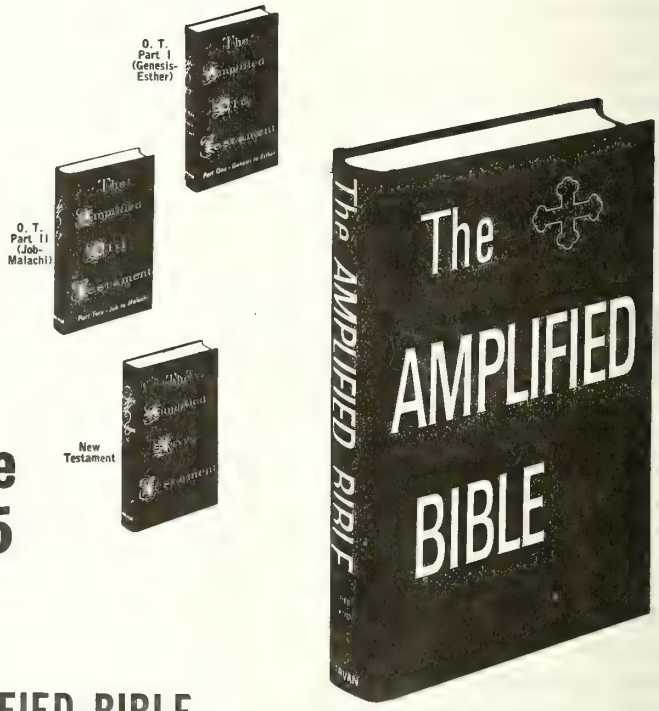
What wrecks, what sorrow and disgrace
Men on themselves do bring,
As they the path of darkness tread,
They've sown what brings a string.

'Tis God's own Book points out the way
Of pleasantness and peace,
And there the wise and thoughtful ones
Find joys that never cease.

Is It Time to Renew Your Subscription?

If you fall in line with the crowd that leaves God out and takes the devil in, you should count yourself as one of them going hellward.—Walter E. Isenhour.

A man who won't let his religion interfere with his business frequently allows his business to interfere with his religion.—Selected.



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DS

the Free Will Baptist

Ayden, North Carolina, Wednesday, October 27, 1965

HAROLD M. LAMBERT PHOTO

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Just Here and There

In reference to news items for publication, one of the most common omissions of facts is the location of churches. It is simple for the sender to assume that we in the editorial department will know the address of the church involved in the news, but quite often we do not know. News items should answer these questions: what? when? where? who? why? how? When these questions are answered in the news item, the facts can be accurately published.

* * *

We are sorry that it was not practical or logical to print the meeting of the Cape Fear Woman's Auxiliary Convention which met on October 20 in Coming Events. The reason—we did not receive it in time to print it in the October 13 issue; therefore, it would have been of no value to run it in the October 20 issue which was the same day the Convention met. Agreed?

* * *

If you preachers want to read something strictly on the light side which will make your task seem lighter, we suggest that you secure a copy of the paperback book entitled "Meet Bro. Blotz." The book is actually cartoon drawings depicting Bro. Blotz, a minister, and some of the rather humorous situations that confront him. The book is written by Doug Dillard, Minister of Education of First Baptist Church of Oak Cliff, Dallas, Texas. The price is only $1.00 and may be ordered from the Press.

* * *

It was our privilege to attend the second day's session of the Eastern Conference of North Carolina on October 21.

One item of business which claimed much discussion and interest was the question of whether to ordain women as ministers or not. The matter was left, however, in the hands of the ordaining council.

the Free Will Baptist

Volume 80 Number 42

October 27, 1965

C. H. Overman, *Editor*

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The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person sending it in.

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

Items to Be Published

In recent weeks, we have received a good number of items for publication in "The Free Will Baptist" which were too late for the issue in which they should have appeared. Then some of our readers wonder why their news item did not appear in the paper.

On the editorial page of each issue is the statement, "All material to be placed in any issue must be in the hands of the editor six days prior to the publication date of that issue."

To put it more simply, and in fact to allow more time than that stated above, all items must reach us no later than Friday morning preceding the publication date. Most of the type is set by Thursday afternoon, leaving other items that come in on Friday morning to be prepared and set. Proofs for the offset printing are pulled on Friday afternoon. On Monday the plates are burned and then the printing is done. On Tuesday the paper is mailed.

Occasionally, we also receive an item that is incomplete. For instance, it may contain all the necessary information except the date or some other pertinent information. If time permits, we sometimes write to the person who sent it in, asking for further explanation. This, however, is not always possible.

If your news item does not appear in the paper, it may well be that it did not reach us in time. Therefore, we urge your cooperation and support in sending us your items and articles in time.

Do You Pray for Editors?

The amount of good or evil accomplished by the press is incalculable. There may be half-a-dozen ministers on the globe who preach regularly to four or five thousand people; but there are comparatively few papers which do not reach this number, allowing an average of five persons in each home to which the paper goes; which in numerous cases the congregation of an editor amounts to hundreds of thousands of persons.

The minister speaks, perhaps, to two or three out of a family; the aged and infirm, as a rule, having no part in his ministrations. The words of the editor go directly to the home, and reach every member of the family who reads. The minister's words are spoken hastily, and may fail to express adequately his thought; the words of an editor are likely to be more carefully considered, and his thoughts more accurately expressed. A minister's words may be forgotten, and he himself may be unable to recall them; but the words of the editor are written down, and may be considered and reread until they are firmly fixed in the mind. How important that the words spoken be right words, even words of wisdom and truth!

How little we know of the sermons which the apostles preached; but the Epistles which they wrote have come down to us as an unfailing treasury of truth. In view of such facts, should not the Christian men and women engage in earnest supplication for those on whom is laid the responsible charge of conducting the public press? Surely no Christian should hear with indifference the request of an editor when he says, "Brethren, pray for us."—April 26, 1950 "The Free Will Baptist."

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As a reader of this publication, you can help us increase the circulation by simply inviting a friend to subscribe. "The Free Will Baptist" is the best way to keep informed about the work of our denomination. Subscriptions are only $2.50 per year (plus 8c tax if North Carolina resident). Invite a friend to subscribe today!

Is The Gospel Preached Openly Behind the Iron Curtain?

By REV. PAUL B. PETERSON
President, Eastern European Mission

IN the spring and summer of 1965 I once again preached the gospel behind the Iron Curtain. (The last previous time I had done so was in the autumn of 1961.) I preached freely and without incident in Yugoslavia, Poland and the Soviet Union for a month.

I had obtained official permission to minister in Yugoslavia and Poland and appreciated the opportunity offered to me by God's people to witness in the Soviet Union. When applying for my visas to Yugoslavia and Poland I had stated exactly what I desired to do in those countries. I even had an official invitation from a strong association of churches in the latter country to minister to their congregations.

In the first place, we should remember that the attitude of Communism to religion, and perhaps more especially to Christianity, remains practically unchanged. Religion is still considered the opiate of the people and so is opposed in every possible way and by every known means.

From the time the Communists came into power in Russia on November 7, 1917, they have stopped at nothing to uproot and destroy the Protestant Church. In our present consideration of the European continent, it is a matter of record that these efforts have not been confined to the Soviet Union, for the attack against Christianity has been made in all Eastern European countries.

Persecution in Stalin's Time

To reduce the length of this article, I shall not refer to the horrible persecution of the Evangelicals (Protestants) in the Soviet Union prior to World War II. Some of our leading evangelists, and pastors in eastern Poland, who had become marked men because of their soul-winning ministry, were killed when the Soviets invaded that territory in September 1939. One of these outstanding men, who survived the war and found himself within the Soviet Union after Russia annexed all of eastern Poland, was arrested in 1948 and sentenced to 25 years at hard labor in Siberia. Through the representation of one of his co-workers in Poland, who also was supported by the Eastern European Mission, he was released after serving nine years because it was proved that he was a Pole, rather than a Russian. But the health of this formerly strong man, evangelist John Panko, was ruined and he died on October 18, 1964. A large funeral service was held for him in his home village in the Soviet Union, when the gospel was preached without interference by the authorities.

Ministers of all Evangelical denominations in Bulgaria were arrested in July 1948. Most of these were well-known, recognized servants of God. A second group was arrested a little later. Vicious, brutal and inhuman treatment was given these men as they were compelled to submit to brainwashing prior to their trial early in 1949.

Why Were They Brainwished?

Why were these dedicated ministers of the gospel in Bulgaria subjected to such cruel treatment and then sentenced to long prison terms with the confiscation of their possessions? (Four were sentenced to life imprisonment, four others to 15 years each, and others to shorter terms.) Since religious liberty had been proclaimed by the Communist regime in Bulgaria and God's blessing was resting on the ministry of the Word throughout that land, the authorities considered it necessary to humiliate and scandalize the pastors by "proving" them to be rogues and scoundrels, through brainwashing. Their efforts met with much success because the press gave great publicity to the trials with the "admissions" of these brainwashed men.

I understand that only two or three of all the Evangelical ministers in Bulgaria weakened during this cruel treatment that lasted several months and yielded to the satanic pressure of the authorities to serve them. They became traitors to the cause of Christ to avoid suffering. They compromised and became collaborators, and the government appointed one of these men as leader of a certain group of churches for the purpose of destroying them. Because of the "crimes" which had been confessed by the pastors as a result of their brainwashing, some believers went back into the world and the government evidently considered that it had succeeded in its efforts to destroy the Protestant churches.

Polish Pastors Arrested

On September 23, 1950, 150 ministers of the gospel in Poland were arrested and imprisoned, accused, as in the case of the Bulgarians, of being agents of the West and spies. Mercilessly interrogated day and night, month after month, these men trusted God for strength to endure their sufferings. They served terms of from two years up to four years.

Most of the cruel persecution to which I have alluded took place during the rule of Stalin. He trusted no one and feared everyone. With the death of this cruel monster in March, 1953, the 150 imprisoned preachers in Poland were set free and the treatment of the imprisoned pastors in Bulgaria became more humane.

The Polish pastors proved themselves true and loyal citizens and so today they are respected and officially recognized as Christian leaders by the Polish govern-

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The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

YOUTH ADDRESSES CHRIST

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" (Matthew 19:16).

Here we have a very interesting question addressed to Christ. It seems to be regarding the very purpose for which He came into the world. He said in John 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and they might have it more abundantly."

Luke gives the young man's address with a little different thought, which more accurately expresses the idea that so many have today: "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?" (Luke 18:18).

We should always be mindful of the wisdom, affection, and fidelity which Christ always manifested in His intercourse with mankind. Yet we cannot help perceiving great discrimination. We will remember what severity was shown towards the base and hypocritical Pharisees; what gentleness and pity to the poor penitent woman, who was emphatically styled a sinner; what affectionate fidelity in the instance to which the text refers.

Let us notice the favorable traits of character exhibited in the question proposed by this young man. The question itself was of supreme importance. It was not a question about the body—about the world—its riches, honors, or pleasures. It related to the happy existence of the soul forever. It related to the highest blessing we are capable of possessing and the greatest God has engaged to bestow.

The question was a personal one. He asked, "What good thing shall I do, that I may inherit eternal life?" Christianity is truly a personal matter. We must first accept Christ for ourselves—as our own personal Saviour. Concern for others before ourselves is a false charity, and is a delusion of the enemy. We are all personally responsible. We must all render our own account unto God.

The question was put to Christ at an interesting period of life. He was a young man. Matthew 19:20 reads, "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" And Verse 22 reads, "But when the young man heard that saying, he went away sorrowful: for he had great possessions." It is truly delightful to see the aged coming to Christ! But it is even more delightful to see the young accept Christ, thereby sacrificing all the allurements of the world, and devoting themselves entirely to Him.

I have seen children discouraged so many times even by parents. And I have seen those same parents live to regret it, because as the child grows old, sin seats itself more deeply in the heart. Then, too, children may get the idea that their parents are interested in their soul's salvation. I, too, think that is sometimes the case. Many fathers and mothers are seemingly more interested in their children's becoming popular in the world and society. It is always good for the child to be given the advantages of the material things of the world, and to be thought well of in society—but never at the cost of the eternal soul.

This question was put by one who possessed an abundance of riches. Few rich people seem to care about Christianity. Riches are deceitful. Generally they engage all the affections; they secure the time, care, and confidence of those who possess them. They generally lift men up in pride and self-sufficiency. It requires great self-denial and humility in such to become sincere followers of Christ.

The question was put with feelings of great modesty and respect. There was nothing rude or repulsive. Some handle religious things with an offensive roughness, but his behavior was highly respectful. He addressed Christ, "Good Master." These were terms implying his admission of Christ's authority, purity, and benevolence.

The question was put with great sincerity and earnestness of spirit. In Mark 10:17, we are told that he came running and kneeling. There is no hint that he came out of mere curiosity. There was nothing cold and formal and careless about his approach, but he felt deeply interested in the life beyond this life.

The question was put to Christ by a person who possessed much of the morality of religion already. He was free from the most notorious and common crimes. He had kept, in the letter at least, the commandments. He was so generally amiable that when Christ beheld him, "He loved him." Most would have thought this was religion enough. But Jesus said, "One thing thou lackest." There may be just one thing standing between some soul and eternal life. Christ told the young man to get rid of that one thing. He may be directing many today to clear out all the things preventing their salvation.

He put this question to Christ, who was decidedly unpopular to the rich, and to the rulers and teachers of the Jews. Nicodemus came to him by night. His followers were persecuted, hated, reviled, and put out of the synagogue. Christ was deemed an imposter; and His gospel was a stumbling block to them. Yet, he came to Christ and said, "Good Master, what good thing shall I do, that I may have eternal life?" He was not far from the kingdom of God, but he failed to come all the way in and become a part of it. We may go far in religious practices, and yet not be saved. We may come near, very near, and yet not within the kingdom of God.

But there were defects in his question which were quickly drawn out by the Saviour. He evidently expected salvation by the works of the law. "What good thing shall I do?" He was ignorant of the extent and spirituality of God's law and of his own depravity and weakness. He was ignorant of the doctrine of mediation.

He was held in bondage by one reigning idol—the love of riches. He was rich, and he loved his riches. He loved them more than he loved God, his own soul, or eternal life. I think he would have gladly bought what he was asking for. He did not come begging, but he was unwilling to yield to the expensive requirements of the Saviour. Part of himself, yes, but not a full surrender! Part of his riches, yes, but not sell all and give to the poor! Instead, he went away from Christ, as we see so many do even now. He went away sorrowful, but it was the sorrow of the world; he was

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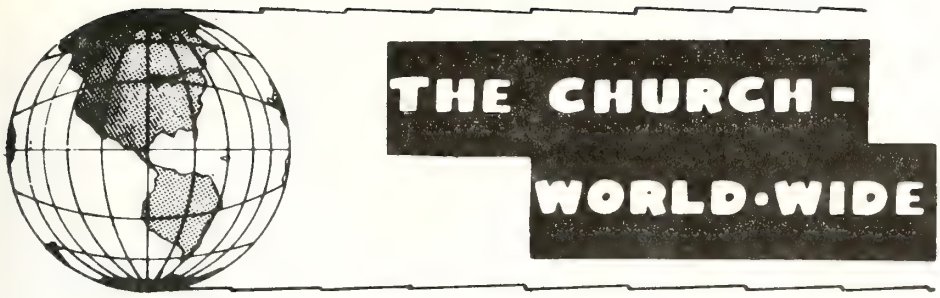


Financial Support of Prison Chaplaincy Hit by Anglican

TORONTO, Ont. (EP)—Government appointment and financial support of prison chaplains was condemned here by the Rev. S. G. West, newly-elected president of the Canadian Correctional Chaplains' Association.

"Brave chaplains have striven against odds largely unsupported by the church," Father West, an Anglican, said. He charged the Christian church had failed in its prophetic mission and that this failure was largely responsible for the "sad state" of correctional work in Canada's prisons.

"The church will not be free to give its Christian insights as its chaplains become, or remain, controlled by government," he said. "In the last analysis, what happens to the inmate and his redemption is the main concern of the chaplain, who is a part of the Christian concern for all men, including staff and government officials."

Missionary Under House Arrest

DJAKARTA, Indonesia (EP)—Rev. Harold Lovestrand, missionary serving with The Evangelical Alliance Mission (TEAM), was brought from West Irian to Djakarta by the military and placed under house arrest.

Mr. Lovestrand had been working in the jungle area around Manokwari, where he and three others operated a Bible institute. No charges have been filed against the missionary, but it had been implied that he was considered "too passive" in his support of the central government. The incident occurred after a tribal uprising in the area had been discovered and suppressed. Dr. Vernon Mortenson, general director of TEAM, said in Chicago that the 40 TEAM missionaries in West Irian have tried not to get embroiled in the political disputes. Evidently the Indonesian government wants active support from the missionaries in its drive to win over the inhabitants of West Irian (formerly known as Dutch New Guinea).

Although not under arrest, Mr. Lovestrand's family is reported to be with him in Djakarta.

Toronto Candidates Debate Death Penalty

TORONTO, Ont. (EP)—Ralph Cowan, a Liberal candidate in Canada's November 8 federal election, sat before an open Bible here to support his arguments for retention of capital punishment.

A Member of Parliament for York-Humber in the last House, Mr. Cowan told 300 persons attending a forum that if reelected he will do everything he can to retain capital punishment.

"My stand is based entirely on moral law. I rely solely on the Holy Book," said the Presbyterian legislator, who as a "maverick" M.P. was a constant thorn in the side of Prime Minister Lester Pearson's ruling Liberal party.

Toronto psychiatrist Dr. John Rich, a Socialite, and Arthur Maloney, a lawyer and Progressive Conservative, argued for the abolition of hanging.

Deception Dominant Theme of TV Situation Comedies

CHICAGO (EP)—In the view of life offered by a disquieting number of television's situation comedies, deception is the way to get a good grade, improve your job situation, get your way with your family and, in general, outwit the authority figures of this world.

This is the conclusion offered by a five-month study of TV programs conducted by Dr. Glenn E. Riddick, chairman of the creative arts division of North Central College, Naperville, Illinois. He reported his findings in the September 29 issue of the **Christian Century**, published here.

Dr. Riddick estimated that "25 percent of the situations presented involve deception as a major or minor part of the plot."

As a result, Dr. Reddick fears, "the incautious viewer may very well conclude that deception has no evil consequences or at any rate none that cannot easily be overcome."

Church Involvement in Poverty Drive Seen Posing Problems

PITTSBURGH (EP)—A warning that church involvement in the federal "war on poverty" poses hazards for both church and religious liberty was sounded here by the Rev. Dean M. Kelley, diretcor of the National Council of Churches' Department of Religious Liberty.

His warning came at an ecumenics seminar sponsored jointly by Duquesne University (Catholic) and Pittsburgh Theological Seminary (United Presbyterian).

Mr. Kelley, a Methodist, remarked that the Federal government apparently contemplates by-passing some city governments it believes ineffective in the poverty war to work with certain voluntary community groups it feels can do the job better.

This would mean the by-passing of duly elected officials who can be held accountable at the polls, he noted; for miscellaneous private individuals who are not selected or accountable in any official way. If these individuals should be churchmen, the problem is compounded, he declared.

Mr. Kelley said that when churchmen, however good their intentions, become part of the political structure, the peril of religious establishment arises. Establishment of religion can be defined in this instance as the grafting of religious organizations into the power structure of society, he explained.

The danger is heightened, he continued, by modern ecumenism and the possibility of a coordinated Catholic-Protestant-Jewish social program that would exercise authority of government or over government. "That way 'establishment' lies," he cautioned.

Orthodox Fear Turkey Will Expel Ecumenical Patriarch

NEW YORK (EP)—Prolonged Turkish oppressive acts against the Orthodox Ecumenical Patriarchate in Istanbul have increased sharply; and very real fears exist that a next move may seek to expel Ecumenical Patriarch Athenagoras I from the historic See, the leading Orthodox prelate of the Americas said here.

Archbishop Iakavos, Primate of the Greek Orthodox Archdiocese of North and South America, issued his strongest appeal to date for governmental, religious, and other groups to use their influence in protecting the Patriachate.

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Holly Springs Church Announces Revival

The Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, announces its fall revival for the week of November 1-6. The evangelist will

be the Rev. Roland C. Cherry, pastor of Calvary church in Wilson. The pastor, the Rev. Royster Martin, will assist in the services which will begin each evening at 7:30. The pastor and the church extend to the general public a cordial invitation to attend.

Revival and Homecoming at Fremont Church

Revival services are scheduled for Fremont, North Carolina, Free Will Baptist Church the week of November 1-6. The guest evangelist will be the Rev. W. S. Burns. The pastor, the Rev. James Gay, will assist in the services which will begin each evening at 7:30.

On Sunday, November 7, the Fremont church will observe its annual homecoming with the Rev. J. W. Everton, a former pastor, as the homecoming speaker. The message will be followed with a picnic lunch served on the church grounds. A program of singing will be held in the afternoon.

The pastor and the membership of the church invite all former pastors, members, and friends of the church to attend all these services if possible.

Cape Fear Conference November 4, 5, 1965

The one hundred eleventh session of the Cape Fear Conference will convene on November 4 with the Johnston Union Free Will Baptist Church near Smithfield, North Carolina, and on November 5 with the First Free Will Baptist Church of Goldsboro, North Carolina. The music director for the conference will be the Rev. Royster Martin with Mrs. Ralph Parker as pianist. The program is as follows:

Thursday Morning Session (Johnston Union Church)

9:15—Registration
10:00—Devotions, the Rev. Fred Powers
—Welcome, Host Church
—Response, the Rev. W. O. Lassiter
10:15—Roll Call of Officers and Ministers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. M. E. Godwin
—Appointment of Committees and Other Business
—Morning Worship:
Special Music, Mrs. Lester Warrick
Introductory Sermon, the Rev. Felton Godwin
12:30—Recess for Lunch

Afternoon Session

1:30—Devotions, the Rev. Boyd Shook
1:45—Partial Report of Credentials Committee
—Report of Executive Committee
—Report of Ordaining Council, the Rev. James A. Evans
—Report of Board of Education, the Rev. Rayford Lee
—Business Session
3:00—Benediction

Friday Morning Session (Goldsboro Church)

9:30—Devotions, the Rev. Henry Armstrong
9:45—Report of Mission Board, the Rev. C. M. Coates
—Report of Sunday School Convention, Mr. Ray Smith
—Report of Woman's Auxiliary Convention, Mrs. R. Y. Stephenson
—Report of Ministers' Conference, the Rev. J. A. Evans
—Report of Mount Olive College, Representative
—Morning Worship:
Special Music, Goldsboro Church
Morning Message, the Rev. Walter Reynolds
12:30—Recess for Lunch

Afternoon Session

1:30—Congregational Singing
1:45—Report of Children's Home, the Rev. M. L. Johnson
—Report of Other Denominational Enterprises
—Report of Temporary Committee
—Treasurer's Report
—Closing Business Session
—Adjournment
—Benediction

Lenoir County Singspiration Smith's New Home Church

The Smith's New Home Free Will Baptist Church near Kinston, North Carolina, will be host to the Lenoir County singspiration on Sunday evening, October 31, beginning at 6 p.m. The pastor, the Rev. Robert Fader, and the membership of the church invite everyone to be present for the occasion, and a special invitation is extended all singers to participate.

NOTICE!

The supply of GRIFFIN'S MINISTER'S MANUAL, by the Rev. J. C. Griffin, has been exhausted; but a new printing of the manual will be available soon. They may be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

COMING EVENTS

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

Program of Fourth Union
Central Conference

The Fourth Union Meeting of the Central Conference of North Carolina will convene on October 30, 1965, with Daniel's Chapel Free Will Baptist Church, Route 3, Wilson. The program is as follows:

Theme: "Brotherly Love: Let It Begin With Me" (1 Corinthians 13)

10:00—Congregational Singing
—Hymn: "Love Lifted Me"
—Devotions, the Rev. Robert Rollins
—Prayer for the Union Meeting
—Welcome, Mr. Hubert Jump
—Response, the Rev. Cecil E. Rose
10:20—Moderator's Remarks, the Rev. W. S. Burns
—Roll Call of Ministers
—Roll Call of Churches and Reports
—Minutes of the Last Union Meeting
—Business Period
—Report of Denominational Enterprises
—Announcements
11:00—Worship Hour
Congregational Singing
Hymn: "Love Divine"
Offering
Prayer
Special Music, Host Church
11:30—Morning Message, the Rev. C. L. Patrick
12:10—Congregational Singing
Hymn: "Take Time to Be Holy"
12:15—Benediction and Adjournment

Fifth Eastern Union
At Core Creek Church

The Fifth Eastern Union Meeting will convene with Core Creek Free Will Baptist Church, Cove City, North Carolina, on Saturday, October 30. The theme will be "Christian Unity." The program is as follows:

Morning Session

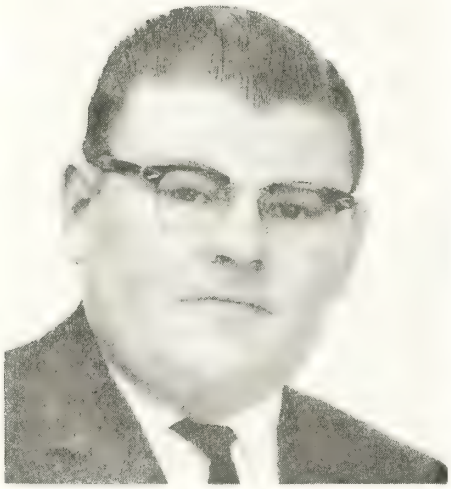
10:00—Hymn, "We're Marching to Zion"
10:05—Welcome, the Rev. A. B. Bryan
10:10—Devotions, the Rev. E. E. Edwards
10:20—Roll Call of Ministers
—Recognition of Visitors
—Appointment of Committees
—Roll Call of Churches
10:45—Hymn, "How Firm a Foundation"
10:50—Recognition and Reports of Denominational Enterprises:
Missions
Cragmont
Woman's Auxiliary
Free Will Baptist Press
Children's Home
Mount Olive College
11:25—Hymn, "A Charge to Keep"
—Offering for Children's Home
11:30—Morning Worship, the Rev. Walter Sutton
12:00—Fellowship Hour

Afternoon Session

1:15—Hymn, "Bring Them In"
1:20—Devotions, the Rev. Owen Arthur
1:30—Final Roll Call of Ministers and Churches
1:35—Business Session
2:30—Hymn, "God Be with You"
—Adjournment

Revival and Homecoming
At Russell Creek Church

The Rev. Walter Sutton will be the evangelist for revival services at Russell Creek Free Will Baptist Church, Carteret County, North Carolina, the week of November 8-13. The pastor, the Rev. Ed Fordham, will assist in the services which will begin each evening at 7:45. The youth choir will be in charge of the music each evening.



On Sunday, November 14, the church will observe its annual homecoming. The day's activities will begin with Sunday school at 9:45 a.m., followed with the morning worship at eleven. The pastor will bring the message. Lunch will be spread on the church grounds at the noon hour. A period of fellowship will follow the lunch.

The pastor and the church membership extend a cordial invitation to the public to attend all of these services.

Fifth Eastern S. S. Convention
Core Creek Church

The Fifth Eastern District Sunday School Convention will convene with Core Creek Free Will Baptist Church, Cove City, North Carolina, Sunday, October 31. The theme will be "Samson—Misusing God's Gifts" (Proverbs 16:32). The program is as follows:

Morning Session

10:00—Prayer, Walter R. Sandlin
—Convention Hymn, "Love Lifted Me"
—Welcome Address, Harold Hawkins, Host Superintendent
—Response and Devotions, Robert Boyd
10:15—Business Period, President Presiding
10:45—Program, Host Sunday School
11:00—Sunday School Lesson, Carroll Hawkins
11:20—Offering
—Offertory Prayer, Charles W. May
11:30—Special Music, Host Church Choir
11:40—Worship Service, the Rev. A. B. Bryan, Host Pastor
12:00—Fellowship and Dinner

Afternoon Session

1:00—Devotions, the Rev. Raymond Hardison
1:15—Business Period
1:45—Program:
Bible Quiz, Mrs. Mary Lou Harrison, Leader
2:00—Special Music, Sunday Schools of the District
—Benediction

Hull Road Church
Announces Revival

Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, announces its fall revival services for the week of October 31 - November 7. Services will begin at 7:30 each evening. The Rev. J. W. Everton will be the visiting pastor to do the preaching for the meeting.

The pastor, L. B. Woodall Jr., and members extend an invitation to all in the Hull Road community and neighboring communities to attend these revival services.

Revival in Progress
At Snow Hill Church

The Rev. Joe Ingram is the evangelist for revival services at Snow Hill Free Will Baptist Church, Duplin County, North Carolina, which began on Monday, October 25, and will continue through Saturday, October 30. The pastor, the Rev. Francis Garner, and the church invite everyone to attend the remainder of these services.

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News Notes

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Pleasant Grove Revival
November 1-6

Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, announces its fall revival for the week of November 1-6. The services will begin each evening at 7:30, with the Rev. Frank R. Harrison as the guest speaker.

Mr. Harrison is pastor of Little Rock Free Will Baptist Church, Lucama, North Carolina. He attended Mount Olive college, and graduated from Atlantic Chris-

tian College in Wilson in 1963 with an A.B. degree. He is presently a student at Southeastern Baptist Theological Seminary at Wake Forest. He is a member of the executive committees of the North Carolina State Convention and the North Carolina State Convention of Free Will Baptist Leagues.

The pastor of Pleasant Grove, the Rev. Bruce Dudley, states: "Mr. Harrison is a man of outstanding ability and devotion, and we at Pleasant Grove church are honored to invite the public to join us in this week of worship and consecration."

Fifth Sunday
Singspiration

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, will be host to a fifth Sunday night Sing, October 31, at 7:30. The churches in the area who have been participting in the sing are Ayden, Elm Grove, Reedy Branch, Winterville, and Ormondsville. The public is cordially invited to attend and enjoy a service of singing and inspiration.

Cape Fear Union Meeting
At Robert's Grove Church

The Union Meeting of the Cape Fear Conference will meet with the Robert's Grove Free Will Baptist Church near Dunn, North Carolina, on Saturday, October 30. The moderator, the Rev. C. Felton Godwin, will preside. The song director will be the Rev. Kemery Ard, with Miss Gayle Hill as pianist and Miss Ann Gilbert as organist. The program is as follows:

10:00—Hymn
—Devotions, the Rev. C. M. Coates
—Welcome, the Host Pastor
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service:
Hymn
Offering
Sermon, the Rev. Henry Armstrong
12:00—Report of Treasurer
—Election of Officers
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

Milbournie Church to Host
Second Western Union

The Second Union Meeting of the Western Conference will convene at Milbournie Free Will Baptist Church, Wilson county, North Carolina, Saturday, October 30. The program is as follows:

Morning Session

10:00—Devotions, the Rev. Dewey Bolling
10:15—Welcome, Harold Williamson
—Response, the Rev. Dee Bissette
10:20—Roll Call of Ministers and Churches
10:30—Reading of Minutes
10:40—Moderator's Remarks
10:50—Business Session
11:10—Intermission
11:20—Song Service
—Special Music
11:30—Sermon, the Rev. R. N. Hinnant
12:00—Lunch

Afternoon Session

1:00—Devotions, J. D. Bissette
1:10—Report of Committees
—Final Business
2:00—Adjournment

Revival and Homecoming at
First Church, Vanceboro

Revival services are in progress at the First Free Will Baptist Church in Vanceboro, North Carolina, with the Rev. Clifton Rice of Kinston as the guest evangelist. The services began Monday evening, October 25, and will continue through Saturday evening, October 30, with the pastor, the Rev. Owen Arthur, assisting Mr. Rice in the services.

On Sunday, October 31, the church will observe homecoming services with the pastor bringing the homecoming message. The public is cordially invited to attend all of these services.

Revival and Homecoming
At Verona Church

Revival services are in progress at Verona, North Carolina, Free Will Baptist Church with the Rev. Linwood Parker of Folkston as the guest evangelist. The services began October 25 and will continue through October 30. The remainder of the services begin each evening at 7:45.

On Sunday, October 31, the Verona church will observe its annual homecoming. Everyone is invited to attend all of these services.

Revival Services at
Core Point Church

Following homecoming services at Core Point Free Will Baptist Church, Beaufort County, North Carolina, on Sunday, October 24, the fall revival began on Monday evening, October 25, with the Rev. Graham Lane as the guest evangelist. The services will continue throughout the week. Mr. Lane will be assisted by the pastor, the Rev. William Silverthorne. Everyone is cordially invited to attend the remainder of these services.

British Chapel Church
Organizes YFA

British Chapel Free Will Baptist Church near Kinston, North Carolina, has recently organized a Youth Fellowship Auxiliary with Mrs. Martha E. Daughety as the leader. The officers of the new organization are as follows: president, Bobby Shepard; vice-president, Myrtle Rose Howard; secretary, Diane Kilpatrick; treasurer, Darryl Kilpatrick; benevolence committee, Zana and Carol Daughety. The pastor of the church is the Rev. Andrew Hill.

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Is the Gospel Preached Openly Behind the Iron Curtain?

(continued from page three)

ment. Despite all the efforts of the Bulgarian government to destroy the Protestant churches in its country, the preaching of the Word continues, souls are saved, and God's people are standing shoulder to shoulder in the conflict with the powers of darkness.

In countries such as Yugoslavia, East Germany, Poland, Bulgaria, and the Soviet Union the Evangelicals now are officially recognized and they may worship regularly in their churches and registered meeting places. We understand that this is true as well in Rumania, Czechoslovakia, and Hungary. God's servants in those countries have paid a tremendous price for the liberty they now enjoy. They have proved themselves to be heroes of the faith.

Why Greater Freedom Now?

Communism never smiles upon Christianity or any other religion; so we must not be deceived in thinking that there has been an about-face on its part so far as its attitude toward the Protestant Church is concerned. The fact remains, however, that the gospel is being preached freely at the present time in the Eastern European countries. Why is there a more favorable climate now? Undoubtedly the courage and fortitude of God's servants, coupled with world opinion and the cold war, have contributed toward the present much more favorable situation for God's people. We in the West, therefore, should do everything in our power to strengthen the hands of those who are free to evangelize in those lands. They are worthy of our full confidence, earnest prayers, and generous support.

What kind of men are our associates behind the Iron Curtain? The answer should be very clear from what has been said in the foregoing paragraphs. But it would be naive to think that there are no informers, no secret collaborators with the respective governments, no Judases in the ranks of God's people in those lands. I have had some of them pointed out to me. But such persons, of whom the Scriptures warn us, do not deter our brethren in Christ from joyfully proclaiming the gospel of salvation to eager listeners, resulting in the salvation of souls.

Only Open Ministry Can Prosper

It will be understood that all along, even when the fires of persecution have burned most fiercely, God's true servants in all of these countries have carried on their ministry openly. There is no reason, therefore, even in Bulgaria where the sufferings of God's servants perhaps have been the most severe, to minister now in any other way than openly. Ministers in Bulgaria are still harassed by the police, but their position would be even more acute if they tried to conduct so-called underground services. Secret worship may succeed temporarily, but not for any length of time, because it is not possible to develop such a ministry due to the vigilance of the police.

I have been associated with general missionary work in Europe since its inception 45 years ago after the end of World War I. I have ministered in all but two lands on that continent. Because of my familiarity with conditions, it is difficult for me to believe that "secret gospel meetings attended by several hundred persons" have been held in Iron Curtain countries. I ministered in several secret meetings in Eastern Europe in prewar days, but in only one of them did the audience exceed 25 persons, sometimes only a dozen or so.

Who Can Vouch for Underground Workers?

Many years ago we learned that to engage the services of "secret gospel workers" involves tremendous risk from the standpoint of their soundness in the faith, their moral standing, and their recognition as true servants of God who have proved themselves as ministers of Christ. We would consider it unwise to accept any man on the recommendation of one or two "self-appointed" representatives of or spokesmen for men who are supposedly willing to engage in underground ministry. It should be understood that such men have no standing with the recognized churches in the Iron Curtain countries because the churches carry on their ministry openly.

We know whom we are assisting and we also know what they are doing! For the most part they are tried and true servants of the Lord with whom I personally have been acquainted for over 30 years. Our funds are sent openly to all whom we assist behind the Iron Curtain. No funds have been lost! It is morally wrong as well as risky and dangerous to smuggle funds from one country to another, and it is dishonest for a person to serve as a carrier of funds without declaring what he is carrying on his person or in his effects when he is asked to declare his money.

We are held responsible by God for the wise investment of our money. We, therefore, should make sure of where it is going and how it is being used. With the recognition of Protestant churches in Eastern Europe there is no need of secret Christian activity behind the Iron Curtain. I might add that when in all kindness I have pointed out what have seemed to be serious inaccuracies in published statements of such alleged ministry, I have not been favored with even an acknowledgment of my letter.

Men Who Have Suffered Can Be Trusted

There is one more important point to which I wish to refer. Our associates are **politically uninvolved.** There are 200 million plus inhabitants in the Soviet Union, but not more than 10 million are members of the Communist Party. A person is not necessarily a Communist because he lives behind the Iron Curtain. This fact is greatly misunderstood in the West. The vast majority of the people in all of Eastern Europe are just ordinary folks like ourselves. According to Romans 13:1-7, both pastors and church members in those lands are to obey their respective governments just as we are enjoined to obey ours.

Harassment? Repression? Persecution? Intense suffering? Yes!

Are God's servants timid? Compromising? Faithless? In hiding? No!

Men who have passed through the fire, who live and minister openly for God, who have suffered the loss of all things for Christ and the gospel's sake, and who are concerned and burdened for the salvation of their people—shall we not stand by them? They are fully aware that the liberties they now enjoy may be short-lived and so they plead with us to help them as much as possible while the doors for evangelism stand wide open.

I wish to emphasize that the gospel is preached behind the Iron Curtain by a witnessing church that has endured intense suffering because of its faithfulness to Christ. God's people who work openly, many of whom are known to me personally, should be given financial help at this time so that they may be able to travel freely in evangelistic ministry. They are heroes of the faith, such as those mentioned in Hebrews 11, who deserve our every consideration. I love and honor them as beloved brothers in Christ and valiant soldiers of the Cross.

NOTES AND QUOTES

By J. C. Griffin

A Pastor Speaks Out

by CHARLES E. CHESTNUT

"I am not a Christian, but I'm thankful for my church, because I know it is interested in me, and here is where I can become a Christian. . . ."

These words of testimony, given by a young man at a recent youth banquet, have been ringing in my ears ever since.

Many times during the past fourteen years as a pastor I have asked myself, "How can I be a more effective pastor to my youth?" Any sincere pastor is concerned about the youth of his church. We must constantly seek better ways of reaching them for Christ and the church. School activities, for the most part wholesome and good, demand their time. But what about the church? Here an active program of youth activities and projects must come to bear upon the lives of our youth. Too often the church cries, "You can't do this, or you can't do that, and be a Christian," while failing to provide something they can do that would command their interest and attention.

Looking back across my own ministry, I reflect that in my churches where there was an active and going youth group there was an "older" young person heading it up. This is not to say that youth themselves cannot be leaders, but it does say they need someone to inspire and guide them. Sometimes it has been a college-age person, sometimes a young married person. I recall that the large group of youth of which I was a part, as a teenager, was led and inspired by two young ladies in their mid-twenties who loved youth and gave of themselves toward making an active program.

Youth advisers are key persons. They must stay close to youth, showing real interest and concern. They must be ready with suggestions and plans for interesting activities and programs. Planning is one of the basic elements to any church growth, and especially so in the youth program. Nothing will really work unless there is first vital planning.

We often hear the statement, "The pastor is the key," until it has almost become trite. But it is true, nonetheless. Pastors must keep in touch with their youth. One of the greatest compliments I have as a pastor is for the children and youth of my church to accept me as their friend. To have them call out to me on the street, speak, and introduce me to their friends as "my pastor" is one of the greatest thrills of my life. Friendliness, outside of the church services, on the part of the pastor establishes wonderful rapport with youth. If such a relationship exists, the pastor can more effectively deal with spiritual problems.

Participation by the pastor in the activities of his youth is a must with me. Attending FMY services is a regular event in my life as a pastor. I want my young people to feel that I am really on their side, and am ready to help them all I can. I find they recognize this, too. Recently my duties called me away from some activity our youth were sponsoring, and several of them expressed a real disappointment because their pastor would not be there.

Attending their Sunday-school classes as an occasional visitor helps me to get better acquainted with some of the youth who might not regularly attend the other activities.

The successful youth pastor must personally encourage his young people as individuals. Encourage them to become involved in church-centered activities. Two young ladies were not a part of our Bible-quizzing class. I spoke to them about the possibilities of this interesting program, and sensed a quick response in their attitudes. This kind of availability and involvement in the lives of young people on the part of the pastor is very important.

Let's face it: If a church does not have an active youth group which fulfills the spiritual and social needs of its youth, something is tragically wrong!

Youth are an encouragement to older people. Parents stay younger so long as they have children and teenagers in the home. And a strong youth group in the church does something for the older people of the church, too. In a sense they recognize these enthusiastic young people as the church of tomorrow, although they are a very vital part of today's church.

Pastors, we must let our young people know we are vitally interested in them. As the young man said, "Here is a church (I'm sure he meant his pastor, too) that is interested in me, and I know here is where I can become a Christian." What a tragedy when it is otherwise!—The Free Methodist.

OBITUARIES

IN MEMORIAL

In 1965 Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, has been blessed by the Lord with the most successful year in its known history of almost 100 years.

However, we have sustained losses with the passing of five of our members. Therefore, be it resolved, that we bow our heads and hearts in humble submission to the Lord's will for us.

The following members have left us:

Claxton U. Sasser, born August 28, 1915, died January 5, 1965. Mr. Sasser was a former Sunday school superintendent and teacher. Also he was president of the Stoney Creek Township and Wayne County Sunday School Convention. He served on the board of trustees of his church until his death.

J. B. Forehand, born January 15, 1882, died May 8, 1965. Mr. Forehand served as a deacon over fifty years and on the board of trustees about 25 years.

Nathan Sullivan, born October 22, 1878, died May 18, 1965. Mr. Sullivan was faithful in attendance until ill health forced him to quit.

Henry Matthews, born October 15, 1922, died June 8, 1965. Mr. Matthews served as our first superintendent in the junior department of the Sunday school. He served as a teacher and was chairman of the church ushers.

Mrs. Amy Anderson, born June 6, 1890, died August 15, 1965. Mrs. Anderson had moved out of our community and had not been able to attend her church for years, but she kept in contact by correspondence.

May we remind the families of each of these dear ones, we share in your loss; but we also know our Lord will help you to adjust to your loss. Though now we see only through a glass darkly, someday we will know and understand.

By the Church Obituary Committee

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: What is the kingdom of God? Some say that it is in heaven, others that it is the church, while I have heard others say that it is that principle of good that God fosters in the heart of the Christian and thereby keeps him right.—**D.L.S., North Carolina.**

Answer: This, like many other subjects set forth and discussed in the Bible, requires that one study the whole of the Bible teaching on the theme so as to gain a comprehensive view of its doctrine before he is intelligent enough to set forth a review on the vast and varied teachings found therein. One of the best definitions I know of the kingdom of God is: "That righteous realm over which God maintains or exercises sovereign control." I think that regardless of what phase of this kingdom Jesus may have discussed in His various discourses, this definition will cover it, and also that it will fit the case throughout the whole Bible. Of course Jesus spoke of the good and the bad and of their developing together when He spoke of and illustrated the kingdom; and in that sense one may think of the evil and good as developing together, both at the same time and place. But when he does this, he must not forget the fact that the good is enabled in the power of Jesus so that he or it in which it is seen may keep smothered the evil and that he has power to render the evil one powerless and quenched or made useless in his endeavor and, therefore, the principle of evil ineffective.

When we go to the parables in the Bible for help in understanding the truth of some vast subject like the kingdom of God, etc., we must, in order to get the instructions Jesus designed that we should have, keep everything that is said in the parable in the setting Jesus gave it. We must also follow His rules of interpretation; and when we have given unto us in holy writ the interpretation He gave, we can add no other, for that would violate what the Bible suggests in Revelation 22:18, 19.

In some passages of the Bible, kingdom and power are translated from the same original word. In some of these we might be helped if we should read the passage twice, once inserting power if kingdom happened to be the English word the translator used, and if power is the word the translator has used, we might in our thinking insert kingdom. Some reference Bibles, through their method of marking, will indicate that power or kingdom either is permissible in the expression. The reason I call attention to this is that our view of a kingdom now in America is slightly different from that of Jesus' audience nineteen centuries back. He, in His messages, took for granted that a Lord had, and might without apology, exercise unlimited control over His subjects. Most of us in this day assume that all men, including domestic servants, have and may exercise certain democratic rights. This leaves a vast gulf between the thinking of modern Americans and ancient orientals such as those to whom Jesus spoke.

There is a sense in which the Bible seems to present several phases of the kingdom of God, the power of God, or the rule or authority of God, as manifested in or through the lives of men. The amillennialist or nonmillennialist usually call our attention to Scriptures that indicate a certain rule or authority now being exercised in and among Christians of this age. One that has often been called to my attention in support of their belief that the only time God is to rule on this earth is right now is, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21).

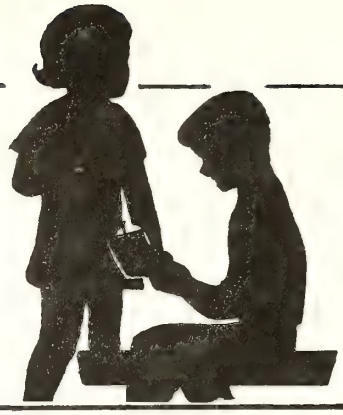
Robertson in his book, **Word Pictures,** Volume II, Page 229, makes the following comment on this passage: "What Jesus says to the Pharisees is that they, as others, are to look for the kingdom of God within themselves, not in outward displays and supernatural manifestations. It is not a localized display 'Here' or 'There.' It is in this sense that in Luke 11:20 Jesus spoke of the Kingdom of God as coming upon you—speaking to the Pharisees."

The Pharisees claimed to be the descendants of Abraham and therefore to be the custodians of God's special favor and authority. When they accused Him of casting out devils by Beelzebub, He asked them a question and then commented on the authority He manifested: "And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom (or authority or power) of God is come unto you" (Matthew 12:27, 28). He proved over and over the fact of His origin, His power, purpose, and authority, as well as the validity of the offer He was about to make to the Jews as portrayed in John 12:12-19 and Luke 19:28-40.

The Jews were not ready for and therefore rejected their Messiah that the prophets had spent much time portraying to them, in some cases by simple declarative statements such as are seen in Deuteronomy 18:15-18. (Compare Acts 3:12-26. Give special attention to Acts 3:22.) The stubbornness of the Jews, together with their many other sins, made them ready for the rejection and disposal of Jesus, their Messiah, as had been predicted in Isaiah 53; Psalm 22: 16-18; Zechariah 12:10.

We must not forget that when all is said that should or may be said Jesus offered Himself as the King of the Jews, the Messiah of Israel, and the Great Prophet portrayed by Moses and all the prophets that followed Moses and told of the power of or the rule of God that might be possessed and exercised right then as well as now in the heart of any one that did then and may now believe and accept Him and His message. He taught that He would be rejected by the official of Judah and that He would be crucified, would be resurrected, and would ascend on high to be at the right hand of the Father, from whence He would descend to judge the quick and the dead, putting down all evil and setting up a kingdom on earth where peace and righteousness would prevail. The Book of Revelation tells that this kingdom will continue for a specific length of time. (See Revelation 20:2-7; compare Matthew 13.)

STORIES for our YOUTH



A SUITCASE FOR HALLOWEEN

JOHN NEMEC

ED RAWLIN ran up to his room after getting home from school. At last it was Halloween! In a few hours it would be dark enough to go out. He knew Jimbo had something special in mind for this Halloween.

Ed wondered what they would do. He had been looking forward to the fun for a long time. He turned on the radio and listened to the music. Ed played it loud, because he liked a lot of noise and things happening.

"Eddie!" Mother's voice rang out from downstairs. He turned the radio down.

"Yes, Mom?" he called out.

"Why do you always have to play that radio so loud? We can't hear ourselves think.

"Sorry, Mom!"

He couldn't understand why she kept telling him to be quiet. That way was all right for little girls, but not for a growing boy. Just then the telephone rang. Ed ran downstairs to answer it. He smiled at Mother as he went by her.

"Hello?"

"I've got a great idea for tonight, Ed!" It was Jimbo.

"Yes, I know. But what is it?"

"Well, you said you don't want to wreck anything. Right?"

"Right." Ed thought too much of personal property to go around damaging it, even on Halloween. He recalled the basketball court behind Beech School, where some boys had already been at work on "fence night." They had torn down the fifth-graders' backboard and rim.

"We're going to shoot off firecrackers," Jimbo whispered. "They'll make a beautiful noise on a dark Halloween night. What do you think of that idea?"

"It's different. Might even be fun!"

"Might be? Just think of those bright lights and explosions. I've got some firecrackers left over from the Fourth of July. Come on over after you eat. Then we'll get going."

"Okay, Jimbo! See you."

As he hung up, Ed felt queer. Mother had often warned him about fooling with firecrackers. But this was such a terrific idea! Fireworks on Halloween. What was wrong with that? No one would be hurt or offended.

He went outside on the front porch to see whether any of the boys were still playing touch football. As he looked up the street, he saw Randy Haig shining the family car. Ed went over to say hello.

"What are you going to do tonight?"

"Me?" Randy smiled. "I'm going out to see Aunt Carrie. You know—the one who lives in an apartment near Luke's Hill?"

"Oh, yeah! She's sick, isn't she?"

Randy nodded. "She needs a lot of rest and quiet. Her heart is pretty weak. I've been visiting her for a couple of weeks, off and on."

Ed turned away. He knew Randy was hinting that his aunt would like Ed to visit her, too. It would be a good deed, something Christ would want His followers to do. But how about having fun on Halloween?

"I'd really like to come with you," Ed began, "but I promised Jimbo I'd go with him this evening. He has a special deal cooking."

Ed pitched in and helped Randy wipe off the big sedan. Then he went home to eat supper. He could hardly wait to get out and start blasting those firecrackers.

He wanted to tell Father and Mother about the fun they planned. But they wouldn't understand. It was harmless fun and all, yet he felt a bit ashamed that he couldn't tell them.

A half hour later he stood in the garage outside Jimbo's home. Jimbo was a short, heavy boy with glasses and a red moon-face.

"We'll put the crackers inside my suitcase," Jimbo said softly. "It's getting dark. Do you think anyone will bother to ask what we're carrying?"

"Not on Halloween!" Ed smiled. "With all those weird costumes and goblins and witches floating around who'd pay any attention to us?"

He picked up a long string of red and black firecrackers. "Hey, Jimbo, I've never seen anything like this. What do they call it? We never could use firecrackers in Pennsylvania where we came from. Good thing this state hasn't stopped buying firecrackers and things like them!"

"Chinese dynamite," Jimbo said. "But don't worry. They can't hurt you. They just pop and sputter, like flares."

Ed saw a cherry bomb on the floor. Jimbo started to put it in the suitcase.

"No!" Ed warned. "That one's too dangerous! Someone going by may be hurt."

"But it makes a terrific noise!"

Ed wet his lips. "I don't care. Leave it here!"

A few minutes later they were ready. "I figure Luke's Hill is the best place," Jimbo said. "It's the highest spot in town. Everyone will be sure to see."

"Okay. Let's get started!"

They stopped off at Pete's house, to see whether he wanted to join them. But Pete shook his head when he saw the fireworks.

"No, thanks! I'll stick to ringing doorbells!"

Ed shrugged and motioned Jimbo along. They took turns carrying the heavy suitcase. Suddenly, as they crossed a meadow leading to Luke's Hill, Ed remembered what Randy Haig had said that afternoon about his Aunt Carrie.

"She needs a lot of rest and quiet."

Quiet? Her apartment was only a block from Luke's Hill! The explosions and fizzling sounds of their firecrackers would upset the woman. Ed decided they could not have their fun here.

He gulped hard, knowing Jimbo would be angry at what he was going to tell him. "I just remembered, a sick friend

(continued on page fifteen)

Christian Education

Pamlico Dinner Raised $1,570

The Free Will Baptist churches of Pamlico County, North Carolina, raised $1,570 at their development fund dinner on Saturday, October 9, for the building program at Mount Olive College.

Approximately 125 people from eight churches attended the dinner at Rock of Zion Free Will Baptist Church near Grantsboro. E. H. Holton of Vandemere served as chairman of the county steering committee.

Participating churches, amount of contribution, and the chairman of the local churches were: Arapahoe, $377, Tony Murray of Arapahoe; Bethel, $156, V. T. Hill of Oriental; Mount Zion, $300, Mrs. Margaret Rose of Vandemere; New Bethlehem, $140, Daniel B. Oliver of Grantsboro; Oriental, $219, G. C. Woodard of Oriental; Rock of Zion, $173, Matthew Prescott of New Bern; Trent, $36, Mrs. Robert Williams of Merritt; Warden's Grove, $170, Herman Ireland of Lowland.

New Scholarships For College

The establishment of two new scholarships at Mount Olive College has been announced by President W. Burkette Raper. Created by the late Mittie Sumrell Humbles of Ayden, the awards will be known as the "James Edward Humbles and the Mittie Sumrell Humbles Scholarships," and will be awarded annually to students selected by the president and faculty based on merit and financial need. Priority will be given, first, to students from the Ayden area; second, to students from Pitt County; and third, to students from the eastern North Carolina area.

The scholarships are endowed by a trust fund established at the State Bank and Trust Company of Greenville in the amount of $20,000. The first awards will be made for the 1966-67 academic year.

Jones County Dinner November 17

The Free Will Baptist churches of Jones County, North Carolina, will hold their development fund dinner for Mount Olive College at King's Bar-B-Cue in Kinston at 7 p.m., on Wednesday, November 17, 1965.

Members of the steering committee planning the dinner include the Rev. Roy Cauley, Route 2, Dover, chairman; and Miss Margaret Carol Banks of Trenton. The county has accepted a goal of $2,250 for the dinner.

Yearbook Awarded Highest Honor

"Olive Leaves," yearbook of Mount Olive College, has been awarded the highest honor given by the Columbia University Scholastic Press Association. The publication has received the "Medalist" award now for seven consecutive years. Mrs. Lorelle Martin served as 1965 faculty advisor to the yearbook committee.

Miss Eleanor Poole will serve as the 1966 faculty advisor, and this edition of "Olive Leaves" will contain color photographs for the first time.

Development Fund Dinner November 13

The Free Will Baptist churches of Martin, Pasquotank, Tyrrell, and Washington Counties of North Carolina will hold their development fund dinner at the Plymouth School Cafeteria on Saturday, November 13, at 7 p.m.

Members of the steering committee include David Cahoon, Route 3, Columbia, chairman; Mrs. Ann Davenport, Creswell; Miss Phyllis Sullivan, Route 2, Plymouth; Bill Gurganus, Plymouth; and Bobby Todd, Williamston. The counties have accepted a goal of $2,600 for the dinner.

Assistant Appointed

Miss Jo Ann Weeks of Dunn, North Carolina, has been appointed as Clerical Administrative Assistant to Charles Harrell, Business Manager at Mount Olive College.

Miss Weeks was graduated from Midway High School in 1963 and was a member of the National Honor Society. A graduate of Mount Olive College with a certificate in business, she held an academic scholarship, was a member of the Honor Council, was Maid of Honor in the May Court, and was treasurer of the Student Government Association.

Her parents are Mr. and Mrs. Ray Weeks of Route 5, Dunn, North Carolina.

Committee of Concern Aided 29 Bomber, Burned Churches

JACKSON, Miss. (EP)—A total of $119,257 has been collected by the Mississippi Committee of Concern in the year since the interreligious, interracial group was formed to rebuild Negro churches.

Dr. W. P. Davis of Jackson, president of the Mississippi Baptist Seminary and chairman of the committee, announced that 29 churches bombed or burned in the state have been rebuilt and 22 of these have been dedicated.

Five more new churches are under construction, the chairman said; and five other burned structures await reconstruction.

Dr. Davis said that an additional $45,000 will complete the Committee's work. In addition to cash contributions, he estimated that labor, furniture, supplies and materials valued at at least $125,000 have been donated.

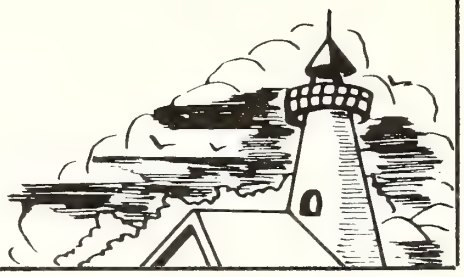
People are restless today, running to and fro, seeking pleasure and something that will satisfy, hardly knowing where to go and what to do when they get there, whose company to keep and what life is all about anyway. Only God can straighten out the crooked entanglements and settle them in mind, heart, soul, and spirit; but they shall have to turn unto Him completely and unreservedly.—Walter E. Isenhour.

He who doesn't know "A" from "B," but knows God in a Christian experience, is wiser than the most highly educated who leaves God out of his life and lets the devil take over.—Walter E. Isenhour.

St. Claire Bible Class

The Sunday School Lesson

FOR NOVEMBER 7



Hannah: Self-Giving Mother

Lesson Text: 1 Samuel 1:1, 2, 10, 11, 20-28

Memory Verse: Proverbs 22:6

I. INTRODUCTION

Hannah, the mother of Samuel, is the woman who personifies the ideal of motherhood in the Old Testament. The first two chapters of the first book bearing her son's name tells Hannah's story. It is one of triumph and glory. God answered her prayer and gave her a son; she kept her vow and gave her son to serve the Lord.

Hannah was the fourth great woman recorded in the Old Testament Scriptures who grieved because she had no children. Of the four, she was the most prayerful to God for a child. Sarah had laughed when she heard that she was to have a child in her old age. Rebekah bore her grief with listlessness and indifference. Rachel became very impatient while waiting for a child and said, "Give me children, or else I die." Hannah, in her grief, called upon the Lord to give her a son.

Hannah lifts motherhood on a high plane and challenges women of today to this great and honored calling. She was an exception to her times as are many women of our day. She lived in a time when the people of Israel had lapsed from the high standards of morality and spirituality set up by Moses. Believing that God was the giver of children and the maker of mothers she turned to Him for help. It seems that in our day the trend is more toward a career than it is toward motherhood.

The purpose of this lesson is to help us realize the high and lofty position of motherhood.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Elkanah's marriage to two women necessitated two places of abode (v. 1).

2. The practice of polygamy brought divisions to his house (v. 2).

3. Because of her barren state, Hannah prayed to the Lord and wept sorely (v. 10).

4. Hannah asked God for a son and promised to give him back to Him (v. 11).

5. When the child was born, Hannah named him Samuel in remembrance of her vow to God (v. 20).

6. Elkanah continued his yearly visits to the house of the Lord at Shiloh, but Hannah chose to care for the child (vv. 21, 22).

7. Both husband and wife agreed on what to do, which is an example to all couples (v. 23).

8. At the appointed time, Hannah presented Samuel to the Lord for His service (v. 24).

9. In addition to giving her son, the woman brought an offering to the Lord (vv. 24, 25).

10. As she reminded Eli that she asked God for the child, she told him that she was giving him back to the Lord for life (vv. 26-28).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. This lesson reveals two great truths about faith. First, it shows the rewards of faith. When Hannah was dejected and sorrowful, she prayed to the Lord for a child. She believed that God would hear her and give her a child. God rewarded this faith and gave her the desires of her heart. God always honors faith. Someone has compared faith to a good check drawn on heaven's bank. If we fail to get the desires of our heart, it is in our asking or our faith and not in God's willingness to give. Second, this story shows that through our faith God can and will affect our physical bodies. Some believe that we should pray for spiritual things alone and not for things that call for a change in our bodies. But as a result of prayer and faith, God changed the body of Hannah so that she could bear a child. Through prayer and faith God can change our bodies in any way that is necessary and consistent with His will.

Hannah's attitude toward her son shows the joys and privileges of parenthood. God has never given mankind a greater privilege than that of bringing children into the world. If a man has the ability to express the feeling of his heart in words and put them upon paper, he is called an author. If one has the ability to express his feelings in stone he is called a sculptor. If he has the ability to express feelings and emotions in paint and oil he is called an artist. Those who turn their own lives into flesh and blood and bring into being another life are called parents. What a privilege! Yet it is one of the greatest responsibilities that we have.

It is not always easy to give a child to the Lord. Parents have been heard to say, "I don't think I could give my child up to go to India or Africa. I just don't feel that I could bear to be separated from him knowing the dangers he would face there in a foreign land." No, it is not always easy to give up a child for the Lord's use. Yet it is a joyous thing. We once knew the mother of a missionary, and we cannot forget how she missed her daughter. But we also remember how she talked about her daughter's work in India with great pride and joy. The giving of a child to the Lord is not an easy thing, but it is a thing that brings real joy to the heart.

The fact that Hannah was the one who promised her child to the Lord and later took him and presented him to Eli for the Lord's use shows the great place that mothers have in bringing their children to the Lord. Although we are fully aware of other influences that affect the lives of children, we believe that the greatest single influence is the mother. Therefore, we feel that mothers should be especially careful.—Advanced Quarterly (F.W.B.).

2. **"She was in bitterness of soul, and prayed."**

Prevailing prayer is born of great urgency of soul: "I will not let thee go, except thou bless me" (Genesis 32:26). "But when he saw the wind boisterous . . . and beginning to sink, he cried . . . Lord, save me" (Matthew 14:30).

During colonial days, an enemy fleet was sailing toward New England. The governor of Massachusetts called for a day of fasting and prayer. In Boston's Old South Church, the pastor stood and importuned, "O God, deliver us from the

enemy! Scatter the ships of our tormentors! Drive them home!" While he prayed, black clouds began to move across the darkened skies. A strong wind swept through the church steeple and rang the bell twice. As the pastor looked skyward through tear-filled eyes, he said, "Thine be the glory, Lord!" A violent storm swept the Atlantic and destroyed most of the enemy ships.

The promise is unfailing: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

"I will give him unto the Lord."

The greatest thing any mother can do for her child is to prayerfully entrust the little one to God and by exemplary living impart character-molding Christian virtues.

Charles Dickens said, "I think it must be written somewhere that the virtues of the mothers shall be visited on their children, as well as the sins of the fathers."

Spurgeon said, "I cannot tell you how much I owe to the words and prayers of my good mother. On Sunday evenings, while we were children, we sat around the table and read verses from the Bible, and Mother would explain them to us. After this was done, she earnestly prayed for us. I can never forget some of the words of my mother's prayers. I remember her once praying thus: 'Now, Lord, if my children go on in sin, it will not be from ignorance that they perish and my soul must bear a swift witness against them at the judgment if they lay not hold of Jesus Christ!' "

"For this Child I prayed."

Be specific when you pray: Blind Bartimaeus immediately stated his need—and was instantly healed—when Jesus asked him, "What wilt thou that I should do unto thee?" (Mark 10:51). Avoid generalizing in prayer. Hannah definitely stated her petition.

Years ago, as Charles E. Fuller was about to begin his message in a tin-roofed tabernacle at Waterloo, Iowa, a driving rain on the roof made a great noise. Dr. Fuller publicly prayed, "Lord, if You don't stop the rain, the Old-Fashioned Revival Hour will not be able to go out over the air. For Jesus' sake, please stop the rain!" Definite prayer brought a definite answer. The rain stopped abruptly. —Bible Expositor.

Boys' and Girls' Stories

(continued from page twelve)

of mine lives in that apartment," Ed said, pointing past the hill. "Noise is bad for her. We'll just have to go somewhere else."

Jimbo's face grew red. "What? Somewhere else? Nothing doing! This is the only high spot in Kelsey."

"Then we'll just have to pick a low spot," Ed replied firmly.

"You and your sick friends! Okay, let's move out!" Jimbo looked disgusted.

As they went back down the slope, Ed glanced over at the rows of roofs in the north end of Kelsey. And in that moment the truth hit him.

All those houses, all those people? Surely there must be other men and women like Randy's aunt! Sick people had to have quiet. Suddenly he felt ashamed of his selfish liking for such noisy fun. He was sorry he had let Jimbo egg him on. Why, he had never thought there might be folks who would be harmed just by noise!

"Where shall we go, then?" Jimbo asked as they reached the street.

"No place."

"Huh?"

"I've got a better idea than shooting off firecrackers. That's for babies. We're not babies, Jimbo!"

"Stop it! We made our plans, loaded up the suitcase. You can't back out now. I've looked forward to this, and—"

"Let's repair the backboard that was torn down on 'fence night,' " Ed urged.

Jimbo threw his hands up in despair. "Now I know you're crazy! Who ever heard of repairing things on Halloween? Come on, don't be a square! Let's get these fireworks moving!"

Ed shook his head. "If you don't want to help me, I'll do it alone."

He walked away toward Beech School. He knew he might be losing a friend. But some things were even more important than some friends. Pleasing the Lord Jesus, the best Friend, was most important!

He stopped off at home to pick up a hammer, nails, and a shovel. Then he telephoned Randy Haig to ask him to help. But Randy hadn't returned from his aunt's place yet.

Then Ed dialed Pete's number. "Pete? This is Eddie. I've got a great idea."

It took a bit of talking, but he finally convinced Pete to help him. A few minutes later they were at the playground, prying up on some wooden beams to move the fallen backboard.

Ed started digging new holes for the support posts.

"Getting the backboard up will be a rough job for only two," Pete said, wiping his brow.

"We can do it! Keep digging!"

Ed was so busy lining up the holes he didn't hear the footsteps behind him.

"Pete's right," a voice said. "This is a three-man job!"

Spinning around, Ed saw Jimbo walk up to him.

"Well, what are you staring at?" Jimbo asked. "Let's get to work!"

"Yes, sir!" Ed laughed. He figured this would be the quietest Halloween he had ever spent. And maybe it would be the best!—Christian Youth.

The Lighted Pathway

(continued from page four)

sorry because he could not have a rich inheritance in both worlds. He went away grieved, but not convicted. He went away, most probably, forever.

Then, from this experience we should learn the exceeding deceitfulness of earthly riches. We are in great danger from spiritual deception. This young man was evidently a stranger to his own heart. He was a captive in fetters, while he imagined he was free. Christianity requires a total surrender of ourselves and our possessions to God. He tells us that we are not our own. He claims our bodies, spirits, and souls; and will not accept anything less.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

News Notes

(continued from page eight)

Sidney Church Announces Fall Revival

The Rev. C. F. Bowen of Wilson will be the evangelist for revival services at Sidney Free Will Baptist Church near Belhaven, North Carolina, the week of November 1-6. The pastor of the church, the Rev. John Grimsley, will assist in the services. The public is cordially invited to attend all these services.

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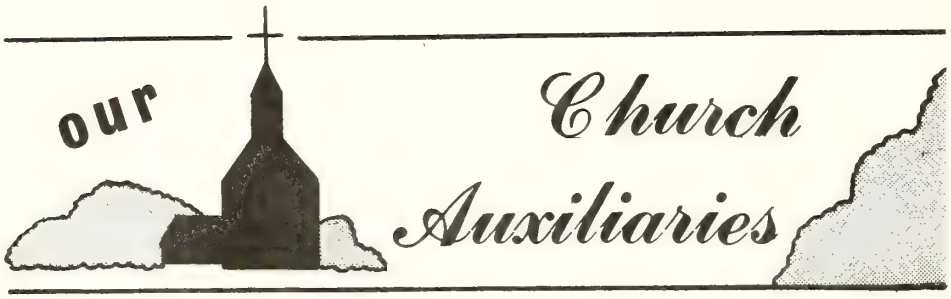

ALBEMARLE WOMAN'S AUXILIARY CONVENTION

The Woman's Auxiliary Convention of the Albemarle Conference met with Gum Neck Free Will Baptist Church, Columbia, North Carolina, on Thursday, October 14. The theme for the day was "Are Ye Able to Stand?" The reports from the various chairmen and from the denominational enterprises gave evidence of their stand in the work for the Master. Much work is being done by the ladies of this convention.

Dr. W. Burkette Raper, president of Mount Olive College, delivered the morning message. He spoke from the Book of Ephesians. He stated that the Ephesian Christians were troubled with many of the same problems that plague us today; such as, immorality, jealousy, the way to worship, and many others. Paul addressed those in the various churches as saints, and thought of the church as a fellowship of redeemed sinners. This communion of saints stretches from the local church across all the world. There are no barriers of learning, wealth, race, or family. The Church of God has many locations. The Free Will Baptist Church is a part of this fellowship of the saints whose only foundation is Jesus Christ the Lord. This fellowship of saints knows no boundaries, all are the children of God.

CAPE FEAR WOMAN'S AUXILIARY CONVENTION

The Woman's Auxiliary Convention of the Cape Fear Conference met at Hopewell Free Will Baptist Church near Smithfield, North Carolina, on Wednesday, October 20. The theme for the day was "Watch and Pray." The devotional time and all reports centered around the thought of watching and praying as we, day by day, work for Christ. The ladies of this convention are active women who are busy serving the Lord.

The convention message was brought by the Rev. J. W. Everton. He quoted Alfred Lord Tennyson as saying, "By prayer the whole world is bound by a golden chain to the feet of God." He stated that it seems quite often in the Old Testament that only certain individuals prayed to God; this is not so in the New Testament. All those who have had a personal experience with Christ may pray because Christ promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Those who pray should seek quiet, secluded places for their time of prayer. Of course, we may pray anytime, any place, or anywhere. Those who pray must have complete confidence in the power of God, a belief that He will answer prayer, and must commit their ways unto the will of God. Then prayer will be the golden chair that links the mind, the soul, and the will of man to the power of God. True prayer brings courage, peace, contentment, and the will to do God's will.

ATTENTION ALBEMARLE DISTRICT YOUTH

The Albemarle District Woman's Auxiliary Convention will sponsor a free trip to Cragmont for the youth selling the most Free Will Baptist subscriptions or renewals. Following are the rules governing the contest:

1. Any young person between the ages of 9 and 18 may qualify. This person does not have to be a member of any youth auxiliary, as his or her church may not sponsor one.

2. The subscription books may be obtained from the Press by each local auxiliary wishing to participate. The money is to be turned over **weekly** to the local corresponding secretary of the woman's auxiliary, who will in turn forward it to the Press. The corresponding secretary will keep an accurate record of each person's work. A report will be sent to the district secretary two weeks before the next convention naming the **local winner** and the **number of subscriptions sold.**

3. The winner will be the person selling the most subscriptions by years. For instance, should one person buy or renew his subscription for five years, that would count as five points for the contestant. A one year's subscription would count as one, and a six month's subscription would count as half a point.

4. The campaign will begin Sunday, October 31, 1965, and end April 1, 1966.

Mrs. A. B. Chandler

✠

He who votes for liquor votes for all the crime and ungodliness it causes—broken homes, divorce, children made orphans, fussing and quarreling, hatred and strife, manslaughter and murder, physical ailments and disease, financial loss and poverty, wrecks on our highways and slaughter, immorality and corruption, and final damnation in a devil's hell. How awful, awful to uphold liquor in any way!—Walter E. Isenhour.

✠

The man who is continually looking heavenward has little time to look hellward, and no time for the devil.—Walter E. Isenhour.

CORRECTION PLEASE!

On Page 3 of the October 6, 1965, issue of "The Free Will Baptist" the obituary of Mr. Edward Dennie Basden contained two errors which is corrected as follows: the date of death should have been October 2 ,1964, instead of October 2, 1965; the person who submitted it was Mrs. Eldon L. Brock, instead of Mrs. Eldon L. Buck. Our apologies please!

THOU WILT KEEP HIM IN PEACE

MRS. LILY COULTER MCCLELLAND

Thou wilt keep him in perfect peace
Whose mind is stayed on Thee.
Yea, God is watching o'er His own
Our guardian He will be.

And now I leave My peace with you
To aid you through each day.
For I have overcome the world,
I'll lead you all the way.

So then, do not discouraged be
Because the fight seems long.
Courage and strength I'll freely give,
Thus I will make you strong.

Nor do you ever troubled be,
Nor fearful nor afraid,
I am the Way, the Truth, the Life,
The Head of this Crusade.

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 3, 1965

PHOTO BY GENE AHRENS

Just Here and There

This week's issue carries a new page which we hope will bring many responses from our readers. "Family Fireside" is planned with the purpose of providing meditational and devotional ideas for family worship. It is a fact that there are few family altars in the homes of church members. We hope that "Family Fireside" will challenge each family to establish a permament family altar.

Our readers who have short bits of poetry, short items, or any materials that would be appropriate for this new column are urged to send them to the editor for possible publication. When something is used in the column, the name of the person sending it in or the name of the person who wrote it will appear with the item.

* * *

In next week's issue, we will begin another new column which shall be for teen-agers, entitled "Time for Teens." This column will consist of pertinent questions and answers to problems facing the Christian teen-ager, as well as short items of interest to our youth. Again, we are trusting that this column will prove successful.

* * *

As our readers have noted, there have been many homecomings and revivals this fall. In fact, the number seems to be increasing each year, so much that a great deal of space is taken up with them. This is, of course, a good sign among Free Will Baptists. Next homecoming and revival season, however, it may be necessary to print just a revival column and homecoming column, each of which would be concise and straight to the point.

the Free Will Baptist

Vol. 80 No. 43

November 3, 1965

C. H. Overman, *Editor*

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Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial—

An Excellent Idea

We heartily commend the North Carolina Albemarle District Woman's Auxiliary Convention for the challenge they are placing before their youth. As was carried in last week's issue, their Convention is sponsoring a free trip to Cragmont for the youth selling the most subscriptions to "The Free Will Baptist," from the period beginning October 31, 1965, and ending April 1, 1966. The contest is open to any youth between the ages of 9-18. The winner will be the person selling the most yearly subscriptions during the designated period.

This plan serves several purposes. In the first place, it challenges our youth to a task that is Christ-honoring. It is a boost and help to Cragmont Assembly. It adds to the ministry of "The Free Will Baptist." It will also add to the ministry of the Albemarle Woman's Auxiliary Convention.

How wonderful it would be if such a plan were put into effect in other districts. It is our hope that other auxiliary groups will do as the Albemarle has done.

Subscription Plans

It has been a good while since our subscription plans have been printed in "The Free Will Baptist"; therefore, we are taking this means to do so. The youth of the Albemarle District who will be soliciting subscriptions, and any others under a similar plan, should take note of the "Individual Solicitation" plan.

1. The Every Family Plan: Under this arrangement, the local church votes to place "The Free Will Baptist" in each home. The church clerk sends us the names and correct mailing adddresses of the families. We send "The Free Will Baptist" to these people and bill the church each quarter for the entire subscription price, less 10 percent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on the plan according to the calendar quarter.

2. The Church Group Plan: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. A Sunday school class, woman's auxiliary, league, or other group may solicit subscriptions for us. They send at least five subscriptions in the first lot, deducting ten percent from their total subscription collection at the individual subscription price ($2.50 per year). They keep the remainder of their collection. For instance, if a church group solicits five subscriptions to "The Free Will Baptist" in its first lot, its total collection for these subscriptions will be $12.50. The group keeps $1.25 for its treasury and sends us $11.25 together with the names and addresses of the people to whom "The Free Will Baptist" is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1. No credits given in any one year may be carried over and credited on the new year.

3. Individual Solicitations: Those not following Plan 1 or 2, may wish to offer service to the Lord by soliciting five one-year subscriptions to "The Free Will Baptist" and sending us the full subscription collection ($2.50 per year per subscriber). We place his name on the honor roll of solicitors which appear in "The Free Will Baptist." When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit, he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send the paper for one year without charge.

Receipt books and subscription blanks may be obtained upon request.

Please add 3 percent tax for North Carolina subscriptions.

Family Fireside

Meditations for the Home

(Editor's Note: This page in "The Free Will Baptist" makes its debut in this issue with the prayer that it will prove to be a source of spiritual inspiration for each home. From time to time it will contain various meditations and thoughts, sometimes in verse, sometimes in bits of prose, and sometimes in short articles. There will also be suggested Bible Readings for the family altar. For this first "Family Fireside," however, we are reprinting a tract which was written by Charles A. Maddry and published by the Sunday School Board of the Southern Baptist Convention.)

HOW ONE HOME WAS HELPED

The Story of a Family Altar

John Brown and his family returned from church one Sunday morning after hearing their pastor preach on "Keep the Family Altar Fires Burning."

When the family dinner had ended and the children had gone out to play, his wife said, "John, I thing we ought to have a family altar. Jackie is now eight and Gwendolyn is six. I'm ashamed that we don't have family worship."

John tried to ease his conscience by replying, "The children say their prayers every night, don't they?"

"Yes," said Margaret, "but that's not the same as having a family altar when we all worship together."

"I know we ought to, but we are always in such a frenzy and . . ."

"But that's the very reason we ought to have family worship. That's what Brother Johnson said this morning. He said that nothing could take the hurry and nervousness out of a home like a family altar."

"He probably right; but when we tried it last year, the kids wiggled so much that they made me more nervous instead of less."

"They wiggled because we didn't make it interesting to them."

"But how can you make family worship interesting to a six-year old? And then it might be all right for preachers to have family worship, but someway trying to pray out loud with people listening, even you listening, is sort of hard for me."

"Why, John, I never knew you felt that way. I'm sure you could overcome that. You are a good Christian, I know. Why don't we ask Brother Johnson to help us? He offered to assist in any way he could. He must have some suggestions that would help us."

After the prayer service on Wednesday evening, John and Margaret went with the pastor into his study. John began by saying, "Brother Johnson, Margaret and I have talked about having a family altar, but we never seem able to keep it going. You preached on the subject last Sunday, and it set us to thinking that we ought to start again."

The pastor's face was alert. "I'm so glad you came by to see me. Are you both absolutely sure that you want a family altar? Unless you are really sure you want one you will not have one. You have to be convinced that a family altar is a family 'must.' "

"Perhaps that is why we have failed," said John. "Maybe ye haven't wanted one as much as we think we do."

"I can guess some of the reasons you failed," Brother Johnson interposed. "There wasn't time; it was hard to get everybody together; and it was hard to know just what to do. But the main thing is that we have got to believe that family worship will bring us God's richest blessings. Let me suggest that we write down all the reasons we can for having a family altar. They may strengthen the desire to make it go."

When John, Margaret, and the pastor had completed the list of reasons for having a family altar, it read like this:

Why Have a Family Altar

It gives the family a sense of unity. It gives the family a sense of God's presence and power. It removes nervousness and tension. It removes all misunderstandings. Families which worship together are better families. We learn much of God's Word in family worship. Children reared in such families usually become good Christians. Family-altar families are doing more for the kingdom of God.

When the list was complete, the pastor read it back. "That's a good list," he added. "Are those values we have listed worth having?"

"Yes, of course," said John; "those are the things I want most. If I could have all those things, I would need little else. Who wouldn't want those things for himself and his family?"

"They can be yours," said the pastor earnestly, "if you will establish and maintain a family altar. That is how much I believe in it."

"Now," he continued, "let's take up the question of just how to have a family altar. We have a great deal more assistance on this than we used to have. Here is a little tract with some very practical suggestions. You and Mrs. Brown take it with you and read it carefully. Come back later and let's review what you have learned. It will help me in advising others on the subject. I want every family in our church to do just what you are doing. May God bless both you and your children."

When John and Margaret went back home, they examined the tract Brother Johnson had given them. It was brief and to the point. Here is what it had to say:

How to Have a Family Altar

A family altar is a "must" for the Christian home. First, decide that you are going to have one regardless of the cost or sacrifice. Then keep on trying until you find the right time and the right procedure. After that, regardless of what happens, keep on trying. If you keep trying long enough, you will find that it grows easier. After a while it will be so easy that it will be easier to have a family altar than not to have one. Then your blessings will begin to come from your Heavenly Father.

Call your family together and say to them, "We ought to have family worship. When is the best time?"

There are two practical times for the average family? (1) Around the breakfast table in the morning. (2) Just after the supper in the evening.

If you decide on the morning, breakfast must be early enough to provide the time before going to school and work. If you decide on the evening, it must come before the children go to bed and before other members of the family go to evening engagements.

As to how to proceed, here are some definite suggestions (these suggestions are here altered to suit the need in our Free Will Baptist homes—Editor):

(1) Use the suggested daily Bible readings in "The Free Will Baptist" (beginning in the November 10, 1965 issue), or use the readings in the Sunday school

(continued on page sixteen)

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

THE PUBLISHER OF GOOD TIDINGS

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7).

In this text the true minister of God has his work cut out for him!

Whatever literal reference this passage might have to the interesting deliverance of the people of God from the Chaldean bondage, it is clear that it chiefly refers to the great and glorious announcement of the gospel of Christ. As such, it is found in that striking passage of the great apostle of the Gentiles: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15). It is in this application of it, that it is deeply interesting and supremely important to every human being. It is in this application, too, that the true minister has his work cut out for him. It is not what we may want to preach, or what others may want us to preach, but it is "What saith the Word of God?" If the Bible is the Word of God, then your business and mine is to make it known to a lost world; if it is not, then we are wasting our time and deceiving our congregation.

The text contains a most delightful and true representation of the gospel of Christ. The literal meaning of the word "gospel" is "good tidings." Shall I say that these good tidings center in one glorious fact, and that the fact is the provision of a Saviour for a guilty world? Everything else is based on this fact. The angel said, " . . I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). This was the event which had engaged the minds of the ancient seers—which had animated the priests—which had been the unvarying theme of the prophets— which had formed the great source of the rejoicing of the people of God in the Old Testament. Everything connected with the gift of the Saviour forms matter for joy. The supreme dignity of His person, the completeness of His work, the glory of His doctrine, the efficacy of His death, and the exhaustless fullness of His blessings—these are the only things we have to preach, the only things worth preaching, the only things worth listening to, and the only things that will save a lost world.

To publish the good tidings means to publish the means of peace. The gospel is a message of reconciliation and an embassage of peace. It announces that Christ became the Prince of Peace, that He has endured the curse and obtained peace for us by the blood of His cross, and that He is the one Mediator and has effected a covenant of peace between God and man. It whispers peace to the conscience and produces peace and joy in the Holy Ghost.

To publish the good tidings means that it brings tidings of good. There is our acceptance into God's favor, and that is good. It is better than life, for it is the light and life of the soul. The psalmist said, "He restoreth my soul"—smiles on it, loves it, and delights in it.

There is the divine adoption: The being received into the family of God, forming part of His household and receiving from His provision for all our needs—these are good.

There are the influences of the Spirit: He illumines, He convinces, He giudes, He gives solace, and He prepares us for heaven. All these are tidings of good.

Then there are the promises, the precious promises of the new convenant: and these are all good, very good tidings of good; and these the gospel offers to us and to those to whom we are sent to preach.

The publishers of the gospel are the publishers of salvation. The gospel tells of a salvation that meets the needs of every sinner. He is guilty. He is depraved. He is condemned. The gospel tells of a salvation conceived in heaven, begun on earth, carried on in time, and to be consummated in glory. As such, preached and received, it is an eternal salvation.

An interesting description of the mode of the publication of the gospel is given in the text. Let us first notice the messengers appointed to declare it. Jesus himself went forth preaching the good tidings of His kingdom. In Luke 4:18, 19 Jesus quoted Isaiah 61:1, 2; and in Luke 4:21 He said, " . . . This day is this scripture fulfilled in your ears." He taught the people the great mystery of salvation, and how to live for God and serve Him in this life. Now, the messengers are man, not angels. They are men who have been called and qualified, men who have been sent of God, men who have felt the power of the truth themselves, and men whom God expects to be true to their calling.

The publication of this gospel is to be free, simple, and extensive. God's messengers are to go forth prominently. They are to ascend the mountaintops; and there, before God and angels and men, they are to preach the unsearchable riches of Christ. Besides, sinners are wandering on the top of the mountains—mountains of ignorance, mountains of skepticism, mountains, of profanity, mountains of idolatry, mountains of doubt and uncertainty, mountains of unbelief. Like the great and good Shepherd, the heralds of the Cross must pursue them with the overtures of mercy, and the shout of full and free salvation. The message of grace is to be published throughout the whole world and to every creature.

The publication of the gospel is to be a source of joy and delight to perishing souls who are led into the glorious light of God's eternal love. By some the gospel will be ridiculed; by others it will be spurned; and by still others it will be coolly and indifferently heard. But by thousands it shall be spirit and life—it shall comfort and bless. Thousands shall hail the messages of the Cross, and from their hearts obey that gospel and find peace of soul and life everlasting.

(continued on page fifteen)

Spanish Protestants Pessimistic on Chance for Religious Liberty

MADRID (EP) — The Second Congress of Protestant Churches here issued a statement expressing pessimism over the development of a "more tolerant" attitude toward non-Catholic Churches in Spain despite the ecumenical movement and the Vatican Council's Declaration on Religious Liberty.

Judging from the "nature of statements on religious liberty made by Sapnish bishops" at the Council's current session, the Congress said, "it regrets that it cannot foresee the issuance of a corresponding declaration on religious liberty in Spain, such as natural law and human dignity demand the Vatican's declaration appears to recognize."

Protestant Groups Condemn 'Book-Burning by Youths

BERLIN (EP) — A public burning of "dirty" literature by a group of Christian Endeavor movement members in Duesseldorf produced several protests from Protestant organizations.

About 30 young people gathered on the banks of the Rhine River and made a bonfire of books and magazines they considered offensive.

Those objecting to the book-burning pointed out that not only were pin-up magazines and cheap novels thrown into the flames but such well-known, if controversial works, as Nabokov's "Lolita," "The Tin Drum" by Guenter Grass, and books by Francois Sagan and Albert Camus also were destroyed.

Among the protests was a declaration by the public relations committee of the Evangelical Church in the Rhineland condemning the action and stating that the young people are incompetent to pass literary judgment on the works of contemporary authors.

Southern Baptist Journal Cites Extremist Threat to Churches

ALEXANDRIA, La. (EP) — Southern Baptists were warned against attempts by "extremist" groups to take over churches and church organizations in the lead article of the September 30 **Baptist Message,** official journal of the Louisiana Baptist Convention.

"Southern Baptists have reason to be forewarned that the extremist groups and individuals are beginning to infiltrate, attack and assault churches, pastors, boards and executives," wrote Dr. Wayne E. Oates, in the article which was reprinted from the **Baptist Program.** Dr. Oates is professor of psychology of religion and pastoral care at Southern Baptist Theological Seminary at Louisville, Ky.

"Extremists of both the right and the left have much in common, although they hurl invectives at each other, (and) catch others in the cross fire," Dr. Oates stated. He did not stipulate any one type of extremist as being of particular danger to the church.

Evangelical Protestant Writer Lauds Players' Christian Work

MINNEAPOLIS (EP) — Four members of the Minnesota Twins, the American League champions, were credited with inspiring sports-minded Christians around the world by an evangelical Protestant writer here.

Mel Larson, editor of **The Evangelical Beacon,** said their work also had contributed mightily to the rise of the Twins from 6th place in 1964 to the league championship.

The players he said were Jim Kaat, pitcher; Al Worthington, relief pitcher; Jerry Kindall, second baseman; and Bernie Allen, utility infielder.

All four "profess Christ as Saviour" and have given testimonies concerning their faith in churches of the area, Mr. Larson, a former sports writer, wrote.

Church World Service Set to Handle Cuban Refugees

NASHVILLE, Tenn. (EP) — Church World Service is making preparations to help resettle refugees fleeing Cuba for the United States as a result of proposals and counter-proposals made by Cuba's Fidel Castro and President Johnson.

The Rev. John W. Schauer, Jr., director of the CWS Immigration and Refugee Program, told the first Assembly of the Division of Overseas Ministries that the State Department has been notified that 14 denominational resettlement offices working through CWS are ready to handle "every case of separated families within 72 hours of arrival."

State Moves to Close One-Room Amish School

LANSING, Mich. (EP) — With all attempts at compromise apparently rejected, the Michigan State Board of Education voted reluctantly here to close the one-room Amish school in Hillsdale County for its failure to employ a certified teacher.

The Amish maintain their own schools in order to preserve their beliefs against outside secular influences. But their schools are taught by Amish teachers, most of whom have not gone beyond the eighth grade and do not satisfy state requirements for certificiation.

Employed as a teacher at the Hillsdale County school was an Amish girl, Ruth Gruber, graduate of the same school, who did not meet the state educational qualifications for accreditation.

Michigan state law prohibits non-certified teachers from teaching in elementary and secondary schools, and the state legislature has repeatedly refused to make special exceptions for the Amish.

In an effort to solve the impasse, the State Board of Education offered to permit Miss Gruber to teach religious subjects part of every day if a certified teacher gave instruction in reading, mathematics and other basic subjects. But the Amish leaders refused this compromise as contrary to their religion.

The board voted unanimously, but with obvious reluctance, to order the school closed. Before this can be done, however, a public hearing must be held to establish formally that the law is being violated. Then the Amish will be given sixty days to comply with the law before the school is actually closed.

Time Capsule Buried

NEW YORK (ABS) — A Bikini, a ballpoint pen, a Beatles record, and a Bible in the Revised Standard Version are among items in the Westinghouse time capsule which was buried at the close

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

C. L. Patrick to Conduct Ormondsville Revival

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for revival services at the Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, the week of November 8-13. The pastor, the Rev. Clifton Rice, will assist in the services which will begin each evening at 7:30. Each service promises to be filled with good gospel preaching and good singing by the local choir and visiting singers.

The pastor and the church membership extend to everyone a cordial invitation to attend these services and be much in prayer that souls may be saved and Christians revived.

Dilda's Grove Church Announces Fall Revival

Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, announces its fall revival for the week of November 8-13 with the Rev. Vance Link of Weldon, North Carolina, as the guest evangelist. The services will begin each evening at 7:30. The pastor, the Rev. Ray Harrison Jr., and the church request your prayers for the success of the meeting and also your presence.

Juniper Chapel Revival In Progress

Revival services began at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, on Monday evening, November 1, and will continue through Saturday evening, November 6, with the Rev. David C. Hansley as the evangelist. The pastor, the Rev. Harry Jones, and the church extend a cordial invitation to everyone to attend the remainder of these services, and be much in prayer that the church will truly realize a revival.

Elm Grove Revival November 7-13

The Elm Grove Free Will Baptist Church near Ayden, North Carolina, announces revival services for the week of November 7-13 with the Rev. Walter Carter of Rockingham, North Carolina, as the guest evangelist. The pastor, the Rev. Norman Ard, will assist in the services which will begin each evening at 7:30. Besides good gospel preaching, there will be special music each evening.

The pastor and the church extend to the public a cordial invitation to all of these services.

Homecoming and Revival at Reedy Branch Church

On Sunday, November 7, the Reedy Branch Free Will Baptist Church near Winterville, North Carolina, will observe its 165th annual homecoming. The homecoming message will be delivered by the pastor, the Rev. Willis Wilson, at the morning worship hour. The choir, under the direction of Mr. Blanie Moye, will sing a medley of the old favorite hymns of the church. A picnic lunch will be served by the church at the noon hour. At 1:30 p. m. the annual songfest of the homecoming service will be held, featuring many singing groups.

All former pastors, members, and friends of the church are invited to worship together on this occasion.

On Sunday evening, November 7, the fall revival of Reedy Branch church will begin with the Rev. Earl Glenn of New Bern as the guest speaker. The services will continue throughout the week, coming to a close with the service on Saturday night, November 13. Mr. Wilson will assist in these services which will begin each evening at 7:30. Each evening there will be a special time for the junior choir to sing and a junior sermon by the pastor. The adult choir will furnish music each evening, also visiting singers from other churches will be featured. The public is cordially invited to attend all of these services.

Homecoming and Revival At LaGrange Church

The LaGrange, North Carolina, Free Will Baptist Church will observe its annual homecoming on Sunday, November 7. The services for the day will begin with Sunday school at 10 a. m., followed with the homecoming message by the pastor, the Rev. Robert N. Rollins, at eleven o'clock. At the noon hour a picnic lunch will be served in the school lunchroom.

A service of singing will be held in the afternoon. All singers are requested to attend and participate in this service. All former pastors, members, and friends are cordially invited to attend this service.

The fall revival of the LaGrange church will begin Monday evening, November 8, and continue throughout the week, with services beginning at 7:30 each evening. The evangelist will be the Rev. Fred S. Powers of Smithfield. There will be good preaching and singing at each service. The public is invited to attend.

Gray Branch Church Experiences Successful Revival

The revival services which began at Gray Branch Free Will Baptist Church near Deep Run, North Carolina, Sunday October 17, proved to be very successful as the evangelist, the Rev. Noah Brown, delivered the message each evening during the week. Actually the revival had already begun in the hearts of the people at Gray Branch as they had received a burden for lost souls. The pastor, church members, and the evangelist prayed, "Lord, please give us a revival and let it begin in me." God heard these prayers and sent a revival in full measure according to their faith.

The pastor, the Rev. Herman A. Grubbs, states: "From the first message, in which Brother Brown allowed God to pour forth the power of the gospel, the response was tremendous. By the midweek service I had lost count of the rededications. Attendance in each service was very good, with the largest crowd attending the last service on Saturday night. There were several first-time decisions in the services and in the pastor-evangelist visitations in the community and the hospital. Six of these have become members of Gray Branch church; and with the spirit of revival that is existing, others should become members during the coming weeks. For all this we can only praise God and say, 'Thank you, Lord.' "

Homecoming and Revival at Milbournie Church

The annual homecoming services of the Milbournie Free Will Baptist Church, Route 2, Wilson, North Carolina, will be held Sunday, November 7. The morning worship service will feature a memorial service and the homecoming message by a former pastor, the Rev. Willie Renfrow. In the afternoon a service of singing will be held with several choirs, quartets, trios, duets, and solos participating. All former pastors, members, and friends are cordially invited to attend these services.

On Monday evening, November 8, the Rev. Wilbert Everton will begin the fall revival of Milbournie church. The services will begin each evening at 7:30, and will continue throughout the week. The pastor, the Rev. Dewey C. Boling, will assist in the service. He and the church invite the public to attend and pray for the success of the meeting.

PROGRAM

of the

CENTRAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS

of

NORTH CAROLINA

CONVENING NOVEMBER 10, 11, 1965

MARLBORO FREE WILL BAPTIST CHURCH, PITT COUNTY, NORTH CAROLINA

Wednesday Morning, November 10, 1965

9:00—Registration of Ministers and Delegates
10:00—Devotions, the Rev. L. B. Woodall Jr.
10:15—Welcome Address, the Rev. Melvin Moore
10:20—Response, the Rev. N. D. Beaman
10:25—Moderator's Message, the Rev. Floyd B. Cherry
—Recognition of Visitors
—Appointment of Committees
10:45—Report of State Convention, the Rev. Walter Reynolds
10:55—Report of Free Will Baptist Press, the Rev. N. B. Barrow
11:05—Report of East Carolina Fellowship, the Rev. D. W. Hansley
11:15—Report of Mount Olive College, Dr. W. Burkette Raper
11:30—Morning Worship:
Introductory Sermon, the Rev. N. B. Barrow
12:00—Lunch

Wednesday Afternoon

1:15—Devotions, the Rev. C. D. Hamilton
1:25—Business Period:
Partial Report of Credentials Committee
Report of Executive Committee
Report of Conference Missions
Report of Trustees
Report of Central Conference Ministers' Conference, the Rev. Vance Link
Report of Historian, Mrs. H. L. Spivey
Report of Cragmont Assembly, the Rev. Willis Wilson
Report of Superannuation Board, the Rev. Walter Reynolds
3:15—Adjournment

Thursday Morning, November 11, 1965

9:00—Final Registration
9:30—Devotions, the Rev. Harold Jones
9:40—Business Period:
Reading of Minutes of Previous Day and Business Period
Recognition of Visitors
Report of Obituary Committee
Report of Temperance Committee
Report of Resolutions Committee
Report of Finance Committee
10:40—Report of State Missions Board, the Rev. R. H. Jackson
10:50—Report of Church Finance Association, the Rev. M. L. Johnson
11:00—Report of Children's Home, the Rev. M. L. Johnson
11:15—Morning Worship, Ordaining Council
12:00—Lunch

Thursday Afternoon

1:15—Devotions, the Rev. W. H. Willis
1:30—Business Period:
Final Report of Credentials Committee
Report of Treasurer, the Rev. C. J. Harris
—Final Business and Adjournment

Christian Education

Student Government Officers Elected

The officers for the Student Government Association at Mount Olive College, Mount Olive, North Carolina, have been completed with the election of Jimmy Wooten of Goldsboro as vice-president, Miss Linda Godwin of Wilson as secretary, and William Farmer of Mount Olive as treasurer. The president, Miss Lynn Odom of Mount Olive, was elected at the close of the 1964-65 academic year.

Wooten, a sophomore at Mount Olive and a graduate of Charles B. Aycock High School, is the son of Mr. and Mrs. J. Edward Wooten of Pikeville. In high school, he was a bus driver, member of the safety club, representative on the student council, and a member of a choral group. Also he was president of Youth Fellowship Auxiliary and League at Stoney Creek Free Will Baptist Church.

Miss Godwin, a freshman at Mount Olive and graduate of Ralph L. Fike High School of Wilson, is the daughter of Mrs. Nona C. Godwin. While in high school, she served as class officer, student council president, president of the Keyette Club, secretary of the band, secretary-treasurer of the debate club, cochairman of the booster club, and coeditor of the Fike Hi-Zette.

She was also a member of the National Honor Society, Quill and Scroll International Honor Society for High School Journalists, and attended the Governor's School in the summer of 1964.

Farmer, a sophomore at Mount Olive College and a graduate of Mount Olive High School, is the son of Mr. and Mrs. William Herbert Farmer, Sr. While in high school he received the State Farmer Award at the Future Farmers of America Convention in 1963, the F. C. X. outstanding Agriculture Student Trophy in 1963, and was a letterman in baseball. He also served as an officer in the local Future Farmers of America Club.

Pictured left to right are: Lynn Odom, president; Jimmy Wooten, vice president; Linda Godwin, secretary; and William Farmer, treasurer.

Pee Dee To Plan Development Dinner

The Free Will Baptist churches of the Pee Dee Association will hold an organizational meeting on Friday, November 5, at 7:30 p. m., at the Beaver Dam Free Baptist Church near Chadbourn, North Carolina, to plan their 1965 development fund dinner for Mount Olive College.

Lenoir Churches Raise $2,541

The Free Will Baptist churches of Lenoir County raised $2,541 at their development fund dinner Saturday, October 23, for the building program of Mount Olive College.

Approximately 136 people from 10 churches attended the dinner at the Bar-B-Cue Lodge in Kinston, North Carolina. The Rev. Melvin Everington served as chairman of the county steering committee.

Participating churches, amount of their contributions, and the number attending the dinner were as follows:

Daly's Chapel, $25, 12; Deep Run, $845, 17; British Chapel, $43, 1; Gray Branch, $153, 14; Kinston, $411, 20; LaGrange, $137, 12; Smith's New Home, $247, 18; White Oak Grove, $227, 12; Christian Chapel, $225, 30; Jackson Heights Mission, $8, 0.

$3.25

Standard

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Missions

Sunday School In Mexico

by Rev. J. E. Timmons

For almost a century the Protestant forces have been witnessing in Old Mexico. They have been preaching, teaching, building, and carrying on the gospel ministry in this country. Sunday school is still one of the weakest departments in most of the non-Catholic churches. In Mexico Sunday morning is quite different from that in most of the cities and towns in the United States. In Mexico most businesses and stores are open as usual. The streets are full of people going and coming from the markets. The salons are open and people are on the move; some attend the early mass at the Catholic church in order to have the remainder of the day to attend the movie, the dances, rooster fights, and the bull fights. There is much drinking and all that is found in the surroundings of drinking. Much time is given to worldly pleasures on Sunday; yet the people are still seeking the real thing in life and are not finding it.

There is an old belief that Sunday school is for children and a few of the women folk who do not have to stay in the kitchen all the morning. On Sunday evening everybody goes somewhere and usually our Free Will Baptist churches are full, as are most of the evangelical churches. We are glad to report that there has been a wonderful change in the Free Will Baptist Mission in Piedras Negras, Coach, Mexico. Six months ago Mrs. Timmons and I, trying to do what appeared to be the impossible and build up a regular Sunday school in the mission, had people to attend only the evening services. Finally, after much work, a few children began attending the Sunday school. It was a struggle and we were quite discouraged; however, we pressed on, and now we have from 22 to 30 regularly attending the school. There are children and adults attending these services.

The Rev. Juan Lopez, our Free Will Baptist pastor in Saltillo, Mexico, is one of the best workers we have in personal evangelism. He is witnessing in the city of Saltillo and building up a good Free Will Baptist work. The picture with this article shows the Sunday school of the Saltillo mission. The Sunday evening service usually has twice the number as the Sunday school. You are aware that the Rev. Mr. Lopez is the oldest Free Will Baptist ever contacted in this Spanish American country.

It has been our joy to help many families in the different fields that Free Will Baptists work in. The used clothing that some of you are sending has been a tremendous blessing to our work. We are indeed grateful to all of the churches and woman's auxiliaries that have had a part in this important work. Thank you very kindly. May God richly bless you all.

We are happy to report to you that Brother Antonio Lopez of the Monterrey mission work recently baptized three converts, and I baptized three converts at the Jimenez church. Others are waiting baptism at Piedras Negras and at the El Moral mission where Brother Elias Rodriguez is faithfully preaching the Word.

Mrs. Obdulia Rodriguez of Jimenez is at present in the Saltillo and Monterrey areas for a few days promoting the woman's auxiliary work. The few weeks that Mrs. Rodriguez was able to spend in North Carolina last spring have proven a real blessing to the work here. We need to keep the home fires burning and keep praying for missions so that the Mexico mission work can be a strong witness in the day of tomorrow.

1966

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Mrs. Lester Mills, Greenville, N. C.	10
Stoney Creek Woman's Aux., Goldsboro, N. C.	10
Filgrim's Home Woman's Aux., Dover, N. C.	9
Marsh Swamp Woman's Aux., Sims, N. C.	7
First Woman's Aux., Kinston, N. C.	6
Calvary Woman's Aux., Wilson, N. C.	6
M. B. Hutchinson, McArthur, Ohio	5
Powhatan Woman's Aux., Clayton, N. C.	5

NOTES AND QUOTES

By J. C. Griffin

Where Will You Spend Eternity?

"Well," you ask, "how do I know?" Thank God, according to the Bible, not only can you know, but you can choose where you will spend eternity.

Now we all believe, or at least claim to believe, in the Bible. And we all believe in eternity. We know that life is short—God asks, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). We know that death and judgment are sure—God says, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). And we know that eternity is endless—the Word of God describes it as being "forever and ever."

We claim to believe in heaven and in hell, yet, unfortunately, show but little concern over our eternal destiny. We are far more concerned about the three-score and ten years or so of this life, though we know this to be but a moment in eternity.

How long is eternity anyhow? The eminent Dutch historian, Hendrick Van Loon, in his book called **The Story of Mankind,** relates the following: "High up in the North in the land called Svitjod, there stands a rock. It is one hundred miles high and one hundred miles wide. Once every thousand years a little bird comes to this rock to sharpen its beak.

"When the rock has thus been worn away, then a single day of eternity will have gone by."

Just think—an eternity to be spent forever either in the perfect paradise called heaven, or in the terrible torments of hell, over the portals of which, in the immortal words of the poet, Dante, are inscribed. "All hope abandon, ye who enter here."

Surely we'll agree that it is just good sense to prepare for eternity now, before it is forever too late.

"Well," you say, "I believe in God, go to church, and live the best I can. What else can I do?"

Now believing in God, attending church, and doing one's best are all admirable; yet, according to the Word of God, the Holy Bible, these cannot get us to heaven. Neither, according to God, can our church membership, baptism, confirmation, minister, priest, nor our good deeds attain for us eternal life.

But, thank God, there is an answer to the matter of life and death, heaven and hell, a simple answer, yet frequently elusive in its very simplicity. The Word of God has the answer.

St. John, in the 3rd chapter of his gospel, tells of a religious leader named Nicodemus, who came to Jesus one night for help. Jesus told him, "Ye must be born again," and expanded this to include all of us by stating quite emphatically, "Except a man be born again, he cannot see the Kingdom of God" (John 3:3). Pretty dogmatic, perhaps, but these are the words of Christ Himself.

Some today, like Nicodemus, will ask, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" (John 3:4). But Jesus answers, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6), stating again that one must experience a spiritual rebirth in order to enter heaven—"Ye must be born again" (John 3.7).

Now, have you been born again? Have you experienced this spiritual rebirth? This is the one thing, according to the Word of God, that will determine your eternal destiny.

So, for those who really want to know how to be born again, here is the answer from God's Word:

We must recognize the fact that we are sinners, that we've violated God's laws—and we all have. God says "All have sinned and come short of the glory of God. . . . There is none righteous, no not one. . . . There is not a just man upon earth that doeth good and sinneth not. . . . If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If ye say that we have not sinned, we make him a liar, and his word is not in us" (Romans 3:23, 10; Ecclesiastes 7:20; 1 John 1:8, 10).

We must repent of our sins. The Bible says that God "commandeth all men everywhere to repent" (Acts 17:30). Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). And it is not so difficult to repent as we pause to think of what our sins have cost us, our friends, and our loved ones but, most of all, of what they have cost God. It was for our sins, yours and mine, that God, the Creator and King of the universe, left His home in heaven and came to earth in the person of the Lord Jesus, to suffer and bleed and die—that we might go free. "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16).

We must receive Christ into our hearts and lives as our Saviour. We read in the first chapter of St. John, speaking of the Lord Jesus, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:10-12). And then Jesus Himself says, "Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Revelation 3:20).

The moment we open our hearts to the Lord Jesus, and place our complete trust in Him, and Him alone, as our Saviour, God promises to forgive our sins, save our soul, and reserve for us a home in heaven and, on the authority of the Word of God, we can know where we'll spend eternity. God says,. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). And Jesus promises, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Now, are you willing to settle the matter of your eternal destiny? Will you do it? You can, right this moment. God grant that you might.—American Tract Society.

COMING EVENTS

November 4, 5—Cape Fear Conference, Johnston Union Church near Smithfield, North Carolina, November 4; Goldsboro Church, November 5

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

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Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do you not contradict yourself when you say one time that we do not have to do anything to be saved except accept Jesus Christ as our Lord and Saviour, and then at another time that we should all obey Christ, and keep His commandments to us concerning the Lord's Supper and baptism? How do you harmonize your stand with "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28: 19, 20)?—**M. J., Illinos.**

Answer: I think you are either confused or I have failed to make myself clear in what I have written. I repeat again, with biblical authority, salvation by grace does not include nor require baptism, with or into water, but only requires that one exercise saving faith. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). When one thus believes, he is saved; neither of these verses say anything about water baptism. There is a place for both baptism and the Lord's Supper, but neither of these verses mention it. Therefore, when one believes as these indicate, he is there and then saved, and just as safe as though he had been baptized and had taken the Lord's Supper. We are told in several passages, something of the means of salvation; but when all is said and done, what they all teach amounts to the same thing. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias said, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Romans 10:13:17).

The whole process requires of the one being saved, that he gain access to the gospel, respond to its message by believing, and that's it. When he tries to substitute something else or gain salvation by other means than accepting Jesus Christ by faith, he acts as a thief and a robber. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

When Jesus had healed the man born blind and afterward heard that he had been expelled from the synagogue, He sought him out and asked, " . . . Dost thou believe on the Son of God? . . . he said, Lord, I believe. And he worshipped him . . . Jesus said, . . .I am come into this world, that they which see not might see; . . ." (John 9:35-39). The person who is dead in trespasses and sin is blind and must have the quickening touch of Jesus; otherwise he will never see. The gospel (good news) of Jesus, and it alone, had this quickening power while He was in the body, and in that body here upon the earth. It is equally as powerful to give life and light now. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). "Thy word have I hid in mine heart, that I might not sin against thee. . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105).

The gospel presents Christ, and it enables the one who hears to receive it; and in receiving this gospel, he receives Christ, who gains entrance into his heart completely against the wishes of the devil. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). If all these and many more Scriptures to be found in the Bible teach you what they teach me, you will accept the fact that salvation comes by faith in Christ as Saviour and Redeemer and by faith only. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they migth have life, and that they might have it more abundantly" (John 10:9, 10). Jesus also said, " . . . He that entereth not by the door . . . but climbeth up some other way, the same is a thief and a robber" (John 10:1).

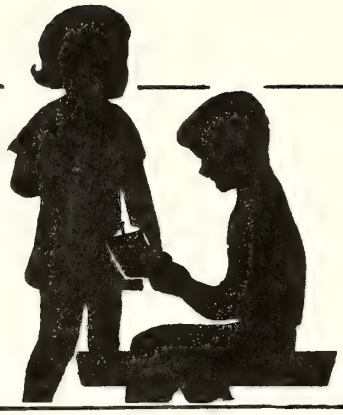
The Bible gives water baptism a distinct place among the Christian's obligations, but not as a means of salvation. There is a baptism performed by the Spirit which takes place at the time a sinner is saved. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:3-5). "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

Note that all the above Scriptures were written by Paul and yet he has the following to say lest he might be misunderstood: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Corinthians 1:17-19).

When the whole of Scripture truth is put together, what else is there to see than that salvation is by faith alone, and that faith comes by the hearing of

(continued on page thirteen)

STORIES — for our — YOUTH



You Old Pharisee!

Mina Arnold Young

LINDA looked at the words on the blackboard in Sunday School.

"Don't be a Pharisee!"

Linda wondered about them while Mrs. Turner was marking the record book. She hated to ask what a Pharisee was, because probably all the other girls would think she was dumb. She had heard the word in family worship, but she had never understood what it meant.

After prayer Linda raised her hand.

"Mrs. Turner, what is a Pharisee?" she asked.

"Will one of you other girls please explain for Linda?" suggested Mrs. Turner.

All the girls looked blank.

"When Jesus was on earth," explained Mrs. Turner, "some of the Jews were very careful to follow the laws of Moses exactly. Many other rules had been added, and these men were careful to follow all of them too. They were called 'Pharisees,' which means 'separated.' While there were a few of them who really loved God, most of them were mostly interested in making other people think that they were very holy. They did not love God in their hearts, and thought that all they needed was to keep all the laws. They felt that they were better than anyone else."

Darlene raised her hand.

"We might think of a Pharisee saying this:

'I'm fair, I see.

Nothing's wrong with me!' "

The girls laughed and Mrs. Turner smiled.

"Exactly!" she said.

"Jesus told a story about a Pharisee," she went on. "He may not have meant a special Pharisee, for the Bible calls the story a parable. Jesus in His parables, always spoke of things just as they were. The Pharisees were proud, and perhaps many of them had done just what Jesus told about. Wait, let's read it from the Bible. It's Luke, the 18th chapter, verses 9 to 13. Verse 10 says, 'Two men went up into the temple to pray; the one a Pharisee, and the other a publican.' "

Ruth raised her hand.

"What's a publican?" she asked.

"I'm glad you asked that," replied Mrs. Turner. "I believe I have told you that the Jews were not their own rulers at this time. They were ruled by the Romans and paid taxes to them. Worst of all, some of the Jews worked for the Romans as tax collectors. These men were called publicans, and the other Jews thought of them as traitors to their own nation. Many of the publicans cheated their people and got rich from the extra taxes, so it is no wonder the other Jews did not like them.

"The Pharisee stood with his head held high and thanked God that he was not bad like other men. He was especially glad that he was not like the publican who was praying across the room. The Pharisee told God how he fasted or went without food twice every week, and he paid tithes of everything he had. What do you think of that kind of prayer?"

"He was bragging instead of praying," said Linda.

"The publican," went on Mrs. Turner, "was very sorry for his sins. He bowed his head and prayed, 'God be merciful to me a sinner.'

"God forgave the publican for his sins, but He couldn't forgive the Pharisee. The Pharisee hadn't asked to be forgiven. He didn't know that he needed God's forgiveness."

"Why did you write that on the board?" asked Susan. "Did you think that we would brag instead of praying?"

"No," smiled Mrs. Turner, "but I know how easy it is to feel that we are better than other people. It's so easy to think, 'I'm glad I'm not like that Pharisee.' And when we think that, it makes us like him."

"Oh, dear!" said Ruth. "That was just what I was thinking."

Monday morning the fifth grade had an arithmetic test. Arithmetic was easy for Linda. But she could see that Sharon Kelly, who sat next to her, was having trouble. Sharon had never learned the multiplication table well, and three of the problems were long multiplication.

"What are nine times seven?" she whispered when the teacher wasn't looking.

Linda shook her head. She wasn't going to help anyone cheat. But Sharon got up to sharpen her pencil and when she came back to her seat she looked long and hard at Linda's paper. And next day Sharon's name was included in the list of those who had made one hundred on the test! Linda told Darlene about it and they were both very angry.

Sharon didn't seem happy either. At recess she talked to the teacher for a long time, and as Linda came into the room she could see that Sharon had been crying. Her name had been erased from the list on the blackboard.

After school Linda and Darlene talked about it.

"I'm glad I don't cheat!" said Darlene.

"You old Pharisee!" began Linda. Then she was silent for a moment.

"Why, I was calling you a Pharisee because you felt that you were better than Sharon. And when I said it I was feeling that I was better than you because you said that. But I was being a Pharisee every bit as much as you were. I guess it's not so easy not to be like the Pharisees after all."

"I guess it isn't," said Darlene. "But I don't want to. What can we do?"

"Let's pray and ask God to help us," suggested Linda.

So there, in the corner of the locker room, they bowed theri heads and prayed silently.

"I know God wants to help us," said Darlene afterward, "but I think He wants us to help ourselves too. I'm going to try to get Sharon to come to Sunday School. I'll be as nice to her as I can, and then I won't be so likely to find fault with her."

"And I'm going to offer to help her with airthmetic," said Linda. "I'll help her learn the multiplication tables, and anything else that's hard for her, so she'll have hundreds that she has really earned."—My Pleasure.

SIGNS OF

TRUE GREATNESS

E. E. SHELHAMER

Winona Lake, Indiana

Everyone admires a great soul. It is possible to be great in some respects and in others be little and mean. The following are some signs of magnanimity, or the lack of it.

1. **The ability to apologize.** Few can do this in a gracious manner. If you have spoken or acted unadvisedly, it will help, rather than hinder, to humbly acknowledge it.

2. **To forgive and forget it.** It requires only an ounce of grace and a thimbleful of brains to hold a grudge. But to entirely **forget** an injury is truly beautiful.

3. **To avoid arguments.** A bigot can quickly pitch into an unprofitable debate. But it takes a great soul to look ahead and studiously avoid anything that might break fellowship. This is greater than to win an argument. "He that ruleth his spirit is better than he that taketh a city."

4. **To avoid mixing up in a quarrel.** Children may fuss over a little toy, or a few green plums, but parents ought to be too big to pull off in spirit from good neighbors over such trifles. Do those in your community have confidence in you?

5. **Going to law.** The devil and unprincipled lawyers will magnify a supposed injury. But a wise and peaceful person will "rather suffer wrong" (1 Cor. 6:7) than spend time and money defending personal rights.

6. **Being self-conscious.** It is painful to see one who is always strained up. How blessed to dwell so deeply in God as to have no concern about how high or how low others rate you. Paul said, "With me it is a very small thing that I should be judged by you, or of man's judgment. He that judgeth me is the Lord."

7. **Stinginess.** How sad that anyone should imagine he is ahead, when he gives just enough to ease his conscience and yet less than his full share to a worthy cause. In the end he and his children are the losers. "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

8. **A saintly dignity.** One need not be highly intellectual, or well dressed, in order to show poise and sincerity that will compel admiration and disarm prejudice. Look at the meek and lowly Jesus before Pilate: "Go thou and do likewise!"

9. **Taking snubs and reproofs well.** It is a false idea that those possessing true greatness must be curt and resentful toward those who dare to cross them; especially one's inferiors. How lovely to behold one who can be gracious and gentle when information or reproof is given that was not needed.

10. **Boasting.** How blessed to meet a big soul whose silence speaks louder than words. We go away enlarged and enriched. But how different from the man who monopolizes all the time in calling attention to self—where he has been and what he did. "Let another man praise thee, and not thine own lips."

11. **Mastery over the flesh.** It is a sign of being heavenly minded when earthly and fleshly joys are gladly set aside for things eternal. The behaviour of a mature saint is always in view of **What would Jesus do?** This will make carnal pleasures look cheap.

12. **Stooping to help others.** The Pharisees and priest can "pass by on the other side," but the magnanimous man will forget self and stop to help others. Years ago General Booth was walking down a side street in London, when he was seen to stop and help a poor man load some bags of coal. An onlooker was impressed and inquired who this "silk-hat" man was. Later, he gave a large donation to the general, saying "Such work is worth supporting."

Questions & Answers

(continued from page eleven)

the Word, and that salvation is had by all who exercise saving faith in believing on Jesus Christ as their Lord and Saviour? It is just that simple, but it is also just that complicated. No one will ever go to heaven as a child of God until he has first heard the Word of God and has believed on Christ as his Saviour. As is stated above, anyone trying any other means will act as a thief and a robber who comes to kill and destroy. Cain tried something else and when it did not work, he was angry and killed his brother Abel, who had come right and had been forgiven. Nimrod tried something else in the form of the tower of Babel; it did not work, but brought, as a curse from God, a multiplicity of languages which makes missionary work three times harder and several times more hazardous. The right way is best and easier than any. Just simply preaching the gospel and allowing it, in its power, to produce the desired results. It will do it everytime, when not hindered by deliberate unbelief. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

The Joyful Sound

Salvation! O the joyful sound!
What pleasure to our ears;
A sov'reign balm for every wound
And cordial for our fears.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

Salvation! O thou bleeding Lamb!
To Thee the praise belongs:
Salvation shall inspire our hearts,
And dwell upon our tongues.

—Old Hymn.

NOTICE!

The supply of GRIFFIN'S MINISTER'S MANUAL, by the Rev. J. C. Griffin, has been exhausted; but a new printing of the manual will be available soon. They may be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

St. Claire Bible Class

The Sunday School Lesson

FOR NOVEMBER 14

Jonathan: Selfless Loyalty

Lesson Text: 1 Samuel 20:12-17; 23: 15-18

Memory Verse: John 15:13

I. INTRODUCTION

"Jonathan first appears in history some time after his father's accession, being at that time at least thirty years of age. In the war with the Philistines, commonly called, from its locality, 'the war of Michmash,' he commanded one thousand men of the three thousand which composed Saul's standing army. He was encamped at Gibeah, and 'smote the garrison of the Philistines' in Geba (1 Samuel 13, 2, 3) . . . . Saul and the whole population rose, but unsuccessfully, and the tyranny of the Philistines became harsher than ever. From this oppression, Jonathan resolved to deliver his people, and, unknown to any but his armorbearer, he attacked the garrison at Michmash . . . A panic seized the garrison, spread to the camp, and thence to the surrounding bands. This was increased by an earthquake and by the combined assault of various bodies of Israelites hidden in the mountains. Saul and his band joined in the pursuit of the Philistines, having forbidden any man to taste of food until the evening. Ignorant of this command and accompanying curse, Jonathan partook of some honey while passing through the forest. This coming to the knowledge of Saul, he would doubtless have fulfilled his vow and have sacrificed Jonathan, but the people interfered in his behalf. Jonathan is next introduced to us as the bosom friend of David. Their friendship began on the day of David's return from the victory over Goliath, and was confirmed by a solemn covenant, which was ratified by Jonathan giving his friend his mantle, sword, girdle, and bow. . . ."—**Unger's Bible Dictionary.**

II. HINTS THAT HELP

1. Jonathan promised to let David know the feeling of Saul toward him (v. 12).

2. Jonathan invoked the blessings of God upon David (v. 13).

3. Jonathan desired that the friendship between him and David remain (v. 14).

4. He wanted assurance from David that no one would cut off his posterity from the house of David (v. 15).

5. Jonathan covenanted with David to keep up the mutual friendship (v. 16).

6. David made the covenant mutual by agreeing to it (v. 17).

7. David chose to hide from Saul rather than have to harm him physically (v. 15).

8. Jonathan encouraged David when he met him in the wilderness (v. 16).

9. Jonathan spoke of David's advancement to the kingship, with Jonathan next in line (v. 17).

10. Out of love for each other, Jonathan and David made a final convenant (v. 18).—Teen-Age Teacher (F. W. B.).

III. ADDITIONAL TRUTHS

1. Dr. Charles Allen, when pastor of Grace Methodist Church, Atlanta, Georgia, once published this story in the church publication, "Grace Puplit": "An English publication offered a prize for the best definition of a friend. Thousands of answers were received, and the one that was given the first prize was this: 'A friend is one who comes in when the whole world has gone out.' "

It is said that there are different kinds of love. Jonathan's love for David was a warm, personal attachment, the love of a friend for a friend. This love had a number of characteristics:

It displayed a genuine interest and concern. There was nothing artificial about it.

It disregarded class or social status. The king's son loved the shepherd lad.

It was not the fair weather variety. It was the kind of attachment that endured through bad times as well as good times without regard to inconvenience.

Our greatest friend, Jesus, must be trusted implicitly. He has never failed. He will never fail. Each of us can say with Paul, " . . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). The danger is not in Christ's letting us go, but in our betraying Him even as did Judas.

Now I have found a friend
  Jesus is mine;
His love will never end,
  Jesus is mine;
Though earthly joys decrease;
Though human friendships cease,
Now I have lasting peace;
  Jesus is mine.

—Advanced Quarterly (F. W. B.).

2. **"Shew me the kindness of the Lord."**

Often God uses some simple deed of kindness to bring unsaved ones to Himself. We should be especially kind to the weaker ones.

In a serman in New York City, the late Dr. Donald Grey Barnhouse said, "You who are blessed with health use your strength to help the feeble, weaker ones. You who bask in the limelight of success in places of leadership give special attention to the more obscure ones who will never attain to places of prominence."

The plea of Dr. Barnhouse registered with an efficient, highly endowed young woman who was the private secretary to the president of a large commercial concern. The next day she smiled and spoke kindly to a drab, mediocre typist whose retiring personality had possibly predetermined a life of loneliness for her. Said the efficient secretary, "Dear, I want you to be my dinner guest tonight!" She was thanked profusely. Subsequent deeds of kindness were shown the typist.

Soon the secretary had the joy of winning the less fortunate one to Christ. Later she said to Dr. Barnhouse, "The girl looks at me with a look in her eyes like that of a dog for his master. Some of the girls can't understand my interest in her, but I have never been happier than when she prayed with me and thanked the Lord Jesus for bringing me into her life and for the salvation of her soul!"

"Jonathan . . . loved him as he loved his own soul."

Christlike Christians have unfeigned love and good will for all mankind, including enemies. Love is the universally understood language. A great missionary-minded pastor said to some volun-

teers for the mission field: "You can take nothing greater to the needy world than the impress and reflection of the love of God upon your own character. It will take you years to speak the languages of the natives, but the language of love and good will, will be understood instantly.

"I have seen men and woman in Africa who remembered the first white man they ever saw—David Livingstone. Their faces light up as they speak of his deeds of love and kindness. They could not understand his language, but they felt and understood the love in his great heart for them!"

"Jonathan . . . strengthened his hand in God."

Said J. S. Stewart, "It is a thrilling discovery to learn that it is upon human weakness and humiliation—not human strength and confidence—that God chooses to build His kingdom. He uses us, not merely in spite of our disqualifying infirmities, but precisely because of them. Nothing can defeat us when we take not our strength, but our weakness, and offer it to God to be His weapon." "He giveth power to the faint" (Isaiah 40:29); "when I am weak, then am I strong" (2 Corinthians 12:10).—Bible Expositor.

The Lighted Pathway

(continued from page four)

But the Bible holds out a greater, or as great, condemnation to those who are called to preach the gospel, but, instead, preach modernism to the destruction of any who might believe the gospel and be saved. Paul sounded the following warning to all such:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man" (Galatians 1:6-11).

Is Life Worth Living?

by REV. TAYLOR HILL
Fayetteville, N. C.

The Book of Ecclesiastes is filled with far more wisdom than most of us can comprehend, but without it our Holy Bible would not be complete. It consists of reflections on some of the deepest carnal problems that people come in contact with, and is revealed through the experiences and thoughts of the preacher himself.

It truly separates true wisdom from the evil and carefree thoughts of carnal man. After the preacher has revealed all the innermost thoughts of natural man, and has put him in his low and proper place, it seems that man then tends to become a bit discouraged and confused. Then it seems that the question always comes to mind, "Is life really worth living?" Such a question certainly brings to our attention that man was created to glorify God and not himself, and without God man is nothing.

After the preacher has sought to understand all creation with no avail, he then begins to realize that we are not wise within ourselves, and that our own carnal wisdom will only lead to confusion and destruction. The preacher then turns about-face and turns to God and concludes with these words, "Remember thy creator in the days of thy youth" and "Fear God, and keep his commandments, for this is the whole duty of man."

Friends, I am persuaded by both the Word of God and life itself that unless we look to God and obey Him in all things, our lives will prove to be most miserable and not worth living. But if we glorify God through Jesus Christ, His Spirit will abide with us and life will not be confusing at all; and we will live in joy and peace which will truly make life worth living.

More Grace

M. E. MUSSELMAN

One of the sweetest words to the believer's ear is the word grace. The God-man who was full of grace and truth has emptied Himself. The Apostle John says: "And of his fulness have all we received, and grace for grace."

Once for all our Redeemer paid the price, but momentarily we are being saved. In other words, "being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand" (Romans 5:1, 2). The apostle speaks of "grace wherein we stand." Grace there is my every debt to pay, not only for one hour, one day, one year, but grace enough for time and for eternity. Every provision has been made for the believer.

There is no beauty nor righteousness of our own because the Word says our righteousnesses are as "filthy rags." Nothing avails in God's sight, but what His dear Son has given us.

There is a beautiful thought given us in the parable of the good Samaritan. After the man, stripped by thieves, wounded and half dead was found by the good Samaritan, we read he had compassion on him, bound up his wounds, pouring in oil and wine. He then took him to an inn and paid for his care and saying: "Whatsoever thou spendest more, when I come again, I will repay" (Luke 10:35). Christ has paid our debt and continually is the blood being applied. When He returns He will bring grace along to pay up what is lacking.

Surely the believer is serving a God of love. This divine love imparted causes the individual to lie prostrate at His feet.—Gospel Herald.

God's Thoughtfulness of Man

Is is not beautiful to notice how God thought of the first man whom He placed on the earth? He did not make man till He had prepared everything for his happiness.

The Lord would not rest until He had finished His work, until He had lighted up the heavens and created all manner of comforts and conveniences for His child. Not till He had even prepared the birds to sing to him and the flowers to breathe their perfume upon him did God create man.

Why did God rest on the seventh day? Because He had thought of all that man wanted, and had made all things good for him.—C. H. Spurgeon.

WATCH YOUR WORDS

A careless word may kindle strife,
A cruel word may wreck a life,
A bitter word may hate instill,
A brutal word may smite and kill,
A gracious word may smooth the way,
A joyous word may light the day,
A timely word may lessen stress,
A loving word may heal and bless.

—Selected.

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COM

Family Fireside

(continued from page three)

or league quarterlies. Following the reading, the family may sing a simple hymn together.

(2) A page of a simple book of Bible stories might be read and followed by a prayer by some member of the family.

(3) An evening family worship period may be somewhat like a church service. Play a hymn from a recording, unite in praying the Lord's Prayer or some psalm known to all, read some Bible passage as suggested above, and let whoever leads stand before the group. Different versions of the Bible may be read.

(4) Assign different members of the family certain days to provide the family altar period. Each one will use such ingenunity as he possesses to make his program valuable.

(5) Provide a prayer list of persons and things for which the family prays. This helps solve the difficulty some people have in leading in prayer. Sick friends, missionaries, playmates, non-Christian neighbors, world affairs—all provide definite objects for Christian prayer.

To every member of the family who wishes the blessings of God, we would say: Find a time! Make a plan! Erect your altar! And never let anything in this world pull you apart from each other or away from Christ!

———

Several weeks passed. One Wednesday evening, John and Margaret tarried after prayer meeting. When the others had gone, they came to thank the pastor for his help and to say that they now had a successful family altar, that the children were active participants, and that they felt their own Christian lives and their home were being blessed. Mary added, "John has learned to lead us so well that I think he could teach a Sunday school class now."

John stood grinning, "I don't know that I could teach a class yet, but I see the children enjoying our little family worship so much, I am mighty happy. A family altar is a great help. When we learned how to go about it, you ought to see the difference it made. Much of our hurry which we used to have has gone somewhere. The kids are either more obedient or they seem that way. We are all happier and we feel that Christ really lives in our home. The church means more to us, but life seems to mean more, too; and the people mean more, and our family means more to us.

"Some of the things we used to think important don't look so important now. And some other things we thought were not so important look more so now. Family worship is what that little pamphlet you gave us said. It's a 'must' and I'm glad we have ours going."

Church Worldwide

(continued from page five)

of the World's Fair on October 16.

When man unearths the capsule 5,000 years from now, he will hear the voices of Frank Sinatra and Ella Fitzgerald. He will read Kennedy's "Profiles of Courage," Hemingway's "The Old Man and The Sea," the Dead Sea Scrolls, the order to drop the first atom bomb, and the United Nations charter. He may try an electric tooth-brush, a pair of contact lenses, an automatic camera, and a transistor radio included in the capsule recording events of the past 25 years.

Dedication ceremonies included remarks by Mayor Robert F. Wagner and the invocation by Dr. Robert T. Taylor, general secretary of the American Bible Society, celebrating its 150th anniversary in 1966, the "Year of the Bible." The Bible Society, the largest nonprofit organization in the United States responsible for translating, publishing, and distributing the Bible here and overseas, donated the Revised Standard Version of the Holy Scriptures. This edition shows the difference in translation over the past 25 years. Previously in the 1939 World's Fair the King James Version was placed in the time capsule.

ATTENTION WOMAN'S AUXILIARIES

Beginning with the August 4 issue of "The Free Will Baptist," we ceased to print the monthly reports of the woman's auxiliaries, YFA's, and AFC's. The reason was that there were times in the course of the year when more were received than could be printed; also they proved to be quite repetitious.

We urge the auxiliaries to send us their news as it pertains to any special activities or projects, the election of officers, etc. We desire to publish all news of such a nature.

Knowing Where to Draw the Line

A teen-ager was joyfully converted! She was filled with love for her Lord. She wanted to please Him in all that of a witness for my Lord, but I don't know where to draw the line," she said to her pastor. "There are certain kinds of worldly pleasures that other Christian young people seem to think are all right. I don't want to go to any place where I cannot take my Lord," she said.

The pastor was understanding and sympathetic. He said, "Elizabeth, Christ is now your Companion. Will your going to questionable places strengthen your daily walk with Him? Can you invite Jesus to accompany you and take part in these things? Should Jesus come when you are in some questionable place, would you be ashamed to be there?"

"Thank you, pastor," said Elizabeth. "When I am in doubt about anything, I will give Jesus the benefit of the doubt, and seek to please Him in all that I do!"—W. B. Knight.

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 10, 1965

HAROLD M. LAMBERT PHOTO

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Just Here and There

The voicing of opposition to America's involvement in Viet Nam and the burning of draft cards in defiance of draft laws is barely short of treason. These youths of college age are but a small minority whose objections were prompted by Communists. This was verified by Attorney General Nicholas Katzenback who found "some Communists and some persons closely associated with Communists" working for the Students for a Democratic Society.

How glad we were to hear of those who expressed faith in our government policies as they overwhelmingly showed the world that the opinion and defiance of a small faction is not the real heart of America.

* * *

Pope Paul VI, the spiritual leader of 500 million Roman Catholics, in his appeal for peace before the United Nations stated, "No more war, war never again! Peace, it is peace which must guide the destinies of peoples and of all mankind."

His interest for peace is shared by millions upon millions. We might ask, however, Is peace always the best? Does it mean that the spiritual forces of God must seek peaceful coexistence with the godless forces of Communism? We feel that the answer is no, for when a nation is called upon to defend its own or lose it, then peace is not the most important thing. We should pray that such a time will never come again. We should pray for peace, and that men would come to know the Prince of Peace; but we should also realize that peace carries a price tag.

the Free Will Baptist

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C. H. Overman, *Editor*

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Editorial

'SICK THEOLOGY'

Webster defines theology as follows: "Rational interpretation of religious faith, practice, and experience; specif: a branch of systematic theology dealing with God and his relation to the world." Theology, then, is not a term to be feared or shunned just because it sounds big; for each individual Christian has his own concept of theology. So does each denomination. If it is true theology, it must be rational; it must also be based upon biblical truths. This is the only theology that really counts.

In previous issues we have discussed "the new theology," which is an effort of modern-day liberals to lead Christendom down the path of skepticism and denial of biblical miracles and a rejection of Christ as the virgin-born Son of God. Now, however, there is a theology that goes far beyond anything previously advocated. It is termed by some as "Christian atheism."

An editorial in the September 5, 1965, issue of "Christianity Today" speaks of it as "the newest twist in a sick theological world." It is reported that there is now a group in theological seminaries known as the "God is dead" movement. The editorial comments:

"Here we are not confronted only with theological modernism, or with heresy of universalism. Men who carry a 'Christian' banner and whose salaries come from Christian sources teach and preach a new form of atheism. 'Tenure' is being maintained by men who, if operating in the business world, would be dismissed out of hand for disloyalty and treason to the institutions employing them. Academic freedom is being misused to destroy the foundations that made such freedom possible."

Professor Thomas J. J. Altizer of Emory University is described as one of the "new breed" theologians. He calls upon the Christian world to "recognize that the death of God is a historical event: God has died in our time, in our history, in our existence." These theologians say that if Christianity is to survive it will have to do so without God. "This 'Godless Christianity' affirms there must be a 'nonreligious interpretaton of Biblical concepts' amenable to the secular society 'now come of Age.' . . . Within the Church in our generation few men have so blatantly denied everything the Christian faith stands for. While these men ridicule any fearful waiting for the judgment of the God whose death they herald, those who head up institutions in which such blasphemy is taught also bear a heavy responsibility. If administrators and trustees act responsibly they will do much to clarify the true nature of the Christian faith, a clarification that is long overdue in theologically tolerant circles."

There was a time when an atheist was an atheist outside Christian circles. No longer is this true. While everyone has the right to believe what he chooses, no one has the right to destroy the foundation and faith of another while professing to be a part of that which in reality he seeks to destroy.

This is indeed "sick theology." Such blasphemy is of the devil; yet there are varying degrees of it. These degrees manifest themselves in one's approach to the Bible. Some say that certain parts of the Bible, for example, contains myths, but that certain truths exist. This, of course, leaves it to the reasoning of man to determine which is myth and which is truth.

One thing is certain—the God that is dead to some is quite alive to others. For thousands upon thousands of Christians, He is the God of heaven and earth, the "Great I Am," the everpresent one, the God who loved the world of men so much that He sent His Son to earth to die that all men might have life.

GIFTS

to the

FREE WILL BAPTIST Historical Collection

by GARY F. BAREFOOT, Librarian
Mount Olive College,
Mount Olive, North Carolina

THE Free Will Baptist Historical Collection is pleased to announce several recent gifts of printed materials dating from 1660 to 1959.

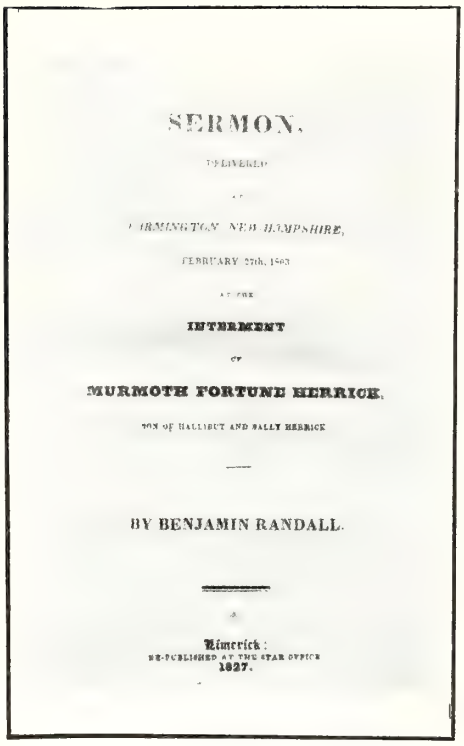
The Rev. Charles Sapp of Mount Olive Junior College has added to the Collection an 1888 copy of **The Former Articles of Faith,** minutes of the North Carolina State Convention for 1921, minutes of the Central Conference for 1926, and a copy of **The Life of O. R. Bachelor** (1817-1900), the first Freewill Baptist missionary to India.

Mrs. Herman Sutton of Pitt County has enriched the Collection by a copy of William Lumpkin and Enoch Cobb's **The Free Will Baptist Hymn Book,** 1846, which is the first copy of this rare hymnal given to the Collection. This hymnal, first advertised in "The Newbern Spectator and Literary Journal" on November 9, 1832, was the second Free Will Baptist hymnal printed in North Carolina, and is thought to have been brought out because of the objection to the term "New Lights" which occurs in the 1832 Heath-Hutchins hymnal (first North Carolina Free Will Baptist hymnal). Elder Elias Hutchins (1801-1859), it will be remembered, was a Northern Freewill Baptist (Randallite) who visited the North Carolina General Conference in 1829. After his return to the North, he maintained correspondence with Elder Jesse Heath (c1782-c1839) and with the General Conference. When Elder Hutchins returned to North Carolina for a second visit, he collaborated with Elder Heath in the compilation of a hymnal, and together they were commissioned by the 1832 Bethel Conference to compile a history of the North Carolina Free Will Baptists (a project which, unfortunately, never bore fruit).

It was not until 1898 that Elders Harrison and Barfield compiled their history; the Collection is most happy to announce the gift of a copy of Elders Harrison and Barfield's **History of the Original Free Will Baptists of North Carolina** from the family of Joseph Tugwell (late of Pitt County). This history remains the single most important secondary source of information on the North Carolina community of Free Will Baptists.

A fourth gift of materials is by the Free Will Baptist Press which has added the 1959 editon of the **United American Free Will Baptist** (Negro) **Articles of Faith** to the collection of treatises and confessions of faith. The Negro Free Will Baptists of North Carolina held their first separate annual convention in 1868 under the guidance of ten members of the General Conference; 1967 marks their first centennial. The 1959 copy of their **Articles of Faith** is unique because it incorporates both the old North Carolina **Former Articles of Faith** (1812) and the Randallite **Treatise of Faith and Doctrine.**

A special gift of twenty-two items has been given by George Stevenson of Chapel Hill in memory of the late Charles Kelly Dunn, Sr. (1877-1963), long-time manager of the Free Will Baptist Press. Mr. Stevenson explained his gift in the following quotation: "Although the Free Will Baptists of North Carolina have produced many outstanding and noteworthy ministers, they have produced few truly outstanding lay-leaders. One prominent exception comes immediately to mind, Mr. C. K. Dunn. There have been others, but none, I think, whose work was so exclusively in a field so influential and so demanding as the Press. While this small gift cannot really do so, I can think of no better way to memorialize our appreciation of Mr. Dunn than through the Historical Collection."


SERMON,

DELIVERED

AT

DERMINGTON, NEW HAMPSHIRE,

FEBRUARY 27th, 1803

AT THE

INTERMENT

OF

MURMOTH FORTUNE HERRICK,

SON OF HALLIBUT AND SALLY HERRICK

BY BENJAMIN RANDALL.

Limerick:
RE-PUBLISHED AT THE STAR OFFICE
1827.

Included in Mr. Stevenson's gift are seven seventeenth century broadsides (facsimiles) relating to the English General Baptists, among which are the **Brief Confession of 1660** and the 1660 address of Kentish General Baptists to Charles II. Relating to these items is a pamphlet by King Charles II entitled **His Majesties Declaration . . . Concerning Ecclesiastical Affairs,** 1660, in which the king answers that though his parliament will not allow him to grant full religious freedom, he will ensure such toleration as he is able to permit lawfully. The last of the seventeenth century items is a microfilm copy of Thomas Grantham's 1678 dissertation on free will faith and practices **(Christianismus Primitivus)** in which he discusses feet washing as an "humbling act commanded by Christ, expressive of self-denial, humility, and brotherly love."

Nine of the items relate to the Northern Freewill Baptists. One of the most noteworthy items in this group is a fun-

(continued on page fifteen)

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

CONSECRATION

". . . And who then is willing to consecrate his service this day unto the LORD?" (1 Chronicles 29:5).

This week I am giving a group of poems on the general subject of consecration. I can certainly think of nothing of greater importance to the successful calling back of the people of the world to the ways set out for us by God than to point the way back along the road of real consecration of ourselves, our living, our preaching and our teaching. It seems to me, and to others with whom I have talked, that the majority of our thinking and the doing of the things we are called upon to do are being done in the modernistic ways of the world, instead of holding on to the old-time gospel way. Are we trying to keep pace with the world? The Bible teaches that the world is on its way to hell. It is at enmity with God. Then the remedy is found in the text: "who then is willing to consecrate his service this day unto the LORD?" This, I think, applies to all ministers, all teachers, all Christian parents—all Christians!

As we read these poems may we ask ourselves the serious question, "What if I lead one precious soul in the wrong way to destruction?"

SERVICE

Ah! grand is the world's work, and noble, forsooth,
The doing one's part, be it ever so small!
You, reaping with Boaz, I, gleaning with Ruth,
Are honored by serving, yet servants of all.

No drudge in his corner but speeds the world's wheels;
No serf in the field but is sowing God's seed—
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of the deed.

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle, that plies
Its own honest task in its own honest way,
Serves heaven not less than a star in the skies—
What more could the Pleiades do than obey?

—James Buckham.

THE CHARIOTEER

O God, take the reins of my life!
I have driven it blindly, to left and to right,
In mock of the rock, in the chasm's despite,
Where the brambles were rife,
In the blaze of the sun and the deadliest black of the night.
O God, take the reins of my life!

For I am so weary and weak.
My hands are a-quiver and so is my heart,
And my eyes are too tired for the teardrops to start,
And the worn horses reek
With the anguishing pull and the hot, heavy harness's smart,
While I am all weary and weak.

But Thou wilt be peace, wilt be power.
Thy hand on the reins and thine eye on the way
Shall be wisdom to guide and controlling to stay,
And my life in that hour
Shall be led into leading, and rest when it comes to obey;
For thou wilt be peace and all power.

Now, Lord, without tarrying, now!
While eyes can look up and while reason remains,
And my hand yet has strength to surrender the reins,
Ere death stamp my brow
And pour coldness and stillness through all the mad course of my veins—
Come, Lord, without tarrying, now!

I yield Thee my place, which is thine.
Appoint me to lie on the chariot floor;
Yea, appoint me to lie at thy feet, and no more,
While the glad axles shine,
And the happy wheels run on their course to the heavenly door,—
Now thou hast my place, which is thine.

—Amos R. Wells.

A CONSECRATED LIFE

Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.
Take my feet and let them be
Swift and beautiful for thee

Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not one mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine.
Take my heart; it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store.
Take myself, and I will be
Ever, **only**, ALL for Thee.

—Frances Ridley Havergal.

HERE AM I

My will would like a life of ease,
And power to do, and time to rest,
And health and strength my will would please,
But, Lord, I know thy will is best.

If I have strength to do thy will
That should be power enough for me,
Whether to work or to sit still
The appointment of the day may be.

And if by sickness I may grow
More patient, holy and resigned,
Strong health I need not wish to know
And greater ease I cannot find.

And rest—I need not seek it here;
For perfect rest remaineth still;
When in thy presence we appear
Rest shall be given by thy will.

Lord, I have given my life to thee,
And every day and hour is thine;
What thou appointest let them be:
Thy will is better, Lord, than mine.

—Anna B. Warner.

(continued on page sixteen)

THE CHURCH - WORLD-WIDE

Haile Selassie Cites Missioners As 'Instrument for Freedom'

ADDIS ABABBA, Ethiopia (EP)—Emperor Haile Selassie of Ethiopia paid high tribute here to Christian missionaries, declaring they have been "a guiding factor and instrument for the freedom and independence now enjoyed by many Africans throughout this continent."

Addressing the third All-Africa Lutheran Conference, the Emperor noted that not only have many African leaders received their educations in church schools but also they are men who have been "inspired by the teachings of the Gospel on human freedom. . ."

The Ethiopian leader also called on Churches to work for world peace, emphasizing that peace today is "more necessary to mankind than ever before."

Prisoners Pray in Their Cell

HAVANA, Cuba (EP) — Two Southern Baptist missionaries jailed here by Fidel Castro's regime convert a corner of their cell block into a prayer room once each day. Mrs. Herbert Caudill, who is permitted to visit her husband once a month, reported that fellow prisoners sometimes join them for the prayer time.

Dr. Caudill, who, with Rev. James Fite has been in prison more than six months, recently celebrated his 62nd birthday. He is under a ten-year sentence for alleged subversive activities and illegal currency transactions. Fite is under a six-year sentence on similar charges.

Dr. Caudill is superintendent of the Southern Baptist work in Cuba. Fite was a teacher at the Baptist Seminary here.

Vatican II Votes Declaration on Jews

VATICAN CITY (EP)—History was made and long months of controversy brought to a resounding climax when the Second Vatican Council approved by a vote of 1,763 to 250 a schema on non-Christian religions which had sparked world attention because of its section on relations with the Jews. The overall vote was taken at the Council's 150th general congregation the day after the Fathers, by a vote of 1,875 to 188, had approved a key paragraph absolving the Jews of collective responsibility for the death of Christ.

Theologian Paul Tillich Dies at 79

CHICAGO (EP)—Paul Johannes Tillich, noted Protestant theologian, died October 22 at 79 after a brief illness.

He had come to the United States from Europe in 1940. His book, "Courage to Be," published in 1952, had a major impact on Protestant theology.

Tillich joined the Theological Seminary faculty at the University of Chicago in 1962.

Tillich was born in Prussia and became a naturalized American in 1940.

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49 Cents of Every 'Philanthropic Dollar' Given for Religious Purposes

NEW YORK (EP)—Out of the average "philanthropic dollar" given by Americans for all purposes in 1964, approximately 49 cents was earmarked for religious purposes.

According to the American Association of Fund-Raising Counsel, Inc., which annually tallies and estimates contribution totals, last year individual citizens, foundations, business firms and other charitable groups gave a total of $10.6 billion.

Of this amount, the largest portion—49 percent—was for religious-oriented purposes.

The total, listed in the Counsel's yearbook on philanthropy, **Giving USA,** were gathered from figures and data submitted by government, religious, health and welfare, and youth serving groups over the past year.

The overall $10.6 billion total, it was noted, compares with $5.4 billion in 1954 and represents a $575 million increase over 1963.

The amount came from individuals, $8.5 billion; foundations, $819 millions; business firms, $610 million; and charitable bequests, $617 million.

Baptist Editor Hits 'Free' TV Coverage of the Papal Mass

DALLAS, Tex. (EP)—A prominent Baptist editor here coupled high praise for the peace mission of Pope Paul VI to the United Nations with sharp criticism of television networks for giving "free coverage" to the Yankee Stadium Mass during the papal visit.

Dr. E. S. James, outspoken editor of the **Baptist Standard,** found praiseworthy the pontiff's mission, message and bearing during the historic day.

In regard to television coverage of the event, the editor maintained that while "complete coverage" of the Pope's arrival, interview, and U. N. message was in order, there was "no reason whatever for televising the worship service . . . as a public service."

"When Billy Graham or any other well-known religious leader telecasts a worship service the time is bought," Dr. James said.

Billy Graham Delays Houston Crusade Again

HOUSTON (EP) — For the second time, Evangelist Billy Graham has been forced to postpone his Houston evangelistic crusade because of surgery recovery.

The Houston Crusade, first scheduled October 8-17 and later delayed until October 15-24, is now scheduled November 19-28 in Houston's Astrodome.

Physicians for the ailing Baptist evangelist said he was recovering normally after a prostate operation, but would not be well enough to conduct the strenuous 10-day schedule.

'Leisure Day Services' Theme at Conference

TIMBERLINE LODGE, Ore. (EP)—A suggestion that ministers "stop preaching Labor Day services and preach Leisure Day services" was heard here at a conference of Northwest clergy and laymen on Leisure, Recreation, and the Church.

Dr. Robert Lee, professor of Christian social ethics at San Francisco Theological Seminary at San Anselmo, California, told the National Council of Churches-sponsored conference that Protestantism in the country must take major blame for giving so much stress to the virtue of work that people are unable to adjust to increased amounts of leisure time.

"We feel guilty about anything that is not work," he said. "We're a work-work-work culture. Protestants have

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

New Pastor Assumes Duties at Powhatan

The Rev. Eddie Edwards assumed duties as pastor of Powhatan Free Will Baptist Church near Clayton, North Carolina, on October 24. He is shown with Mrs. Edwards, the former Ruth Diggs of Wilmington, and their 15-year-old son, Eddie Jr. (Buddy). They also have a married daughter, Mrs. Cindy Lou Crowsman of Rockingham.

Prior to moving to Powhatan, Mr. Edwards served as pastor of Hopewell church in Hamlet for two years and was active on the ordaining council of the Piedmont Conference.

Watery Branch Revival In Progress

Revival services are in progress at Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, with the Rev. Robert Durham of Rocky Mount, a former member, as the evangelist. Services began on Sunday night, November 7, and will continue through Saturday night, November 13. The pastor, the Rev. Charlie Hamilton, and the church members invite the public to attend the remainder of the services, and pray that the revival will be a great success.

First Western S. S. Convention Proved Successful

The First Western District Sunday School Convention met at Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, on Sunday, October 31, at 2:30 p.m. The meeting opened with the congregation singing "Give of Your Best to the Master." The devotional and prayer was by the host pastor, the Rev. Royster Martin. Special music was rendered by several groups. There were five ministers present for the convention.

During the business session officers were elected for the coming year. Mr. J. L. Creech of the Holly Springs church was elected president, and Mr. Jimmy Waddell as secretary. Marsh Swamp church won the achievement banner.

The meeting adjourned to meet with the Pine Level Free Will Baptist Church in the spring of 1966.

St. Paul Church Announces Revival for November 14-20

The St. Paul Free Will Baptist Church, Cedar Street, Elizabeth City, North Carolina, announces revival services for the week of November 14-20. The Rev. Bobby Bazen of Virginia Beach, Virginia, will be the evangelist. The pastor, the Rev. James E. Howard, will assist in the services which will begin each evening at 7:30.

The pastor and the church membership extend a cordial welcome to everyone in Elizabeth City and surrounding communities to attend.

Paul Davis Conducting Gethsemane Revival

The Rev. Paul Davis of Morganton, North Carolina, is conducting revival services at Gethsemane Free Will Baptist Church near New Bern, North Carolina. The services began Monday evening, November 8, and will continue through Saturday evening, November 13. The pastor, the Rev. J. B. Starnes, is assisting in the services. Everyone is invited to attend the remainder of the services.

Revival in Progress

Revival services are in progress at Walnut Creek Free Will Baptist Church near LaGrange, North Carolina, and will continue through Saturday night, November 13, at 7:30. The Rev. L. B. Woodall, pastor of Hull Road church, is the evangelist. The pastor ,the Rev. Joe Barrow, and the church invite everyone to attend the remaining services.

(More NEWS NOTES on Page Sixteen)

COMING EVENTS

November 10, 11—Central Conference, Marlboro Church near Farmville, North Carolina

November 25—Thanksgiving Day

November 25—Thanksgiving service, Free Will Baptist Children's Home, Middlesex, North Carolina

December 25—Christmas Day

Family Fireside

Meditations for the Home

BIBLE READINGS ABOUT THE FAMILY

Sunday, November 14—"Teach Thy Sons"

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deuteronomy 4:9, 10).

Monday, November 15—"Keep the Way of the Lord"

"For I know him, that he will command his children and his household after him and they shall keep the way of the LORD, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Genesis 18:19).

Tuesday, November 16—"Put Away the Strange Gods"

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments" (Genesis 35:2).

Wednesday, November 17 — "Husbands and Wives"

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ loved the church, and gave himself for it" (Ephesians 5:22-25).

Thursday, November 18—"Children and Parents"

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3).

Friday, November 19—"With All His House"

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:1, 2).

Saturday, November 20 — "As for My House"

"Now therefore fear the LORD, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD" (Joshua 24:14, 15).

Thought for the Week

The strength of the nation is the home. If the home fails in service and dedication to God, then the nation will ultimately fail. Is America failing in this day?

Prayer Needs

Pray that our great nation will experience a revival of Christian virtues and moral principles, that we will put our trust in God, and that the tide of rebellion and unrest will be overcome by the power of God working in our lives.

Check Your Own Family Worship

Give yourself ten points for each "yes." A score of eighty is exceptionally good.

	Yes	No
1. Have you held it without missing a day this past month?	____	____
2. Do you read the Bible consecutively?	____	____
3. Do you try to explain and apply the passage to your lives?	____	____
4. Does everyone get a chance to take some part?	____	____
5. Have you memorized any Scripture this past month?	____	____
6. Do you pray specifically for missionaries and Christian workers?	____	____
7. Do the children seem to want it and look forward to it?	____	____
8. Does it draw your family closer together?	____	____
9. Have you explained to the children why you have it?	____	____
10. Have you varied the procedure any the past month?	____	____

—Moody Monthly.

The Unfinished Prayer

"Now I lay me—say it, darling,"
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending,
O'er her folded finger-tips.

"Down to sleep," "To s'eep," she murmured;
And the curly head bent low.
"I pray the Lord," I gently added—
"You can say it all, I know."

"P'ay de Lord," the words came faintly—
Fainter still, "my soul to teep."
Then the tired head fairly nodded,
And my child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice gently whispered—
"Mamma, Dod knows all de yest."

Oh! the trusting, sweet confiding
Of the child-heart! Would that I
Thus might trust my Heavenly Father,
He who hears my feeblest cry!

—Col. Thos. H. Ayars.
(copied from "Heart Throbs")

Missions

Piedmont Conference And Home Missions

by the REV. A. B. BRYAN,
Director-Treasurer
N. C. State Convention Missions

Midway Free Will Baptist Church, 300 Juanita Street, High Point, North Carolina, is located in a town of between fifty and one hundred thousand population. It had its beginning July 10, 1962. The people worshiped in a rented building until the first part of October, 1965, when, through the assistance of the North Carolina State Convention Mission Board and a loan from the local Building and Loan Company, they were able to move into their own building, thus eleminating paying the $75 per month in rent.

The church property is composed of more than an acre of land and has a concrete block building located on it with more than 3,000 feet of usable space, including a full size basement. The building is well constructed and will accommodate the growing organization well. The property borders the street on two sides and is in a residential area recently taken into the city. The building was originally built for a hunting and fishing club, but was condemned for such use when the area was taken into the city. The property had been listed for sale by a real estate firm for $13,000; however, it was purchased by the church group from the owners for approximately $8,000.

At present the Midway church membership stands at more than fifty with an average in Sunday school of nearly fifty. The Rev. J. C. Fowler is pastor of this growing mission organization.

Approximately 35 people were present on Friday night, October 8, when the Rev. A. B. Bryan, director-treasurer of the North Carolina State Convention missions program, visited the mission church. This picture was taken at the inside front of the building. A brick chimney shows on the inside behind the pulpit area. On the open covered outside area there is an area of more than 500 square feet with a three-grate open fire place which was used for cooking and for parties. This area will work well in the growing organization.

The First Original Free Will Baptist Church, Park Street, High Point, North Carolina, is on its own. This church was organized in 1961 and was supported for sometime with mission funds from the State Convention. The people are still worshiping in a rented building and paying $70 per month rent. They have an approximate attendance of 50 in Sunday school with full-time pastoral services. The church has a growing building fund and hopes to locate property in the near future. The Rev. Eddie Jordan is pastor of this young church.

West Point Free Will Baptist Mission was begun on Easter Sunday, 1965, and at present has approximately 40 in attendance. It is located across the street from the large West Point Factory in High Point, North Carolina.

The mission's pastor, the Rev. Clayton Collins, saw his opportunity and rented the West Point lunch building. Instead of selling soup, sandwiches, and sweets for the stomach, he moved the equipment out and equipped the building with church pews and chairs for Sunday school. Now all the food one receives there is designed for the saving of souls and sustenance of spiritual life. Mr. Collins is a hard-working factory man and is moving the mission organization forward. Left to right in the picture are Mr. Collins; the Rev. J. C. Fowler, a member of Midway church; Mrs. Collins; and Mrs. A. B. Bryan. Two children also are in the picture.

Thomasville Free Will Baptist Church is in Thomasville, North Carolina, a town of less than five thousand near High Point, North Carolina. This church group was begun in the spring of 1965 and has baptized more than 50 converts. The first part of October there were 72 enrolled in Sunday school, with an aver-

age of more than 50 in attendance. The worship services are much larger than the Sunday school.

The church group pays $75 per month rent for a building which has an auditorium seating capacity of approximately 150, with several adjoining Sunday school rooms. The owners of the building they worship in have consented to sell or donate land to the church organization when the congregation feels it is in financial condition to launch a building program. The Rev. Claude Garrett of Thomasville is pastor of this fast growing mission organization.

Grace Free Will Baptist Mission, Rockingham, North Carolina, continues under the leadership of the Rev. L. L. Sweatt. It reports two decisions for salvation during the month of September. The North Carolina Missions Board holds title to this church property which was purchased for much less than its true value. We hope to establish a strong church at this location.

The Hickory Grove Free Will Baptist Church in the Rockfish Conference had almost folded up when the Rev. H. M. Minchew began preaching there about a month ago. At present the work has been revived. There are 59 on roll in the Sunday school with an average attendance of 55, with a high attendance of 77 in September. The Rev. Clyde Cox of Pine Level, North Carolina, held a revival there in September, after which the Sunday school doubled. There were six church members gained from revival efforts. This church is located on Route 3, Fayetteville, North Carolina, and has property valued at $6,000. The mission department of the State Convention is assisting in this work.

Christian Education

Pitt County Churches Contributed $10,015

The Free Will Baptist churches in Pitt County contributed $10,015, Tuesday night, November 2, to the development fund at Mount Olive College. The gifts were presented at the Pitt County development fund dinner held at the Winterville, North Carolina, High School Gymnasium with an attendance of approximately 315 people.

Mrs. Floyd P. Harris of Greenville served as chairman of the county steering committee. Other members of the steering committee included the Rev. Floyd Cherry of Greenville, R. J. Boswell of Greenville, Mrs. E. L. Hill of Ayden, and Mrs. Frances Cassick of Greenville.

Duplin Churches Contribute $3,274

The Free Will Baptist churches in Duplin County contributed $3,274, Saturday night, October 30, to the development fund of Mount Olive College. The gifts were presented at the Duplin County development fund dinner held in the Beulaville, North Carolina, Elementary School auditorium with an attendance of approximately 165 people.

William Thigpen of Beulaville served as chairman of the county steering committee. Other members of the steering committee included Catherine Quinn, Beulaville; Mrs. Walter Rhodes, Route 1, Beulaville; Leslie Bell, Route 2, Mount Olive; and D. F. Chambers, Kenansville.

President W. Burkette Raper reviewed the progress of the development program currently underway on Mount Olive's new campus.

The Duplin dinner was one of a series being held by Free Will Baptists throughout North Carolina in a program to raise $100,000 for the new campus during the 1965-66 fiscal year.

ATTENTION TEEN-AGERS

We regret that we are unable to print the page "Time for Teens," as previously announced, in this week's issue. A postponement of one week is necessary since the materials for the page were not received in time.—Editor.

"All things," yes "all things work together for good to them that love God." However, when God is not considered, self is, and what sorrow results! The Word of God is ever true, "Great peace have they which love thy law: and nothing shall offend them."—Gospel Herald.

———

If the spring puts forth no blossoms, in summer there will be no beauty and in autumn no fruit. So if youth be trifled away without improvement, manhood will be contemptible and old age miserable.—Blair.

1966

HIGHLEY

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COMMENTARY

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NOTES AND QUOTES

By J. C. Griffin

WHAT IS THE USE?

by MYRTLE SEVITS STOUT

Question or exclamation? How do you hear it? Through inflection alone the little group of words, "what is the use," comes out poles apart in meaning.

It seems that the very logical question, "what is the use?" has almost lost its constructive meaning. Spoken usually under stress of difficulties, it has become the cry of a quitter, "What's the use!"

Maybe you, yourself, have cried it out now and then over minor mishaps and major crises—a flat tire when you were late for an appointment, a misfortune that brought to nothing your most cherished dream.

Rather than give way to despair when things go wrong, try asking the question, literally. Fruitful answers are found when, with simple trust in God's care, you put it this way: "What use does this bad situation have for me?"

During an economic recession two young men, along with hundreds of others in a large plant, were laid off indefinitely. Jim saw only impossibility, in such times, of getting another job. He loafed; he complained to all who would listen, "What's the use of crying!"

John, too, saw that there was no use in looking for employment when nothing was available. By habit, he got up at dawn and found the days long indeed. But instead of giving way to the boredom of idleness, he looked upon the uncommitted hours as a gift from God.

"How can I use all this spare time?" he asked.

Taking a leap of faith, John cashed a bond that might be wanted later for necessities and signed up for a long-desired study course. He also gave some time each day in volunteer service to fellows worse off than himself in a downtown mission.

When the call back to work came, John not only qualified for a better job, he had acquired a richer fellowship with Christ while working among "the least of these."

No one wishes for actual trouble, nor is it easy to say with Shakespeare that "the uses of adversity are sweet." Sometimes adversity is so overwhelming that the question becomes a desperate prayer.

It was like that for Betty, who had been injured in a car accident and might never walk again.

"Things do look hopeless for us," she replied to a sympathizing friend; "but I'm sure the Lord will show me what to do."

Betty's situation certainly did appear hopeless. She was the sole support of her three children—five, seven, ten—and her teen-age sister. Insurance took care of emergency bills, and her Sunday School class provided a hospital bed. But now that she was settled at home with the bank account almost exhausted, how could she stretch her small pension into a living?

Yet, a short time later the house buzzed with activity. Although in bed, Betty, who enjoyed sewing, was making aprons and housedresses galore on a portable sewing machine. The bright prints were no brighter than her shining face.

Betty's delight, however, lay in more than success in her enterprise. The children's personalities, now that Mother was always there to listen to them and appreciate their needs, developed like plants in sunshine.

The small ones played by her bedside, or drank in the Bible stories she told and retold as she worked. Ten-year-old Anne, running to and from the kitchen, took zealously to cooking. Betty's improved opportunity to guide her little flock brought a happiness that made light her affliction.

Sixteen-year-old Abby had to face up to her own carefully hidden distress—being "tied down." In spite of love for her sister, it was not easy to accept the situation. But the interesting task of cutting out garments for Betty taught her the satisfaction that comes from responsible service.

She also discovered that she had a gift for design. Utilizing unwanted scraps, she fashioned patchwork novelties much in demand by their patrons. Abby acquired still other rewarding gains from her predicament—contentment and a new sense of freedom in the midst of restriction.

That word "use" is as lively as fresh yeast. All its shades of meaning suggest action. Its leavening power, hidden in flat failure, works for future victory.

Flat failure—that is an adversity no one wants. Yet, the persistent inventor builds successful marvels by the wisdom gained from his "flops." And the research scientist regards trial and error as progress.

A laboratory technician, viewing his latest unfruitful experiment, commented cheerfully, "Well, that is one more we know won't work."

But failures have better uses than mere elimination of the impossible. Ask any business or professional man, any laborer, any hobbyist. Who has not learned valuable lessons from mistakes, or gained experience that afforded surer footing for a new venture?

Spiritual growth, also, emerges from the quest for good in misfortune. When men in their weakness turn to the strength of God, even tragedy yields blessings.

In 1873, a man preparing to go abroad with his family was detained by important business. He settled his wife and four children on board ship, planning to follow them later.

In mid-ocean another vessel collided with the ship, cutting it in two. The mother, although injured, was one of the few survivors; but all the children were lost.

As this stricken father, Horatio G. Spafford, sped to join his wife, he found God's comforting nearness more real to him in his sorrow than he had known it in all the happiness of his life.

Out there on the sea that had taken his four little girls, he was able to write from the depths of his heart a song of trust that has helped reassure countless troubled people:

When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, Thou hast taught me to say:
"It is well, it is well with my soul."

Whatever your lot may be, that vital question, "what is the use?" is not a protest to be shrilled in impatience, or muttered in bitterness; but a challenge to conquer circumstances. In serene trust, ask it sincerely and prove that "all things work together for good to them that love God" (Romans 8:28).—Gospel Herald.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Do real Christians go immediately, upon dying, to be forever present with our Lord Jesus Christ?—**Mrs. S.R.F., Orlando, Florida.**

Answer: Yes. Each Christian leaves the material body to await the resurrection of the just as it is entombed in the earth, and goes into the presence of Christ who is now in heaven and at the right hand of God. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8). (See also Philippians 1:20-23.)

When the resurrection and rapture of the just comes, Christ, together with each of those prepared for the first resurrection, some of whom are now present with Him and some here upon the earth in their bodies, He will bring those with Him that have died and cause their bodies to be raised from the graves in which they shall be, whether this be on land or in the sea; and cause the body to take the glorified form of His own glorified body and reunite with the same spirit that ceased being with them when natural death or the death of the body took place. Then in these new bodies each will be with Christ in the air until the false church headed by antichrist has run its seven year's course of tribulation. Then this false church that is all allured by the subtle devices of Satan that take the antichrist's name and number will be judged at the judgment of the nations and will, with the false prophet, the antichrist, and the devil be cast into the bottomless pit where they are to spend a thousand years tormented together. At the end of one thousand years, Satan will be loosed a little season to deceive the nations that have propagated one thousand years without his interference. Then will come the resurrection of the unjust, including all that have died unsaved since Adam first sinned. The Great White Throne judgment will be that at which all sinners, that are not saved, are judged and from which all, including Satan, will be cast eternally into the lake of fire from which none ever return.

———

Question: Where in the Bible may I find passages that tell about the rapture of the church?—**Mrs. J. H., Spokane, Washington.**

Answer: "Let not your heart be trouble: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18). (See 1 Corinthians 15.)

———

Question: Was the Lord Jesus Christ in existence during the days when the Old Testament was being written?—**U.C.N., Pennsylvania.**

Answer: Yes! He is the eternal Son of God. "Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: . . . Your Father Abraham rejoiced to see my day: and he saw it, and was glad . . . . Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:54, 56, 58). Again we read, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Jesus Christ, our God, is the Word. The Word is that by which God conveys Himself, including His thoughts, to sinful man. Jesus is the living Word by which He does this; and the Bible or the Scriptures, the written Word is that through which He manifests Himself to sinners. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Jesus declared Himself to John as having had an eternal existence. "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last" (Revelation 1:17).

OBITUARIES

IN MEMORY OF
MRS. BETTY E. POLLARD

We loved you so very much, Mother dear,
But God loved you more through each year;
You did your task while here below,
And now you're happier up there I know.

We miss you, Mother, so very much,
Your loving smile and gentle touch;
But we know God knows what is best
And took you with Him to be at rest.

We thank God for a mother like you;
You were the humblest person we ever knew;
You suffered much sorrow and much pain,
But not a day did we hear you complain.

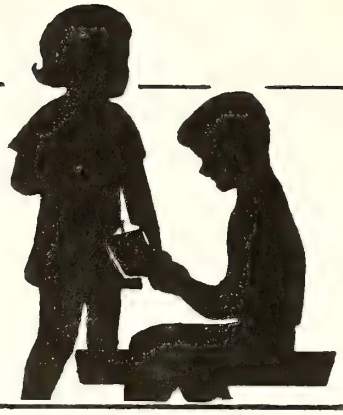
Your chair is empty; so is our heart,
But we hope to meet, never to part.
We know you're happy with the angel band,
And working with God, hand in hand.

Sing on dear Mother on the heavenly shore
Where pain and suffering are known no more;
Up in heaven may we meet someday
From the cares of the world, oh, happy day!

Written by her daughter,
Mrs. John E. Little

If you make life hard for somebody else, you will get the worst of it later on.—Walter E. Isenhour.

STORIES —for our— YOUTH



TERRY BECOMES A MISSIONARY

RUTH McREYNOLDS

Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
All are precious in His sight,
Jesus loves the little children of the world.

SEVEN-YEAR-OLD Terry Scott sang as he stood at the window. He was watching the movers carry the furniture into the house next door. His mother entered the room as Terry finished his song.

"Hi, Mother," he said. "Someone is moving in next door. I hope they have a boy my age."

Mother came over to the window and stood beside Terry. Just at the moment a car stopped in front of the house next door. Terry was excited as he watched a man, woman, and little boy get out and go into the house.

"Oh, say," Terry shouted, "he is just about my age isn't he, Mother?"

"Yes, he is," replied Mother. "You two should have a good time together. You will want to invite him to go to Sunday School with you."

"I'll go over right after lunch," Terry said slowly. "I hope he likes to go to Sunday School."

After lunch Terry went next door. He knocked timidly on the door. In a moment the door was opened by a little boy who stood staring at him.

"Hello," said Terry. "I'm Terry Scott. I live next door."

"I'm Randy Nelson," the other boy said. "We just moved in today. Won't you come in? I don't have any friends yet."

"I better not come in this time," Terry replied. "But I wanted to invite you to go to Sunday School with me tomorrow."

"I don't think I can go tomorrow," Randy said. "We will be busy getting things settled. Maybe some other time."

Terry went home feeling rather discouraged.

"I don't mean to give up yet," he told his mother. "I'll try again next week."

On Wednesday morning as Terry was playing in his backyard, he saw Randy come out his back door. Randy looked very lonely so Terry called to him.

"Come on over, Randy. Let's play ball for awhile. I'll get the ball. Be back in a minute."

When Terry returned Randy was waiting for him. After playing catch for awhile, Randy asked, "What do you do in Sunday School? I've never been to one in my life."

Terry could scarcely believe his ears. He had gone to Sunday School all his life.

"We do lots of things," Terry began. "We sing songs, listen to stories about Jesus and—"

Randy interrupted by asking, "Who is Jesus? I've never heard of Him."

"You've never heard of Jesus!" exclaimed Terry. "Why He is the Son of God."

"How do you know?" asked Randy.

"My Sunday School teacher told me," explained Terry. "And Jesus loves everyone. Some mothers brought their children to see Jesus one day when He was here on earth. He put His hands on their heads and blessed them. I wish I could have been living then. Don't you, Randy?"

"I sure do," answered Randy. "I have to go now. Mother is calling me. See you later."

"Ask her if you can go to Sunday School," called Terry as Randy hurried across the yard to his back door.

That afternoon there was a knock at the door. When Terry opened it there stood Randy.

"My mother says I can't go to Sunday School," Randy said sadly. "I haven't any nice clothes to wear."

"Won't you come in and play awhile?" asked Terry.

When the boys were seated in Terry's room, Terry said, "It doesn't matter about your clothes at our church. People don't have to wear fancy clothes to God's house."

"Will you tell me more about Jesus?" Randy asked. "I like to hear about Him."

"Well," Terry began, "Jesus lived in heaven with God, His Father. Then one day He came down to earth to live with man. He was born on the first Christmas Day. He was born in a stable because there was no room in the inn.

"When He became a man He healed the sick, caused the blind to see, and did many other good things. But then one day some cruel men nailed Him to a cross and He died."

"Oh, no!" cried Randy with tears in his eyes. "Those wicked men! Why did they kill Him?"

"They hated Him. He was good and they were bad," explained Terry. "Jesus knew when He came to earth that He was to die for us."

"What do you mean about Him dying for us?" asked Randy.

"We have all done bad things, like telling a lie to our mother," Terry said slowly. "Well, according to God's law, we have to die for these bad things we have done. Jesus didn't want us to die. He took our place and died for us. Now if we ask Jesus to forgive us and live in our heart, we can live with Him in heaven some day."

Randy looked surprised. "If Jesus is dead," he asked, "how can He forgive us?"

"Oh, Jesus isn't dead any more," Terry explained. "They put Him in a tomb. Then they put a big stone up to the door. But in three days Jesus arose. An angel came down from heaven and rolled away the stone. Now Jesus is back in heaven making a place for us."

"Well, it's getting late," Randy said. "I better go home."

After Randy left Mother came into Terry's room.

"How's my little missionary?" she asked.

Terry looked up in surprise. "I'm not a missionary yet," he said. "But I'm going to be one when I grow up."

"How old do you have to be to become a missionary?" asked his mother.

(continued on page fifteen)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

AN OPEN LETTER TO ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA

"November is Children's Home Month" for Original Free Will Baptists of North Carolina. Please consider two particular reasons why it is very necessary that you do your very best for this Home at Thanksgiving—and throughout the year.

First: Our building program is taking right much money. We have two new buildings—a staff residence and a boys' cottage—under construction. We expect to complete these buildings by the spring. We expect to complete and furnish them without "going in debt." However, while we are building, our general operating cost continues.

Our people need to increase their gifts "just a little" over the level of giving last year so that we can complete and furnish these buildings, continue to operate on a cash basis, and prepare to begin our next building—a girls' cottage —next year. If our churches reach their quotas, we can reach the goals of our Golden Anniversary Development Program.

Second: We will lose some benefits because we have not subscribed to the "Statement of Compliance with the Civil Rights Act of 1964." We do not believe it would be right to integrate, mix the races, here among our children under our present living conditions. Nor, do we feel we should surrender any part of the control of our policies to the federal government. Therefore, we have not signed the "Statement" which would obligate us to do both.

The above is a matter of grave concern to us at this time. We very much need your understanding and help. Obviously, we do not need a lot of emotional publicity about this matter. Yet, it is a problem which we are having to face and you need to know what we are doing about it, how it is affecting us, and how you need to help.

We do not receive federal funds as such, but we have been receiving some donated food through the Department of Agriculture and some free services through County Departments of Public Welfare and other agencies which do receive federal funds. The donated food and some of the free services are being cut off and we will have to pay for food and services to replace them. This, of course, means it will cost more for us to operate.

We are not sure yet just how much this Civil Rights matter will cost us. However, we do feel sure it will amount to several thousand dollars annually. The donated food has been amounting to between two and three thousand dollars annually. This food has already been cut off and some free services are being cut off now.

Our only hope of overcoming the loss of benefits mentioned above is that our people will increase their gifts enough to take care of at least a part of this.

Since it is impossible for us to go into all of our churches personally and explain our needs, we must depend upon the friends of this Home to present this cause and help to meet our needs. Please do your very best at Thanksgiving—and throughout the year.

Individual gifts are credited to the donor and to the local church of which the donor is a member if desired. Gifts from individual members are also applied on the suggested quota for the church.

ANNUAL THANKSGIVING SERVICE

The annual Thanksgiving Service will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Thanksgiving Day, November 25. The program will begin in Memorial Chapel at 10:30 a.m. and will conclude with a picnic lunch served on the campus at noon.

All Original Free Will Baptists, and their friends, are urged to make their plans now to attend the service this year and bring a generous Thanksgiving offering and a picnic lunch.

The Children's Home has enjoyed a very good year and desires the presence of as many of its supporters as possible to join in sincere Thanksgiving for the many blessings received during the year.

REPORT OF CASH RECEIPTS FOR THE MONTH OF OCTOBER, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of October, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes gifts for all purposes)

Albemarle Conference	$ 228.18
Cape Fear Conference	264.41
Central Conference	1,418.23
Eastern Conference	1,068.03
Pee Dee Association	103.06
Toe River Association	100.00
Western Conference	526.52
Total Gifts from Conferences	$3,708.43
Parents and Relatives	416.75
Miscellaneous	3,251.45
Total Receipts for the Month	$7,376.63

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

Spring Branch Church, Greene County	$125.00
Eastern Auxiliary Convention	$117.90
Fourth Union Auxiliary and Sunday School Convention (Central Conference)	$122.66
Mr. B. A. Avery and Family, Jacksonville	$116.00
Wintergreen Sunday School, Cove City	$172.02
Covey Rock, Green Mountain	$100.00
Marlboro Church, Farmville	$221.14
Mr. Frank Hart, Ayden	$250.00

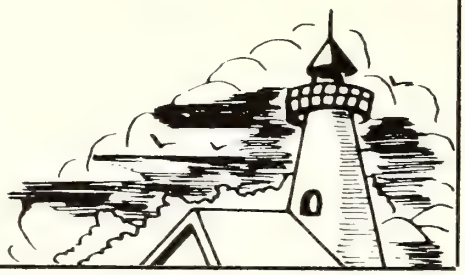
NOTICE!

The supply of GRIFFIN'S MINISTER'S MANUAL, by the Rev. J. C. Griffin, has been exhausted; but a new printing of the manual will be available soon. They may be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

St. Claire Bible Class

The Sunday School Lesson

FOR NOVEMBER 21



Naaman: Acting On Faith

Lesson Text: 2 Kings 5:1-5, 9-15

Memory Verse: Hebrews 11:6

I. INTRODUCTION

The country of Syria was roughly bounded on the north by the Taurus mountains, on the west by the Euphrates River, and on the the south by the Syrian and Arabian deserts, and to the east by Phoenicia and the Mediterranean Sea. It was never a very strong country militarily and was never really united. It was a loose confederation of Semitic tribes successively dominated by Babylonians, Hittites, Assyrians, Hebrews, and others.

At one time when Elisha was living in Israel, the general of the Syrian army was named Naaman. Naaman was a great man in rank and a brave man in battle, for he had won many victories for his country. However, like other great men, Naaman had one great weakness. This weakness was a terrible disease called leprosy. The leper's skin turns a deathly white and is covered with scales. One by one his fingers and toes, his hands, his feet, his arms and limbs decay, until at last the man dies. There is no cure for the disease. Yet, strange to say, through it all, the leper feels no pain. Naaman was afflicted with this terrible disease.

Our printed text deals with the facts of how Naaman came to hear God's message through a very unexpected source and of how he finally obeyed and found relief for this dreaded disease.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Although an esteemed man, Naaman was a leper (v. 1).

2. A captive maid believed the prophet could make Naaman whole (v. 3).

3. Her words started the move that brought Naaman healing (v. 4).

4. The king of Syria sent Naaman to seek a recovery (v. 5).

5. Full of pride, Naaman stood as a beggar desiring help (v. 9).

6. Elisha simply sent a messenger to deliver his instructions to Naaman (v. 10).

7. Naaman was angry because the prophet did not honor him with ritual and ceremony (vv. 11, 12).

8. Through reasoning the servants persuaded him to obey orders (v. 13).

9. When he followed instructions, Naaman was cleansed (v. 14).

10. With gratitude in his heart, Naaman returned to the prophet to acknowledge his cleansing (v. 15).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. I once heard the great evangelist Billy Sunday preach an impressive sermon on this lesson text. He emphasized that the waters of the Jordan were not medicinal, and Naaman could be cured only by complete obedience. Had he stopped at one, four, or six dippings he would have remained leprous! He had to go all the way! As someone has said, "My love for the Lord is not measured by the things I am willing to do for Him, but by the one thing I am not willing to do for Him."

Sometimes we suffer because we get our instructions mixed up. A woman telephoned the doctor to say she was worried about the condition of her sick husband. "Did you give your husband the sleeping powder I told you?" asked the doctor. "Indeed I did, Doctor," she replied. "You said to give him as much as I could get on a dime, but I had no dime and used two nickels instead, and he hasn't budged for two days!" Let us be careful to do exactly as the Lord tells us in the Bible!—Standard Commentary.

2. Two individuals, a young man and a young woman, had become weary of their sinful living. With troubled hearts and accusing conscience, they entered a church, seeking spiritual help. The robed choir sang a song about rebuilding the walls of Jerusalem. The minister's sermon subject was, "Is Mars Inhabited?" The sinful young people left that church unsaved, unsatisfied, lost! The young man continued to steal money from his employer and landed in a penitentiary. The young woman continued in her degrading, downward way! What havoc can be wrought to lost souls when we fail to obey the commands: "Feed my lambs"; "Preach the word"!—Selected.

3. **"But he was a leper."**

No matter how enviable our attainments may be, without Christ we are moral or spiritual lepers. Both the moral and the immoral sinner need God's mercy and forgiveness: "For there is no difference: For all have sinned, and come short of the glory of God" (Romans 3: 22, 23).

Sir John Simpson, the famed Scottish surgeon and scientist, was asked, "What do you regard as your greatest discovery?" Instantly he replied, "My greatest discovery is that I am a sinner and that Jesus Christ is a great Saviour."

A revival meeting was held in the African Methodist Church, Waterbury, Connecticut. The unusual feature of the meeting was a casket at the front, banked with flowers. The evangelist exhorted his audience to clean living. He spoke of the doom of Christ rejectors. He didn't eulogize the supposed occupant of the casket. At the conclusion of his sermon, he told his audience to file past the casket and look at the one whom he had depicted as a horrible sinner. As men and women peered into the casket, they discovered that it was empty. A mirror in the bottom of the casket reflected the face of each one who looked therein—the horrible sinner.

"Go wash in Jordan . . . he . . . went away in a rage."

Proud Naaman was unwilling to obey the divine directive for his cleansing and do a humbling thing. How slow he was to learn that God's gifts cannot be purchased with money: "Thy money perish with thee . . . thou . . . thought . . . the gift of God may be purchased with money" (Acts 8:20).

Too proud to accept their neighbors' help, an aged couple died from starvation and exposure, according to Dr. Thomas F. Corriden, medical examiner. Found dying, they were rushed to Cooley Dickinson Hospital, Northampton, Massachusetts. Neighbors said, "We did our best to help them, but we were turned away from the door by the proud hus-

band. When finally we gained admission to the home, we found the couple unconscious."

Many needlessly perish because they are too proud to accept eternal life, God's free gift in Christ Jesus.

"I know that there is no God . . . but in Israel."

Experimental knowledge of God enables us to outride the storms of our turbulent times: "The people that do know their God shall be strong, and do exploits" (Daniel 11:32).

"Where are you going?" asked an unbeliever of a boy. "I'm going to Sunday school," he said cheerily. "Why are you going to Sunday school?" "To learn about God," said the boy. "How do you know there is a God?" questioned the unbeliever. "Why, sir, my Sunday school teacher knows Him!"—Bible Expositor.

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Boys' and Girls' Stories

(continued from page twelve)

"Oh, I don't know," replied Terry. "As old as you are I guess."

"What does a missionary do?" questioned Mother.

"Oh, you know," replied Terry. "They tell people about Jesus."

"And isn't that just what you have been doing today?" asked Mother.

"Oh," smiled Terry, "I didn't know I could be a missionary now."

On Friday Randy told Terry that he could go to Sunday School after all.

"I want to learn more about Jesus," he said.—My Pleasure.

✠

Gifts to The Free Will Baptist Historical Collection

(continued from page three)

eral sermon preached by Elder Benjamin Randall in 1803 at the funeral of Murmoth Fortune Herrick (see illustration). This sermon, notable in the fact that it is not customarily eulogistic, was printed in the same year as Elder Randall's first biography, and it was printed by the same publisher. Not only is this one of the few sermons by Elder Randall ever to be printed separately, and therefore a rare pamphlet, it is also the earliest Freewill Baptist sermon in the Collection. Another Freewill Baptist sermon given by Mr. Stevenson is **Value of a Faithful Minister,** preached by J. M. Steers in 1853 at the installation of Hiram Whitcher as pastor of the Freewill Baptist congregation at Concord, New Hampshire.

Two books in the Dunn memorial gift contain portraits and biographies of nineteenth century Freewill Baptist leaders: **The Rhode Island Freewill Baptist Pulpit** (Williams, 1852); and **Memoirs of Eminent Preachers in the Free Will Baptist Denomination** (Barrett, 1874).

Doctrinal materials include Freewill Baptist **Treatises** for 1858, 1871, and 1887; Free Will Baptist **Former Articles** and **Treatises** for 1884, 1953, and 1955; **Christian Baptism, the Lord's Supper, and Feetwashing** (Riggle, 1917); and the Freewill Baptist Sunday School book, **Lessons for Every Sunday in the Year** (Ball, 1867).

Two more historical items pertaining to the 1913 schism in the Cape Fear Conference have been added by recent gift. Mrs. J. E. Henderson of Route 2, Wallace, North Carolina, has presented the Collection with minutes for the 1915 New River Free Will Baptist Conference and a copy of the New River Conference **Articles of Faith** printed about 1915.

The Historical Collection, in announcing these gifts, wishes to express its appreciation to all its contributors and patrons, some of whom, unfortunately, have not always been recognized by public announcement. The Collection is always appreciative of a gift, no matter how insignificant it might appear to the donor; a single copy of one year's minutes is often the very one needed to complete a set of minutes for binding. Gifts to the Historical Collection should be addressed to Librarian, Mount Olive Junior College, Mount Olive, North Carolina.

Woman's Auxiliary

Attention W. A. Members

All officers and members of woman's auxiliaries are invited to attend a statewide workshop to be held at the First Free Will Baptist Church in Greenville, North Carolina, on November 30, 1965. The church is located at the corner of Eleventh and Forbes Streets in Greenville. The workshop will begin at 10:30 a.m. Each officer of the North Carolina State Woman's Auxiliary Convention will explain the function of her respective office. Lunch will be served by the local auxiliary.

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Attention Central Conference Youth And Sponsors

The Central Conference Youth Fellowship is being sponsored again this year by the Central Conference Woman's Auxiliary Convention. We sincerely hope the young people from your church will attend. The youth of your church are invited to participate in this fellowship whether you have an organized AFC or YFA group or not.

Please take note of the following information about the fellowship.

Date: Friday, November 19, 1965.

Time: Registration, 6:30 p.m., Supper, 7:00 p.m.

Place: Hull Road Free Will Baptist Church, Snow Hill, North Carolina.

Food: The food will be furnished and served by the Hull Road Woman's Auxiliary.

Price: There will be no charge for the supper. Instead, each person is asked to bring 50c to be applied to the North Carolina State Youth Project which is to provide recreational equipment for Cragmont, fix the basement so that it can be used for classes, etc.

Please let me know by November 10 how many will be attending from your church. We need to know in order to prepare properly for the supper.

An interesting program has been planned for our youth which will include fun, fellowship, spiritual blessings, and promotion for the youth program. We hope to have a large group from your church. Please urge as many of your people as can and will to attend the fellowship this year. Also, please extend a special invitation to your pastor to come with your group.

Mrs. Cedric D. Pierce Jr.,
Youth Chairman
1424 Rosewood Avenue
Rocky Mount, N. C.

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He who stands for the wrong blocks his way to salvation and heaven.—Walter E. Isenhour.

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NEWS NOTES

Revival in Progress At King's Cross Roads

Revival services are in progress at King's Cross Roads Free Will Baptist Church near Farmville, North Carolina. The Rev. Wayne West of Winterville, pastor of Bethany church, is the evangelist for the services which will continue through November 13 at 7:30 p.m. He is being assisted by the pastor, the Rev. L. B. Manning. Special music is being rendered each night.

Bethany Church Revival November 15-20

The Bethany Free Will Baptist Church, Route 1, Winterville, North Carolina, announces revival services for the week of November 15-20, with the Rev. Clarence

F. Bowen, pastor of the First Free Will Baptist Church in Wilson, as the guest evangelist. The pastor, the Rev. Wayne West, will assist in the services each evening. In each service special music will be rendered. The public is cordially invited to attend.

Clifton Rice to Hold Mt. Zion Revival

The Rev. Clifton Rice of Kinston, North Carolina, will be the evangelist for revival services at Mt. Zion Free Will Baptist Church near Beulaville, North Carolina, the week of November 15-20. The services will begin each evening at 7:30; and the pastor, the Rev. O. B. Taylor, will assist Mr. Rice. Everyone is cordially invited to attend all of these services.

Hales Evangelist for Saratoga Revival

The Rev. W. A. Hales, pastor of the First Free Will Baptist Church of Kinston, North Carolina, will be the evangelist for revival services at the Saratoga Free

Will Baptist Church, Saratoga, North Carolina, November 15-20. Services will begin each evening at 7:30. The pastor of the church, the Rev. Cecil Rose, will direct the song service each evening.

Mr. Hales is a man of long pastoral experiences, as well as evangelistic work. He is a native of Wilson County.

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The Lighted Pathway

(continued from page four)

THE LAST WISH

To do or not to do; to have
  Or not to have, I leave to thee;
To be or not to be I leave;
  Thy only will be done in me.
All my requests are lost in one:
Father, thy only will be done.

Suffice that, for the season past,
  Myself in things divine I sought,
For comforts cried with eager haste,
  And murmured that I found them not.
I leave it now to Thee alone:
Father, thy only will be done.

Thy gifts I clamor for no more,
  Or selfishly thy grace require
An evil heart to varnish o'er;
  Jesus, the Giver, I desire.
After the flesh no longer known:
Father, thy only will be done.

Welcome alike the crown or cross;
  Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
  Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death, but ever groan,
Father, thy only will be done.

—Charles Wesley.

* * * * *

Out from thyself, thyself depart;
God then shall fill thine empty heart;
Cast from thy soul life's selfish dream—
In flows the Godhead's living stream.

—Selected.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

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THE CHURCH WORLDWIDE

(continued from page five)

snowed millions of people into a work ethic. They have made an idol out of the work world."

World's Fair Religious Pavilions Drew 43 Million Visitors

NEW YORK (EP)—As the New York World's Fair closed its gates after two seasons of up and down activity, spokesmen for the exposition's major religious exhibits were virtually as one in agreeing that it had been a more than worthwhile venture for both the religious sponsoring groups and the Fair itself.

When the ticket booths closed at midnight on October 17, a total of 51,607,448 persons had moved through the turnstiles onto the 646-acre expanse of architecture that ranged from modernistic swirls, curves, and rectangles to ancient Oriental pagodas.

the Free Will Baptist

Ayden, North Carolina, Wednesday, November 17, 1965

HAROLD M. LAMBERT PHOTO

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From 'Christian Victory'

Dr. Manfred Ronchi, president of the Baptist Union of Italy, told Gainer E. Bryan, of POAU, and editor of the "Maryland Baptist," that he foresees little change in Italy's church-state situation as a result of the Vatican Council's proposed Declaration of Religious Liberty. He explained, "In Italy both church and state are free and sovereign—yet the Roman Catholic Church enjoys some freedom that other churches do not have."

Dr. Ronchi mentioned the Baptist church in Italy that has been denied permission by local authorities to erect a church building, although it has twice taken its case to the highest court in the land, and won. The church in question is the Baptist Church of Sant'-Angelo in Villa, Comune di Vercli, Provincia di Brosinone. "The high Court," he explained, "said, you have the right to build, but a license must be issued by the mayor of the city. So, the church went back to the local authorities," and the local authorities again refused to grant permission to build. This hassle has been going for six years.

* * * * *

On the Light Side

"I think it would be better if you were to stand closer to your father, and maybe put your right hand on his shoulder," a photographer said to a young college student who was posing with his father.

"Perhaps it would be truer to life," his mother spoke up, "if he were to put his hand in his father's hip pocket."—Selected.

* * * * *

In the Editor's Mail

"Would you please announce in 'The Free Will Baptist' that I am available for Christian service wherever the Lord may use me. I have attended Fruitland Bible College, Hendersonville, North Carolina."
—Horace Becton, Route 6, Kinston, North Carolina.

the Free Will Baptist

Volume 80 Number 45

November 17, 1965

C. H. Overman, *Editor*

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The Free Will Baptist Press

N. Bruce Barrow, Manager; C. H. Overman, Editor of Literature; Leon Dunn, Treasurer.

Editorial

THE GREAT DARKNESS

In the late afternoon of November 9, 1965, a large part of the northeastern United States suffered the worst electrical power failure ever experienced in this country. One sixth of the population of the United States was without electrical power for several hours. This power failure disrupted the normal pattern in every area of life; but the most repeated statement in reference to the power failure was made regarding the darkness that prevailed. There must have been other results that were worse than the darkness. For example, one man who was in New York City at the time stated that the moon was bright enough so that people could see to move about on the sidewalks and other places.

The worst darkness that the world, or the human soul, can ever know is spiritual darkness. When darkness came to millions of Americans, the authorities began to work, seeking the source of the trouble. Within several hours, the trouble had been found, and electricity was restored. Thousands of years ago, the human race was plunged into the darkness of sin; man became alienated from God, and God pronounced the whole world guilty. Our God, however, is the Great Expert. He alone could provide a solution to the darkness of the human heart. A solution—an answer—was found. The Great Expert provided the world with a light —His only Son—who could dispel the darkness that prevailed in the hearts of His creation.

How thankful we should be that our great nation possesses the means and the ability to restore light to a darkened corner of the country. Yet, we need to concern ourselves with the restoration of light to the human heart, to turn the time of evil in this great nation and the world.

Jesus said, ". . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). John also records the following regarding the Light: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

The truth, then, is that evil men love darkness; but this is not necessarily physical darkness. It is darkness void of truth and revelation that the Light can bring. It is darkness of the human soul that relishes in his sins.

First John 1:5-8 declares: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The darkness of sin, evil, and untruth is flooding the land. There is a source of light to remove and eliminate the darkness. Yet, there are untold thousands who refuse the Light because their deeds are evil.

As Christians, we are the light of the world. This is a truth declared by Jesus. Thus, it is our supreme duty to let our lights shine. As coworkers with the one who is the true Light, we bear witness that we are in the Light. Never has the need been so great—to dispel the great darkness.

WHERE ARE WE ACCORDING TO PROPHECY?

by REV. WALTER E. ISENHOUR

I AM not a prophet, nor the son of a prophet, but I have been a student of the Bible for more than half a century. Surely the world is ripening for destruction.

Listen to what Jesus said while He was here on earth: ". . . as the days of Noe were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:37-39).

The world became so very, very wicked in the days of Noah that God sent a flood and destroyed the human family, all except Noah and his family—eight in all—who entered into the ark which God told Noah to prepare. Never in all history, so far as I know, has the world been so wicked as it is today, except in the days of Noah. How wicked, wicked the nations are now! Fornication and adultery, drinking and drunkenness, strife, hatred, crime, nudity, murder, disobedience to God, fighting and preparing to shed the blood of millions, or bomb humanity by millions, is in process as I write these lines.

Someone said recently that if somebody speaks of a girl today as a "good girl" the young people will laugh and make fun of it. Of course there are exceptions. However, the vast majority of our young people today, and older ones, too, are bent on sin and wickedness. Thousands of our churches are vacated, especially on Sunday night, while multitudes are rollicking and frolicking, drinking and dancing, or looking at every ungodly scene, or picture, that television brings into their homes, and thinking mainly of pleasure and having a big time, with no thought of the coming of Christ and the final judgment when "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).

St. Paul looked through the telescope of prophecy almost two thousand years ago and said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent (unrestrained, unchaste), fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

What a picture of our world today! Dark? Yes, but no darker than facts reveal to us, and will continue to reveal. How every Christian needs to pray and trust God, and be ready for the coming of our Lord! How every sinner needs to repent and seek God before it is eternally too late! Writers tell us it is later than we think. "Seek ye the LORD while he may found, . . ." (Isaiah 55:6). Christians, read often the 91st Psalm and live in it. I read it daily and carry a copy of it in my billfold wherever I go.

Missions

VIRGINIA BEACH MISSION REPORT

by Bobby G. Bazen

We, the members of the Virginia Beach, Virginia, Free Will Baptist Mission, would first of all like to express our appreciation for the way churches, individuals, and church organizations have given to help purchase land for the erection of a church. For this we are grateful beyond ways of expressing it.

However, on October 16, 1965, we obligated ourselves and the Free Will Baptists of North Carolina for $25,000 which must be paid in two years at six percent interest. Of this amount, $6,750 is due on December 15, 1965. As a means of raising the purchase price of the property, we are issuing certificates of land investment to all who will contribute to this cause. We are asking that individuals, churches, Sunday schools, leagues, and other auxiliaries of the church give the purchase price of as many square feet of land at $1 per square foot as possible. All those who give at least $25 will be announced in "The Free Will Baptist" each month.

To get your certificate, send your contribution either to the Rev. A. B. Bryan, Box 308, Ayden, North Carolina, or to the Rev. Bobby G. Bazen, 190 Hill Prince Road, Virginia Beach, Virginia.

The following have qualified for the honor roll of $25 donors: Albemarle Union Meeting, $50; Hickory Chapel church, $50; Mr. and Mrs. Roy Brickhouse, $25; and Col. and Mrs. Julius Levy, $25.

Program for Central Youth Fellowship

The Central Conference Youth Fellowship will meet at Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, on Friday night, November 19. Registration will begin at 6:30 and the supper, at 7 p.m. The program follows.

Hymn, "Living for Jesus"
Invocation, Lora Faye Buck, Black Jack Church
Supper
Hymn, "More Like the Master"
Devotions, Daniel's Chapel Church
Special Music, Owen's Chapel Church
Let's Get Acquainted, Free Union Church
Special Music, King's Cross Road Church
Offering for State Youth Project
Film, "A Voice in the Wilderness" (the dramatized story of John the Baptist, beginning with his birth and his early life in the desert as preparation for his ministry as forerunner to Christ)
Chorus Time, the Rev. Adrian Grubbs
Benediction, Roanoke Rapids Mission

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

PROFIT AND LOSS

". . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:34-37).

There are losses, and there are gains connected with Christianity! The religion of Jesus Christ is eminently a religion of self-denial. Christianity commences with self-denial, for Christ said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26); and, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matthew 10:37, 38). Christ's example was one of self-denial. And the spirituality of Christ's holy laws necessarily involves acts of holy sacrifice and self-denial. But present self-denials shall be productive of future advantages; while present advantages, at the expense of Christianity, shall be followed by future disappointment and eternal loss. These are the truths expressed in the text: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Our text may be considered the balance sheet of profit and loss to the Christian and the sinner.

Let us notice, then, the things of this life that men can obtain by rejecting the true religion of Christ. They may obtain a considerable portion of earthly riches. Success generally attends the undivided and the persevering efforts of men and women. It may not be invariably the case; but so often it is as to make it the rule, and failure the exception. Some make haste to be rich; and benevolence, humanity, justice, are all sacrificed to effect it. Hence many, by fraud, oppression, insatiable avarice, add field to field. It has ever been so. Ancient tyrants and conquerors thus enlarged their dominions.

They may obtain the sensual gratifications of life. Some have denied that the life of sin has its pleasures. This is a mistake. Our first parents saw the fruit —that it was fair to the eyes—partook of it to their own death, and brought sin upon the whole world. Sin has its honey, sweet smelling flowers, and downy beds. Moses rejected the pleasures of sin because there were better things for him. So with all of us.

Some may obtain the distinction of worldly honor and praise. The world has her smiles, her distinctions, and her crowns. She has her garlands to bestow upon the successful competitors for her favors, and how thousands pant to obtain them! No toil is too great, no efforts too strenuous, no sacrifice too dear, to make for them. These, I presume, are the chief advantages to be gained by rejecting the religion of Christ.

Now, let us notice in what respects these advantages shall be lost to them; for the Bible says, "whosoever will save his life shall lose it." They shall often be interrupted in their enjoyment of it. It is not a settled and sure good which they obtain; it is not undisturbed enjoyment. The preached word often interrupts them. A celebrated monarch in the Bible once expressed this when he said, "I hate him for he always prophesies evil concerning me." Bodily afflictions may interrupt them; fearful forebodings so often interrupt them; the scourges of a guilty conscience may come between their enjoyment and the heart of the one who has obtained them; and reflection, whether as to the past, present, or future, so many times interrupts the enjoyment of them. There are bitter ingredients mingled with their cups, which often render what is otherwise gratifying distracting indeed.

Sometimes they are overtaken with distracting calamities. I have been chastised heavily for suggesting this thought in messages from the pulpit. What did Adam and Eve gain by eating the forbidden fruit? Maybe, as is often expressed, a minute of what we choose to call happiness or pleasure; but for all time and, perhaps, all eternity, fear, sorrow, and trouble. What did the old world gain by their atheism and revelling? Can we hope to gain more than they? What did Lot gain by choosing the well-watered plains of Sodom? Read that story in the Bible. It is revealing. We could go on with these questions, but the sequel of each case would be the same. That is, to illustrate the text, that a man may gain the things of life and yet lose life itself, and his own soul.

All worldly gains must necessarily be forfeited at death. Then whose shall all these things be? See the story of the rich fool in Luke 12:16-20. This story ends with a statement to all people of all ages: "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21). The things the foolish farmer had striven for belong to the world, and to this world only. Death makes the rich man as poor as the beggar. The Bible says that we brought nothing into this world, and that it is a sure thing that we can take nothing out.

They produce the most appalling consequences in the eternal world we enter at death. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:7-9).

I think it will be revealing to many of you if you will refer to the conversation between Abraham and the rich man, as recorded in Luke 16:19-31, giving special attention to Verse 24.

Continued inordinate love of the things of this life inevitably closes the gate to the life to come. How fearfully true that "whosoever will save his life shall lose it." There is danger in worldly-mindedness. A man may perish without being profane, impious, a drunkard, or a murderer.

I would like to point out the extreme folly of rejecting the true religion of Jesus Christ.

As I do not have space to adequately express the things I want to say about the other part of this text, I am going to close here and continue it next week.

Baptists in Burma Observe Centennial

RANGOON (EP) — The Burma Baptist Convention marked its 100th anniversary at a service of consecration here attended by some 4,500 official delegates and guests from nearly all parts of Burma.

Speakers at the service, held in connection with the convention's annual meeting, emphasized that the Church's coming second century was a time of "greater sacrifice and witness."

The meeting was the convention's 97th in its 100-year history since no sessions were held for three years because of the war.

Bible Society Asks Freedom To Publish 'Apocrypha'

LONDON (EP)—The British and Foreign Bible Society, which has been barred since 1826 from circulating the Apocrypha, has decided to seek permission from the government to distribute it in "special circumstances."

The Apocrypha consists of books additional to the Old Testament which were included in the Greek Version, the Septuagint. When the Bible Society began its work in 1804 it had freedom to circulate the Apocrypha but in 1826 a by-law was introduced into its charter which said, "The Society shall not circulate the Apocrypha."

The Society is not seeking permission to circulate the work on a general basis but only "in response to a specific request and with the approval of the General Committee in each case."

Voice of the 'Dead' Heard from Red China

HONG KONG (EP)—Anna Zeise, 70-year-old Assemblies of God missionary who was presumed dead by her family after 14 years of silence in Mainland China, has written a letter from Taiyuan Shan Hsi to the denomination's headquarters in Springfield, Missouri.

She addressed her letter to the Assemblies office in Hong Kong ,requesting that it be forwarded to her nephew Hardy Steinberg at the Missouri office so her relatives could be notified.

Rather than leave with the evacuation in 1949, Miss Zeise elected to remain at the urgent request of her humble parishioners. She first went to China in 1915.

"We will try to get in touch with my sister, Anna" said Mrs. E. C. Steinberg in Palo Alto, California, former missionary with her husband in China, "although we are not certain how to begin. We assumed Anna was dead."

The rather undetailed letter from the elderly German missionary who has served 40 years in China without a furlough was like a voice from the dead for her pleased and hopeful family.

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1 of 6 Leave Church in Teens, Survey States

MILWAUKEE, Wisc. (EP) — One in six youths sever all connections with the church during their teens, according to a survey reported to the National Sunday School Association at its 20th anniversary convention here.

The Rev. Roy B. Zuck, executive director of the Scripture Press Foundation, Glen Ellyn, Illinois, sent questionnaires to more than 2,000 pastors of conservative Protestant churches throughout the United States. He received 331 responses.

He listed the reasons for quitting the church in order of their frequency with which the youths mentioned them when queried by the pastors:

1. There are not enough youth activities in the church.

2. "Adults in church are hypocrites." An 18-year-old girl in Minnesota said: "There were too many people who were so 'holy' on Sunday, but the rest of the week you would never know they ever went to church."

3. "Church is boring." An Indiana high school graduate wrote: "I got bored with sermons and the Sunday school class. They did not speak to me or my needs."

4. "Too many other conflicting activities."

5. "Parents didn't encourage me." A Minnesota boy said: "I just quit going. It was easy to stay at home because my parents didn't attend."

6. Lack of religious interest.

7. Too much schoolwork and school activities.

8. "None of my friends go to church."

10,000 Mark Salvation Army's Centennial at Cathedral Rite

NEW YORK (EP)—About 10,000 churchmen, civic and government leaders and other friends of the Salvation Army jammed the Episcopal Cathedral Church of St. John the Divine here to attend an interreligious service of thanksgiving marking the Army's 100th anniversary.

The centennial sermon was delivered by General Frederick Coutts of London, international commander of the Army, who praised the assistance given to the Salvationists by their many friends through the years.

Sunday School's 'Drop-Out' Problem Begins After Age 11

MILWAUKEE, Wisc. (EP)—Sunday school attendance has reached an all-time high of about 45 million persons annually in the United States but the entire program suffers from the problem of drop-outs after the age of 11.

That report was made to the National Sunday School Association, holding its 20th anniversary convention here.

Dr. David L. McKenna, president of Spring Arbor (Michigan) College, said that surveys indicated renewed interest and participation in middle and old age, but that the earlier losses are never recovered.

"This . . . makes Sunday school look like a dromedary camel with a swollen hump in front," Dr. McKenna said. "Crowds of children make up the first hump and handfuls of adults make up the second."

Dr. McKenna cited these reasons why most teen-agers drop out of Sunday school:

Lack of understanding and knowledge of the changes in spiritual attitudes and perceptions during this time; Sunday school teaching has "the short range goal of exposing the student to Christian values rather than the long range of developing Christian character"; the influence of Sunday school teachers in developing moral judgments has been al-

(continued on page sixteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Third Eastern Union Youth for Christ Rally

The Third Union of the Eastern Conference will hold its regular Youth for Christ Rally on Saturday night, November 20, at the conference assembly building near Pink Hill, North Carolina. The meeting which begins at 7 p.m. promises to be of special interest to all young people, pastors, and youth directors within the district.

The Rev. David Charles Hansley, who is in charge of the program, has done a splendid job in preparing a program that will be enjoyed by all who attend. Each one who attends will experience a spiritual blessing and Christian fellowship.

After the program roasted wieners with soft drinks and coffee will be served to complete the occasion. The president, Ken Smith, extends a cordial welcome to all visitors.

Geiger Chapel Revival In Progress

Revival services are in progress this week at the Geiger Chapel Original Free Will Baptist Church in Jacksonville, North Carolina. The church is located on the Wilmington Highway No. 405. The evangelist for the services which begin each evening at 7:45 is a marine, the Rev. W. L. Bronson, who is a wonderful speaker. All Original Free Will Baptists in Jacksonville and surrounding communities are invited to attend. Especially are marines and their families invited. Any singers who will are welcome to come and render special music during the remainder of the services.

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When you go up against a man's prayers and his faith in God, you are on dangerous ground.—Walter E. Isenhour.

Christian Education

Sears - Roebuck Foundation Distributes Grants

Unrestricted grants totaling $1,000,000 will be distributed this week by the Sears-Roebuck Foundation under a continuing program of aid to privately supported colleges and universities, K. H. Schoultz, local representative of the Foundation, said today.

In announcing the distribution of the 1965 grants, Mr. Schoultz said that 19 participating colleges and universities in North Carolina will share in grants totaling $22,700. In the Goldsboro area, Mount Olive College will receive a grant in the amount of $500.

Purpose of the program is systematically to help institutions of higher learning meet their financial needs.

Altogether, more than 600 colleges and universities from coast to coast will receive Foundation grants. They are unrestricted to allow the schools to allocate their greatest needs.

In addition to its grant program, the Foundation during the current year will spend approximately $750,000 for a variety of scholarships and other types of education programs, bringing its total expenditures for higher education purposes this year to almost $1,750,000.

✠

You may praise an evil thing to the highest peak, but that doesn't make it right, and it is sure to tumble down.—Walter E. Isenhour.

Too Late

J. W. Mellick

No football player is so foolish as to think that he can wait until the final gun cracks or the whistle blows to announce the game's end—and then with no opposition grab the ball and score a touchdown.

Too often, though we know better, we have a secret feeling that "at a more opportune time" we will get around to making our life count or score for God and things eternal.

Rather, let us make today the day and become progressively militant for God. Let us count not our lives dear unto ourselves, in order to do our best for God.—Selected.

✠

Where the Trouble Lies

It is said that Thomas K. Beecher detested deceit in any form. He learned that the clock in his church was always too fast or too slow. He hung a placard on the wall above the clock which read: "Don't blame my hands! The trouble lies deeper!"

When our hands, our feet, and our lips go wrong, the trouble lies deep within our sinful hearts, which are "deceitful above all things, and desperately wicked!" For confirmation, read your daily newspaper.—W. B. Knight.

✠

The Bible says, "The fool hath said in his heart, There is no God" (Psalm 53: 1). According to this we have many fools in the world today, for we are told that so many people are atheists and infidels and unbelievers in God. No wonder there is so much ungodliness and so many unwise decisions being made today. The devil is a genius in making fools out of people who deny the existence of Almighty God. When the Bible says a man is a fool, I have no right to class him otherwise.—Walter E. Isenhour.

COMING EVENTS

November 25—Thanksgiving Day

November 25—Thanksgiving service, Free Will Baptist Children's Home, Middlesex, North Carolina

December 25—Christmas Day

Time for Teens

Teen-Agers, Take Note!

This is your page. The editor is depending upon you to keep it going, to supply the questions and answers, and also to send us any item that you feel will be of value to the Christian teen-ager.

Each time the column appears, there will be a question or questions to be answered in the next issue containing "Time for Teens." Teen-agers are invited to send in their answers to the questions. Also, any teen-ager may send in a question to be answered. Send your materials to Editor, "The Free Will Baptist," P. O. Box 158, Ayden, North Carolina 28513.

The page may not appear in each week's issue. It depends on the response of our youth. (We also welcome answers to the questions from at least one adult per question.) Make both your questions and answers straight to the point, please.

THIS WEEK'S QUESTION AND ANSWERS

Question:

"How can a teen-ager have fun and still be a true Christian?"

Answers:

"For a person to have real fun, he must first be basically happy. The unsaved teen-ager is empty, lustful, and afraid just like an unsaved adult. In seeking status, he must show little concern for time, money, authority, or others. He or she must have a sleek sports car, lots of money, a good-looking, popular girl friend or boy friend, and all basically unhealthful and unbecoming habits like his older unsaved counterpart. While all this is taking place, the Christian teen-ager, though he may want some of these things, can be happy with just himself and Christ. When out with other Christian teen-agers, we don't feel the need to tell shady stories, use foul language, or lower our morals in order to feel that we are popular. All we have to do is to let Christ lead us in all we do and live only to serve Him. We should ask, "How can a teen-ager have fun and not be a true Christian?" When one is not saved, he lives in fear and dread, so when you are saved that is your first step to having 'real' fun and joy."—Tex Barrow, Snow Hill, North Carolina.

* * *

"A teen-age Christian can have more fun by being a true Christian than he can otherwise. Always be strong and steadfast in your convictions and the Lord will be with you at all times. Show others what it is like to be a Christian and have fun at the same time. By doing this, you will probably win other teen-agers to the Lord."—Judy Reynolds, Dunn, North Carolina.

* * *

"Have you ever heard anyone say, 'If you're a Christian you can't have any fun'? This isn't true. You can be a true Christian and have the time of your life.

"One way is to be interested in what's going on in your church or denomination. Take part in as many youth projects as possible. Sing in the choir, go to youth fellowships, and mix with the other youth of your church.

"Around school, stick up for your beliefs. Fellow classmates will respect you. Laugh, talk, and mix with your friends. Just because you're a Christian doesn't mean you have to stand around with a straight face all the time.

"Around your community there may be clubs such as 4-H, and boy and girl scouts. Remember, you may cause someone to accept Christ as Saviour by showing them that a true Christian can have fun."—Pat Boyd, Greenville, North Carolina.

* * *

"A Christian should always keep God first in his life. There are many activities that a teen-age Christian may participate in without being unfaithful to the Lord. Worldly people have never had a monopoly on fun, and therefore it is not exempt from the Christian."—Sammy Reynolds, Dunn, North Carolina.

"Teen-agers, you are in for a surprise if you think I am going to start downgrading your teen-age crowd and say that you should stop running around with them. Your teen-age crowd is a vital part of your life. That is why it is important that you choose Christian friends, because they help to make you what you are, and what you will be in the future. Most teen-agers have the idea that God calls them to do something they can't do and don't want to do. That is not true. God gave you the talents and interest that you have, to prepare you for service for Him. You can have fun in serving Christ, so get active in your Sunday school, youth groups, and church. There is not much you as a teen-ager can do about the temptations that are in the world today. You want to enjoy the fun of living a wonderful teen-age life, so let Christ have control of your life. He will help you to control the desires within and overcome the temptations without. 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law' (Galatians 5:22, 23). Surely, teen-ager, if you have these qualities you can have fun anywhere or anytime and still be a true Christian."—Mrs. David W. Hansley, Greenville, North Carolina.

QUESTIONS TO ANSWER

The following question is sent in by Tex Barrow, Snow Hill, North Carolina.

"If your school were having its annual homecoming and your YFA had a special program, which would you attend and why? Suppose you were a member of the team?"

The second question is sent in by Pat Boyd, Greenville, North Carolina.

"How do you think a Christian teen-ager should react to the popular dances of today?"

* * *

Send us your answer within five days after receiving your copy of "The Free Will Baptist."

YOUNG PEOPLE AND ALCOHOL

T. R. Van Dellen, M.D., nationally syndicated medical columnist for the Chicago **Tribune,** recently discussed the facts teen-agers should know about liquor.

Youngsters should know, Dr. Van Dellen says, that alcohol depresses the nervous system, interferes with the per-

(continued on page ten)

Family Fireside

Meditations for the Home

BIBLE READINGS
'OUR STRENGTH'

Sunday, November 21—"Strength of My Life"

"The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell" (Psalm 27:1, 2).

Monday, November 22—"He Will Sustain"

"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22).

Tuesday, November 23—"My Help"

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber" (Psalm 121:1-3).

Wednesday, November 24—"Be Strong"

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them, that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you" (Isaiah 35:3, 4).

Thursday, November 25—"It Fell Not"

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matthew 7:24, 25).

Friday, November 26—"Sufficient Grace"

"For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:8, 9).

Saturday, November 27—"Through Faith"

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Hebrews 11:32, 33).

Thought for the Week

As individual Christians our strength is in the Lord. To trust in our own strength leads to utter disappointment and failure. May we truly find in Him "our strength."

Prayer Needs

Pray for strength to overcome the pressures and temptations of our day. Pray that the Church will truly be strong in the truths of God.

THE SECRET

I met God in the morning,
When my day was at its best;
And His presence came like sunrise
With a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek Him in the morning,
If you want Him through the day.

—*Ralph Cushman.*

A TESTIMONY

To the Editor:

We were pleased to learn that "The Free Will Baptist" has begun a "Family Fireside" page. A family altar is a vital part of Christian worship, and we hope many families will make the important decision to begin daily devotions in their homes as they are challenged from week to week by this new column.

We would like to tell you, by way of testimony, what a family altar has meant to our home. On a Sunday night, about twelve years ago, we heard a sermon on this subject which struck a vital chord in our hearts. At the close of the message each family was challenged to begin a family altar, and those who promised to do so, were invited to the altar to unite hands and hearts in a covenant with God.

This writer and her husband joined the many others who made this promise. We had no children at that time, but we began the very next morning to have Bible reading and prayer together at breakfast time. We were used to praying in church, but for some reason it wasn't so easy to pray with just the two of us. The devil would have won a victory if we had given up just because our voices would break, or because we shed a few tears. We felt, perhaps, there was a battle to be fought between Satan and

(continued on page thirteen)

North Carolina Woman's Auxiliary Convention Treasurer's Report

The following is a report from Mrs. Raymond T. Sasser, treasurer of the North Carolina State Woman's Auxiliary Convention, for the second quarter of the fiscal year, August—October, 1965:

Balance in Bank July 31, 1965		$1,668.01
Receipts		
Convention General Fund	$ 37.00	
Denominational Enterprises	3,556.39	
Total Receipts		3,593.39
Total for Which to Account		$5,261.40
Disbursements		
Convention Expenses	317.97	
Denominational Enterprises	3,541.39	

State Auxiliary Home Missions	50.00	
Total Disbursed		3,909.36
Balance in Bank End of Second Quarter, October 31, 1965		$1,352.04

Summary of Bank Account Balances

State Auxiliary Home Missions	$ 154.47
General Fund	42.61
Per Capita Dues	1,040.61
Interest	99.35
Miscellaneous	15.00
Total	$1,352.04

Banks

Edgecombe Bank & Trust Co.	$ 752.69
Tarboro Savings & Loan (4%)	599.35
Total	$1,352.04

Denominational Enterprises Report

	Received	Disbursed	Balance
Home Missions, General	$ 408.48	$ 408.48	$
Home Missions, Special			
Arizona-Mexico	35.50		
Timmons (Mexico)	124.39		
Central Conference	40.90		
Palmer Memorial	8.00		
Virginia Beach	5.00		
Carmerina Ortega's Salary (State Project)	28.00	241.79	
Foreign Missions, General	383.07	383.07	
Mount Olive College			
General Fund	155.94		
Alice Lupton Fund	113.50		
Books	35.00		
Beds	56.00		
Furniture	225.00		
Building Fund	10.00		
$1,000 Club	57.50	652.94	
Free Will Baptist Children's Home			
General Fund	190.79		
Living Room Furniture	30.00		
Beds	15.00		
Dormitory	32.00		
Child's Clothing	350.00		
Founders' Day Fund	50.00		
Sandra Mercer Fund	10.35	678.14	
Superannuation			
General Fund	86.00		
Adopted Widows and Ministers	17.00	103.00	
Cragmont Assembly			
General Fund	62.87		
Water System	70.12		
Ice-Maker and Mixer	57.53	190.52	
Life Membership Fees		40.00	
Anna Phillips Loan Fund		65.00	
Miscellaneous			
Evelyn Herring	2.00		
Cinn Batts (for Cragmont)	5.00		
Central Auxiliary Convention	10.00		
Cragmont Woman's Conference	10.00	12.00	15.00
Christian Service Fund			
Mount Olive College	191.61		
Missions	191.61		
Free Will Baptist Children's Home	153.29		
Cragmont	153.29		
Superannuation	76.65	766.45	
Total	$3,556.39	$3,541.39	$ 15.00

DECEPTIVE APPEARANCES

It is is written in one of the Eastern legends that somewhere in the deserts of Arabia there stood a mass of jagged rock, the surface of which was seamed and scarred by the elements; but whenever anyone came to the rock from the right direction he saw a door shape itself in the sides of the barren stone, through which he could enter in and find a store of rich and precious treasures which he could carry away with him.

There are some things in God's universe that seem as barren and unattractive as bare and fissured rocks, but which contain an inwardness of warmth and sweetness inconceivable.

The inner holies of God are fast concealed from those who will not come with a heart of love and trust, but open to all who are willing to see and hear.—Christian Age.

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There is no earthly honor nor heavenly blessing in wilfully doing anything that you know to be wrong.—Walter E. Isenhour.

1966

HIGHLEY

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COMMENTARY

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NOTES AND QUOTES

By J. C. Griffin

Around the FAMILY ALTAR

by REV. RALPH W. NEIGHBOUR

The Smith family had just read the 18th chapter of Matthew as their Scripture portion for the day. Inasmuch as it was their custom to discuss the Scripture they had read before they knelt and prayed, Mrs. Smith said, "I have a question. According to what we have just read, we must always forgive. If we are to forgive 70 times 70, we will get into the habit of forgiving and just keep on forgiving. Is that right?"

"I would think so," Mr. Smith agreed.

"Does that mean, then, that I must forgive Mrs. Green? She is still spreading those lies about me, telling every one she meets that I am responsible for her being fired by her employer. She has even gone so far as to say that I stole her coat at church. She is telling so many horrible lies about me, I'm ashamed to go to church and face the people anymore. Everyone just looks at me as if I were a thief and a liar."

"Didn't Jesus say He wouldn't forgive us if we didn't forgive others?" Martha asked.

"Yes, He did," Father agreed. "But Mother has a serious problem here. Mrs. Green is still lying and sinning against your mother."

It was Johnny who suggested that in the Scripture they had just read, "Jesus said we should go to our enemies and try to reason with them and straighten things out."

"Yes, and if our enemy won't cease from doing wrong, you should go to the church and let the church deal with her," Martha said.

"I wouldn't want to do that," Mrs. Smith said. "I wouldn't want to stir up so much trouble in the church. I would rather bear my own burden."

"But should a person who is so wrong go unpunished? Will she not cause other trouble in the church, eventually?" Father asked.

"I would rather suffer wrong," Mother insisted.

"I'm afraid we're getting away from your main problem, Mother," Mr. Smith said. "What you would like to know is whether you are to forgive Mrs. Green, even though she is still sinning against you, even though she doesn't seek forgiveness. Is that right?"

"That's right. I don't see how I can forgive her when she doesn't want to be forgiven."

"Let's see if we can find some other Scriptures on this subject," Father suggested. "Now here's one, Luke 17:3, 4. 'Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.' That is most clear and exact. We are to rebuke those who sin against us. We are to forgive them if they repent. But how can we forgive anyone who doesn't seek forgiveness? However, if they should repent and seek forgiveness, then there is no limit to our forgiving them."

"What is forgiveness?" Johnny asked.

"The word means, 'forget'," Father said.

"How can we forget when they are still doing wrong against us?" Martha asked. "We couldn't, now could we?"

"You are right," Mother agreed.

"Yes, even God can't forgive our sins unless we ask to be forgiven. We must acknowledge our sins before we can confess them, and we must confess them before God can forgive them," Father said. "For instance, David acknowledged his sins in Psalm 51, then God forgave him. I John 1:9 states that God will forgive our sins if we confess them."

"Yes, and we must repent," Mother said. "Repentance is a godly sorrow for sin, and a turning from sin to righteousness. If we keep on sinning, we aren't truly repentant. That's why God says we are to forgive if our enemy repents. Even God doesn't forgive sin until we repent and cease sinning."

Johnny frowned. "But didn't Jesus pray on the cross, 'Father, forgive them; for they know not what they do'? Didn't He forgive them before they repented?"

"No," Father replied. "He, himself, was willing to forgive and sought the Father in heaven to forgive them, but the sinner cannot enter into that forgiveness until he repents and seeks forgiveness; otherwise, everyone would be saved."

"I guess that's right," Johnny agreed.

"There's something else of importance we must consider," Father said. "No sin can be forgiven unless it is paid for. God couldn't just feel sorry for a sinner and forgive him because he repented and asked forgiveness. All wrong must be punished, otherwise God wouldn't be just, and He would be condoning sin. That is why Jesus had to die for our sins. He paid the debt of our sins on the cross, so He could forgive them. Romans 3:23-25 makes that clear: 'For all have sinned.' Take your Bible and read the above verses. So you see, all forgiveness is based on the sacrifice of Christ, who became sin for us. He bore our transgressions, and by His stripes we are healed. That means that we can only forgive because Christ paid for the sins of our enemies. Our forgiveness is based on His death on the cross."

Mother sighed. "I am willing to forgive Mrs. Green. I must go to her and try to straighten things out, and if she asks me to forgive, I will. I really want to, but I can't until she wants to be forgiven."—Gospel Herald.

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TIME FOR TEENS

(continued from page seven)

formance of skilled acts, and affects the exercise of proper judgment.

A person is not as good as he was before he took a drink, even a small amount, and Dr. Van Dellen feels that these facts should be stressed repeatedly because teen-agers have not developed mature judgment and skills.

The greatest danger in drinking, he concludes, is the possibility of becoming an alcoholic. The chance is perhaps one in 25 and higher in certain races, occupations and personalities.—The United Evangelical.

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Happiness is through helpfulness. Every morning let us build a booth to shelter someone from life's fierce heat. Every noon let us dig some life spring for thirsty lips.—Newell Dwight Hillis.

? Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: In the American Standard Version of the Bible, Proverbs 18:24 reads: "He that maketh many friends doeth it to his own destruction." Which is rendered in the Revised Standard Version: "There are friends who pretend to be friends." However, in the King James Version we find it given, "A man that hath friends must show himself friendly: . . ." How can there be so many different meanings to one verse?—**Lloyd Jones, Arkansas.**

Answer: The best authorities that I know on biblical Hebrew are agreed that this difference in translation is possible and that it comes from one Hebrew word whose root could possibly bear these differences in meaning. The context does not give sufficient clearness to determine for sure which rending it should be. On the basis of the first two, the American Standard Version and the Revised Standard Version which are somewhat more clearly the same, the verse could be interpreted to refer to false friends. Nathan J. Stone, a converted Hebrew and a noted scholar in the Hebrew language, thinks the following might be the best rendering. "A man of many friends may suffer loss, because he will make himself poor by very-hospitality and, in time of trouble they will desert him." Dr. Stone points his readers to "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9) for comparison.

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24). God certainly is able to do so and He promises to be with us until the end, even though we pass through the valley of the shadow of death, when all else has forsaken us, even though it be our mother and our father. But just what all may have been in the mind of the Holy Spirit when He caused the words of Proverbs 18:24 to be written I would be long in hesitating to assert dogmatically when noted scholars thus hesitate.

Question: Please explain, "And they heard a great voice from heaven saying unto them, Come up higher. And they ascended up to heaven in a cloud; and their enemies beheld them" (Revelation 11:12).—**Mrs. J. K. Electra, Texas.**

Answer: The temple mentioned here is that to be found in Jerusalem where Christ was crucified. This temple will be rebuilt under the authority of the antichrist and will be done while the Jews are regathered to Palestine. The antichrist is to be a world ruler with the Gentile nations in control, while the Jews are being recognized under a seven years' covenant or contract. It will be known as the great tribulation period when the seven-year desolation period spoken of in Daniel is taking place which is referred to in "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" (Matthew 24:15). After the temple has been rebuilt, the Gentiles will be in control for three and one-half years. Even though I am not sure just when this time will begin and, therefore, when it will end, I know that it has not begun because the Arabs are in control of the old walled city of Jerusalem, including the site on which the temple was standing when Christ made this prophecy and much less a temple being worshiped in by Jews. These Arabs have a heathen or Moslem temple or place of worship there on the very ground on which three Jewish temples were destroyed by Gentiles. This will cease and one day the antichrist will allow and perhaps aid the Jews to rebuild theirs, but will take it from them at the end of three and one-half years covenant and for three and one-half years will do sacrilege there that will be "the abomination of desolation" that Daniel and Matthew both refer to in their prophecy.

In Revelation 13 and 17, John gives some striking details of the event not found in either Daniel or Matthew. For further detail I would like to refer my readers to Clarence Larkin's books, "The Book of Daniel" and "The Book of Revelation," and also to H. A. Ironside's books on these two Bible books.

A person who is a Christian and who has studied the events of the past twenty years in conjunction with an honest study of the Bible prophecy on the closing events of this age will not only be aware of the great change in worldwide affairs, but will also recognize the fact that the return of our Lord Jesus is drawing nearer. The signs that Matthew 24, as well as those Isaiah and the other prophetic books mentioned above, depicts as those to closely precede that glorious event—our Lord's second coming—seem to be coming in full view before our very eyes now. This does not say that we are at liberty to set dates, for we are not; but it does say it is time for us to heed the warning of both Christ and His apostles. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" Luke 21:27). (See 2 Peter 3:11-18.)

The Bible declares repeatedly that this age will end in great apostasy. There is to be a noticeable move from God and from biblical moral standards of conduct on the part of professed Christians, but a large influx into religious societies and then a merging of those societies into one world society or false church such as the Roman Catholic Church and the World Council of Churches are now surveying to lay the ground work for. Beware Christians, and obey your Bible; that's the only safe way.

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The church needs more tithes and fewer drives, more actions and less faction, more workers and fewer shirkers, more backers and fewer slackers, more praying and less straying.—Selected.

✠

I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.—Adoniram Judson.

STORIES for our YOUTH

THE CHURCH THAT JANICE BUILT

BERYL MUSSELMAN

JANICE jumped up and down by the kitchen door.

"Daddy, hurry! Come in, Daddy!" she yelled.

Mr. Rogers was hurrying toward the house. He bent forward against the strong wind. The big maple trees in the back yard were swaying fiercely. The sky was filled with black, low clouds.

Janice stepped back as her father pulled the kitchen door shut.

"Just in time!" he said, trying to catch his breath.

Janice ran to the kitchen window. "It's coming, Daddy!" she screamed. A big, black funnel-shaped cloud was coming across the field.

Mr. Rogers grabbed Janice and they ran down the basement steps. Just then the deafening roar of a tornado filled the air. Janice and her father sat on the steps. They listened to the banging and scraping of the bricks falling down from the chimney.

Then everything was quiet.

After a while Mr. Rogers stood up. "Let's go upstairs now," he said. He and Janice looked at their house. Only the chimney was broken.

Later Mr. Rogers went to the barn. Soon he returned with a ladder. He put the ladder up to the house by the broken chimney. He began fixing the broken chimney.

Janice looked down the road at the Freeman's house. She saw Mr. Freeman and his son Billy fixing a broken window. Then Janice looked up the road at the Baker's house. Mr. Baker was on a ladder also. He was repairing a few broken boards on the side of the house. Part of the chimney was gone too.

Janice looked back at her father. He was still busy on the roof, fixing the chimney.

One night Janice heard her father and some of the neighbors talking about the storm.

"Have you seen the church yet?" Mr. Baker asked.

Janice listened closely.

"No," answered Mr. Rogers. He leaned back in his chair.

"Oddest thing I ever saw," Mr. Baker continued. "Do you know what that tornado did?" Mr. Baker looked from one man to the other.

"Broke off the steeple?" suggested Mr. Freeman.

"Worse than that," continued Mr. Baker. "It twisted that church right off the foundation. You should see it. The front door is pushed right away from the steps. You couldn't even go in the front door if you went up the steps."

Janice walked slowly to her room. She sat down by her bed. She was very sad that the church had been damaged by the storm. She loved the church. It was God's house.

Of course, the people nearby never went to the church. They didn't have a preacher. No one would teach Sunday School either.

Sometimes Mr. Seller, who lived in town, called the people together. Then all the people would go to the church. Sometimes there were bills to pay, like taxes, and he would ask the people for money. Or, they would all get together for a picnic.

One morning, soon after the storm, Mr. Rogers said to Janice, "Let's go to town today. We have to get some groceries."

Mr. Rogers drove the car slowly to town. Janice liked that. She looked at all the farm houses. She saw many of her friends, and waved to them.

Suddenly Janice saw the church! It was twisted and the steeple was broken.

"Daddy! Look!" she said. "I can't believe it! I just can't believe it! Why hasn't someone fixed it?"

"The storm hit the old church very hard, didn't it?" her father said.

Janice was quiet the rest of the way into town. "I love that church!" she said to herself. Then Janice remembered seeing Mr. Baker fixing his house. She remembered Mr. Freeman fixing the window. She remembered her father fixing the chimney. Janice was very sad!

"The houses are repaired, but no one has repaired the church!" Janice said to herself.

Mr. Rogers parked the car in town. Then he and Janice walked down the street to the grocery store.

All at once she saw Mr. Seller coming up the street. "He will know what to do about the church!" she said under her breath.

They met Mr. Seller. He said hello to them, then kept on walking. Janice suddenly left her father and ran back to Mr. Seller.

"Please do something about the church!" Janice said quickly. "The houses are all fixed, but no one has done anything about the church!"

Mr. Seller didn't say anything. He just stared at Janice.

"It's all broken . . . and the steeple is off . . . and the door isn't in the right place! It's crooked . . . and . . . and . . ." Big tears rolled out of Janice's eyes. Suddenly she turned and ran away from Mr. Seller.

A few days later Janice went by the damaged church. Some men were tearing it down! They piled the lumber near the foundation.

"It looks like they are saving the lumber!" Janice said to her father that night.

And so they were! The next time Janice went by the place where the church had been, she saw men building a new church!

Janice was so happy!

After the new church was built, a preacher held services every night for one week. Many people asked the Lord Jesus to come into their hearts that week.

Do you know who else was saved that week? Janice! She had loved the church enough to talk to someone about it. A new church was then built! And there in the new church Janice believed in Jesus Christ as her Saviour!

It almost seems as if Janice was the real builder of the new church, doesn't it?—My Pleasure.

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. L. E. BALLARD
Managers

Black Mountain, North Carolina

SURVEYING 1965—PLANNING FOR 1966

The Board of Directors of Cragmont Assembly, Inc., Black Mountain, North Carolina, met in Ayden on October 12, 1965, for the purpose of hearing reports on operations during the 1965 conference period, which ended September 30, and beginning preliminary plans for 1966 operations.

The report of the managers and treasurer of the institution showed that the past season had been a fruitful one, both as to the number to whom services had been rendered and the financial returns. The past year was one of the best years in the history of Cragmont in the amount given by our people to the various funds.

Looking forward to the 1966 season, the board considered a number of recommendations to be made to the annual stockholders' meeting in January, among them being a recommendation that a new contract made with the Rev. and Mrs. L. E. Ballard to continue to manage the institution until the 1967 annual meeting be approved by the stockholders. The new contract calls for full-time general managing responsibility for any emergencies which might arise, and for the operation of the assembly from May 1 through October 31. The managers will continue their efforts to secure sponsors for tiling the rooms in motel, and for other projects already announced from time to time.

REGARDING WORKERS' APPLICATIONS

We have in the files this time sufficient applications from young people who want to work at Cragmont next summer to fill all places. However, we will continue to receive applications until the annual meeting of the stockholders in January, and all applicants will be interviewed before final decisions are made. **Only written applications can be considered.** No blank is provided; those desiring to work are simply asked to write a letter to Mrs. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina, giving age; reasons for desiring to work; any experience in housework, cooking, or serving tables upon the part of the girls and in lawn work or general repair work on the part of the boys. Give name and address of your pastor and at least two other references. **It is preferred that workers be at least 16 years of age,** though this is not an absolute rule.

SPONSORS FOR A MODERN SIGN BOARD

The Second District Sunday School Convention of the Central Conference, in a meeting at Reedy Branch church on Sunday, October 31, voted to sponsor the erection of a modern signboard for the Assembly, to be erected near the main exit from Highway 70 for the Assembly. The cost will run around $250, and each Sunday school in the district is being asked to send a special donation of at least $10 to the next session of the convention (January 30, 1966) for this purpose. The other assemblies in the area all have nice signs along the highway; and, to quote from Mrs. Joan Hooks, who sought and obtained sponsorship of the convention for the project, "It is time for Free Will Baptists to demand the same notice and respect that other denominations are getting from the general public." The sign is also badly needed to guide our own people. All present signs are too small to assure attention from car drivers. If the sign cannot be located right at the intersection with the access road, it will be a "next exit" sign. A definite condition is that the sign must bear the name "Free Will Baptist" as well as Cragmont Assembly.

(Note: At least four other smaller signs are needed. To correspond in quality to the main sign, they should cost at least $50 each. Perhaps some local organizations will decide to sponsor these. So that signs can be made by an approved pattern, it is preferred that the money be sent in earmarked for the sign rather than signs be prepared and then donated. We want to get away from the practice of **doing the best we can with little or nothing to do with.** Most of the signs Cragmont has ever had have been made out of whatever scraps of materials that could be "raked up" and painted by whoever could paint on some letters that could be read.)

SPONSOR TILING A MOTEL ROOM

A friend of Cragmont has promised to furnish materials for tiling the rooms in the motel at wholesale prices and do the work with voluntary workers. This will make the cost per room run around $135. There are eight rooms, and we are hoping that eight churches, church groups, or individuals will take the responsibility to pay for the tiling of a room. More information may be obtained by writing Mrs. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina.

FAMILY FIRESIDE

(continued from page eight)

the Holy Spirit. Thank God, we trusted in His strength and not our own!

About a year later God gave us two wonderful children by adoption: a girl five, and a boy four. Our blessings were so numerous that we really needed this time of daily worship together to thank God over and over again.

Very soon the children began to add their few words of prayer. As they learned to read, they also took their turn in reading from their own Bibles.

Over the years this period of time that has been set apart for family devotions has become very sacred and the most important part of our home life.

May we parents realize that as our children hear our petitions to God for leadership and guidance for our lives, they too will be persuaded to seek the same source of wisdom for their own life. Where would be a better place to bare our hearts before God and each other than in the privacy of our own homes?

Yes, we are thankful for the new page, "Family Fireside." May it prove to be a successful addition to "The Free Will Baptist."

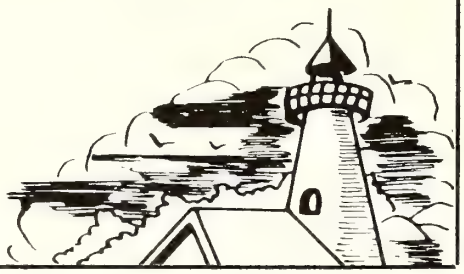
Mrs. W. F. Whorton
Merritt, North Carolina

Another reason for unhappy marriages is that men can't fool their wives like they could their mothers.—Biblical Recorder.

St. Claire Bible Class

The Sunday School Lesson

FOR NOVEMBER 28



Amos: Champion of Justice

Lesson Text: Amos 7:12-15; 5:14, 15, 18-24

Memory Verse: Amos 5:24

I. INTRODUCTION

Amos lived in the time of Uzziah, king of Judah, and of Jeroboam II, king of Israel. His earthly life was spent as a shepherd at Tekoa in the pastoral region round about Bethlehem. Besides tending sheep, he also gathered wild figs or the fruit of the sycamore tree. From these rustic scenes in the land of Judah, he was called by the Lord to be a prophet to Israel, a call which took him to Bethel, where calf worship introduced by Jeroboam I (1 Kings 12:26-33) was still practiced.

The office of the prophet had gained much in usefulness in the days of Samuel. When David was king he had the highest respect for the office, and several men distinguished themselves as spokesmen for God. However, in Solomon's time the prophets did not flourish; and the number declined somewhat. Much later the prophets came into prominence again, and Amos was the first of what is called the writing prophets. The writing prophets were those who were inspired and led of the Holy Spirit to write their message down so that it could be preserved for posterity.

We must not forget that while Amos was the preacher of judgment he was also a great intercessor. When he saw the terrible judgment that was ahead, he cried out to God to forgive and to stay His hand. The prayer was heard, both the grasshoppers and the fire were averted, and mercy was shown to Israel.

Although Amos was presumably an uneducated man, the language of his message would do credit to one of literary culture. He was not a crude blunderer, but a man of shrewdness and tact. He went to Bethel, the religious center of the ten tribes of Israel, comprising the northern kingdom. The leaders were corrupt, and Amos faced a seeming hopeless task. He could only sound the knell of doom to the people.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Appearing before him as his friend, Amaziah had accused Amos of treason (v. 12).

2. Amaziah did not want Amos to preach against idolatry, the king's religion, at Bethel (v. 12).

3. Amos declared that he was the messenger of God by a divine call (v. 14).

4. The prophet had a message for Israel, and he would not leave until he had delivered it (v. 15).

5. The Christian should love good and abhor evil (vv. 14, 15).

6. The day of the Lord will be a day of heartache for the sinful (v. 18).

7. The day of the Lord will be a worse day for the sinner than any he has before it arrives (v. 19).

8. The day of the Lord will be a day of extreme darkness for those wrong with God (v. 20).

9. God hates all forms of idolatry, whether worship, sacrifice, or service (vv. 21, 22).

10. God will not accept anything that is not offered in sincerity (vv. 23, 24).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. An evangelist was conducting a revival meeting in a prominent church. The pastor was a man of long experience. He was influential and well liked. As a man entered the church one night, the pastor said to the evangelist, "For twelve years I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously." "From the pulpit?" asked the evangelist. "Yes," replied the pastor. The evangelist asked, "How many times have you gone to him personally with the love of God in your soul and said, 'I want you to become a child of God'?" "I must confess," said the pastor, "that I have never spoken to him personally and directly concerning his salvation!" "Then," said the evangelist, "a loving, personal appeal may be all that is needed to bring him to our Saviour." At the close of the service, the evangelist personally and earnestly preached Christ to the man. The next night, he was among the first to go forward to confess his faith in Christ!—Selected.

2. A fine definition of justice was given by the former Governor Briggs of Massachusetts. He once said, "Just look over your case carefully, understand it, and then do what you think is right, and in nine cases out of ten you will have the law on your side."

The prophet Amos, a champion of justice, was that type of judge. He looked honestly and fairly at the situation of his time, at the conditions that existed in Israel; he understood them; and then he proceeded to do the things he felt were right. And God was with him and prospered his ministry.

Amos was a humble shepherd and fruitgrower of Tekoa, a hill town some twelve miles south of Jerusalem, and lived about 750 B. C., during the evil reign of Jeroboam II, king of the northern kingdom of Israel. Israel, after several successful wars, was at the height of its political power (see 2 Kings 14:23-29).

Perhaps Amos had no idea that he would be called to prophesy to the people of Israel, especially since he lived in the southern kingdom of Judah, but he must have been burdened by the conditions around him. His sense of right was outraged by the sins of the people. Such a man, sensitive to the acute needs of his day, God always seeks out and tries to use to warn His people. Our lesson today concerns these conditions and Amos' efforts to champion the cause of fair play and justice for all the people.—Bible Student (F.W.B.).

3. **"I was an herman, and a gatherer of sycomore fruit."**

God often uses the "nobodies" in His service. He uses those who are big enough to become little enough for Him to use: "But God hath chosen the foolish things of the world to confound the wise . . . and things which are not" (1 Corinthians 1:27, 28). Here's why: "That

no flesh should glory in his presence" (v. 29).

"When God intends to fill a soul," Flavel observed, "He first makes it empty. When He intends to enrich a soul, He first makes it poor. When He intends to exalt a soul, He first makes it sensible to its own miseries, wants, and nothingness."

Charles Fox wrote of God's four-weaponed army, stipulating the following requisites: "Foolish enough to depend on God for wisdom; weak enough to have no honor but God's honor; despised enough to be kept in the dust at His feet, and nothing enough for God to be everything."

"Hate the evil . . . love the good."

God's children should have only one attitude toward evil: "Abhor that which is evil" (Romans 12:9). What God hates, we, too, should hate. God hates sin, but He loves the sinner.

Rules for the guidance of Christians in determining the rightness or wrongness of anything are indicated in a letter which Susannah Wesley wrote to her illustrious son, John, when he was in college: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away the relish of spiritual things, and whatever increases the authority of your body over your soul, avoid; and you'll be victorious over sin."

"I despise your feast days."

How empty is our worship if our heart is not in it.

One dreamed that he was escorted into a church by an angel. There was something strange about the service. The organist moved his fingers over the keys, but no music came forth. The choir sang and their lips moved, but not a sound was heard. Other phases of the service were routinely carried out, but silence prevailed.

"What does this mean?" asked the dreamer. The angel replied, "You hear nothing because there is nothing to be heard. You see this service just as God sees it. These people are not putting their hearts into the service—only their lips—and God hears nothing."

In condemning the empty worship of scribes and Pharisees, Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:8).—Bible Expositor.

information about
FREE WILL BAPTIST CHILDREN'S HOME
Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

CHERRY TO SPEAK AT THE ANNUAL THANKSGIVING SERVICE

The Rev. F. B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville, North Carolina, and moderator of the Central Conference, will deliver the Thanksgiving message at the Free Will Baptist Children's Home on Thanksgiving Day. Special music will be furnished by the children of the Home.

The selection of Mr. Cherry as the principal speaker for this occasion is in recognition of the outstanding support given to the Children's Home during the past year by Black Jack church.

The program for the day will begin in Memorial Chapel at 10:30 a.m., and will conclude with a picnic lunch served on the campus at noon.

This traditional Thanksgiving service has come to be one of the special occasions in the lives of the children and staff of the Children's Home, as well as to hundreds of Original Free Will Baptists throughout the state. All Original Free Will Baptists and their friends are invited to attend the service this year and to bring a generous Thanksgiving offering and a picnic lunch, thereby making this an extra special event.

OPEN HOUSE IN THE NEW BUILDINGS

The two new buildings on our campus, a staff residence and boys' cottage, will be open for the benefit of those in attendance on Thanksgiving Day. These buildings will not be completed. However, they are near enough complete to be of particular interest to those who are helping to make them possible. You are invited to visit these buildings.

If you try to hide one sin by covering it up with another, just realize that it only makes bad matters worse. Better take the cover off and ask God to forgive you.—Walter E. Isenhour.

THE FREE WILL BAPTIST CHILDREN'S HOME

MIDDLESEX, NORTH CAROLINA

invites you to attend the

THANKSGIVING SERVICE

NOVEMBER 25, 10:30 a. m.

Thanksgiving Message by the Reverend F. B. Cherry

Special Music by the Children of the Home

Open House in the New Buildings

Picnic Lunch on the Campus at Noon

PLAN NOW TO MEET YOUR FRIENDS AT THE CHILDREN'S HOME ON THANKSGIVING

Bring a generous offering and a well-filled lunch basket.

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THE CHURCH WORLDWIDE

(continued from page five)

most negligible; Sunday school purposes and programs lack continuity with those of the rest of the church; ineffective models are used as Sunday school teachers.

Adventist Hits Draft-Dodging, 'Semi-Illegal Maneuvering'

GLENDALE, Calif. (EP)—Traditional Seventh Day Adventist objection to bearing arms does not include draft-card burning or other illegal efforts to avoid military service, a national official of the Church said here.

Harry Garlick of Glendale, director of the Adventists' National Service Organization, which counsels draft-age Adventists, said that the Church "does not condone any illegal activity in connection with the possible military service for its members, whether it be protest marches, the burning of draft cards, or even semi-illegal maneuvering to 'get around' the draft."

'Belief in God' Requirement for Jurors Upset by Maryland Court

BALTIMORE (EP)—Maryland's court system has been thrown into turmoil by a decision of the State Court of Appeals voiding a provision of the state constitution that requires prospective jury members to swear a belief in God and in an afterlife with rewards and punishments.

As many as 1,500 defendants now awaiting trial in the state may have to be reindicted by grand juries drawn from new panels in which no religious test is imposed, state officials estimate.

The decision resulted from an appeal by a Buddhist, Lidge Schugurow, who had been convicted of murdering his wife. The Appeals court overturned the conviction since the juries which indicted and convicted him had excluded non-believers. The court held this was unconstitutional under the Bill of Rights.

What Patriotism Means To Me

PAULA LUCAS

Patriotism is a transient thing. Its meaning cannot be captured in a word or a phrase. Rather it is a quality which may break upon the awareness of a person in an instant as he sees a picture, hears a sound carried on the breeze, or reads a book.

Its significance may strike us as we consider the might, power and glory of our America; or it may whisper to us as we sit in our own yards, content with our family and friends. It may speak quietly as a group of children repeat the pledge of allegiance to the flag, or echo vibrantly through the frost-laden air as the National Anthem resounds in a football stadium.

Patriotism may be seen in an immigration station as a family, with hope in their eyes and gladness in their hearts, enter their new country.

It is evidenced in Congress as a Senator defends his ideas for a better America.

Patriotism may speak loudly from the battlefield as a soldier dies to defend his country.

It is the Fourth of July celebration on a hot and windy day. It is fireworks shooting high into the sky at night.

It is the feeling which rises in the breast and tingles down the spine raising goosebumps and bringing quick tears to the eyes as strains of "America" waft through the air.

Patriotism is a free man going to his work and coming home to his wife and family.

It is an old woman who, wrinkled and bent, makes her way to the polls.

It is an American history class reading about the Battle of Saratoga.

It is a people, grief-stricken upon hearing of the death of their young president.

It is the bedtime prayer of a child, which, reverberating through the years, becomes the desire of a people for their country, God bless America.—The United Brethren.

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Thirteenth Annual Edition

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THANKSGIVING
1965

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the Free Will Baptist

Ayden, North Carolina, Wednesday, November 24, 1965

HAROLD M. LAMBERT PHOTO

The One Hundredth Psalm

1. Make a joyful noise unto the LORD, all ye lands.
2. Serve the LORD with gladness: come before his presence with singing.
3. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
5. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

* * * * *

A Thanksgiving Prayer

Our Father, it is with grateful hearts that we lift our voices in praise unto thee for thy gracious mercies and thy tender compassion during this Thanksgiving season.

We acknowledge that it is by thy grace that we can truly call thee our Father. We confess our sin of ingratitude and we ask thy forgiveness.

We thank thee for America, for her resources, for her might, and for her freedom. We thank thee for those who possessed the vision and will to establish the foundation upon which our freedom and faith rest.

We invoke thy patience and forgiveness upon us in the midst of error and rebellion against thy laws. We pray for those who are filled with hate. We pray for the enemies of peace, for those who deny thy power and mercy.

In the midst of our plenty, give us compassionate hearts for the hungry, the perishing, throughout the world. May we share our bounty, and may we share our Saviour, thy Son.

May our lives conform to thy will this Thanksgiving. Amen.

the Free Will Baptist

Volume 80 Number 46

November 24, 1965

C. H. Overman, *Editor*

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Editorial

ARE WE THANKFUL?

Are Americans truly thankful unto God for His manifold blessings today? Do we in this great land sincerely recognize the Source of our many blessings? These are several indications that we are not a thankful nation, for a thankful nation would have a deeper commitment to God. It is the opinion of many that we are not as thankful unto God as we once were, that we have lost sight of the virtue of godly praise that our forefathers possessed.

What are the reasons for our lack of thanksgiving? The Rev. J. O. Fort, a former editor of "The Free Will Baptist," in an editorial in the November 17, 1954, issue gave three reasons that show why we are not as thankful as we once were. These reasons are even more applicable than they were when written eleven years ago.

In the first place, commercial interests have seized upon this season of the church, as they have upon all other sacred seasons, to make money. They have done such a good job of advertising that people have forgotten the real meaning of Thanksgiving and have come to look upon it as a season of buying new clothes; selecting, from the many types of entertainment offered, the one that appeals to their particular fancy; and feasting upon delicious foods prepared for the occasion. Now, none of these things need be sinful if the clothes are decent, the entertainment clean, and food eaten in such proportions as not to produce sickness; but the sin comes in the emphasis and importance placed upon those things to the forgetfulness of Thanksgiving as primarily a time of worship. . . . Are Christians not letting these things have such a prominent place in their plans that they are failing to observe Thanksgiving in such a manner as to please God?

In the second place, life of today is so complex that it tends to remove man from the consciousness of his dependence upon God for his living. He is so far removed from the direct physical manifestations of God's blessings it is difficult for him to realize that his very physical existence does emanate from God. The city dweller realizes only vaguely, if at all, that the food he eats and the clothes he wears come from the ground whose fruitfulness is controlled by God. . . .

In the third place, we are expecting thanksgiving to flow from hearts that have no capacity for it. How can an ungodly person be thankful to a God whom he does not know? Ungodly, selfish people cannot be thankful to God. Luke 17:11-19 records an incident in the ministry of Jesus which emphasizes this fact. As Jesus was on His way from Galilee to Jerusalem, He encountered ten lepers who stood by the wayside and lifted up their hands crying for His help. He spoke the word of cleansing for them, telling them to go show themselves to the priest and secure an official order that they were no more plagued by the disease. They started on their way and, finding that they were really cleansed, they were extremely joyful. Then something happened in the heart of one of them which bade him turn around and fall at Jesus' feet, thanking Him. . . .

What caused this one man out of the ten to turn back and thank Jesus? He paused and looked at his situation just as it was. He remembered all the agonizing hours he had spent as a leper; as quick as a flash, all the horrors of that life were over. He was made whole by a power outside himself and outside the power of any other human hands. He was overwhelmed with the fact of his freedom from the death that had taken hold upon him, and that it was gone by the power of the word of Jesus. That's why he turned back to thank Jesus. The other nine were so carried away with their selfish joy that they had no time or inclination to think about the source of their healing. And that is why so many people today do not turn to thank Jesus. They do not take time to remember the source of all their blessings.

"Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

NORMAND J. THOMPSON

America's First Thanksgiving

THE Thanksgiving season reminds us of our Pilgrim forefathers who pushed ashore in 1620 from the Mayflower. Their first act on touching the soil of the New World was, historians tell us, to kneel at Plymouth Rock and give thanks to the Almighty God for their successful 66-day voyage.

We have grown accustomed to think of this historic event as America's first thanksgiving. Actually, the first thanksgiving was observed by the little band of immigrants ten days before they set foot on that granite boulder at the water's edge.

Where did the Pilgrims first land? Where did they kneel to give thanks?

The records prove that their little 180-ton ship was driven by a wintry gale into Cape's-End Harbor, later known as Provincetown Harbor. This happened on November 11, 1620. The men, after their exhausting voyage from England, were eager, of course, to disembark and explore this new land.

Consequently, a party of 16 landed and set off into the woods, armed with cutlasses, swords, and a courageous pioneering spirit. Others dragged ashore a long boat known as a shallop, and set to work making it seaworthy for coastal exploratory cruises. Captain Jones, master of the Mayflower, was elected commander of these expeditions, which continued for three weeks without serious hindrance from the wintry weather, and none as yet from the Indians.

The morning of December 6th dawned bitterly cold. But 18 men set sail as planned up the coast in the shallop, to seek out a suitable site for a settlement. The boat was manned by an equal number of seamen and pilgrims, in command of John Clarke. The party included Miles Standish, Robert Coffin, William Bradford, Stephen Hopkins and his servant Edward Dotey, and John Carver, who later won the distinction of becoming the first governor of Plymouth colony.

Soon a howling gale was whipping the shallop up Massachusetts Bay at a fast clip. The wind churned the sea into angry billows that threatened to swamp the open boat. The sea-spray drenched the shovering men and left their clothing frozen into sheets of ice.

From the pitching and tossing of the shallop "several of the men became sick nigh unto death from seasickness," according to a chronicler. He also mentions that many of the men were numb from the fierce cold, and some fainted.

Desperate cries to heaven for deliverance left frozen lips, only to be lost in the fury of the storm. As the darkness of night spread over sky and water, the wind abated somewhat. The exhausted and hungry men swung the boat toward the shore. They landed somewhere along Wellfleet Bay.

They built a fire, but they felt uneasy on discovering signs that Indians had been here.

During the night the Indians stole into their camp. The watch raised an alarm, and the pilgrims were able to drive off the redskins without loss. Morning brought another storm, but the band of explorers decided to board their craft and set sail.

Presently snow began to fall, wiping out all landmarks. Alarm began to be voiced by some of the explorers, specially as the sea grew rougher and rougher. When mountainous waves began crashing down upon the boat, all hands expected her to flounder. Only frantic bailing and fine seamanship kept the shallop afloat and before the wind.

Suddenly a cry of distress went up from the man at the tiller. His rudder was smashed! A pair of oars was quickly brought into use, to try to hold the boat on course.

The gray evening shadows grew darker across the turbulent sea. In the distance loomed the vague outline of the coast, and the boat was pointed in that direction in an effort to make harbor before nightfall. As another massive wave pounded the little craft, cries of alarm mingled with the cracking of timber.

"Look out! She's coming down!" warned John Clarke, acting first officer.

Scarcely had he sounded the warning when the mast splintered into three pieces and toppled overboard, dragging the sail with it.

All hands bent to the task of cutting the mast and sail free, to prevent the boat from capsizing. Now without sail or rudder, the explorers recognized that their plight was desperate. The shallop was swept along, at the mercy of the angry wind and waves, and the men were helpless. All through that black and perilous night, the men expected that each moment would be their last.

All at once the thunder of breakers could be heard. Peering through the murky gloom, the men thought they could discern the white froth of surf beating along a rocky shoreline.

Suddenly one of the steersmen cried out, "Look out there!" as a huge wave threatened to overwhelm the boat. Grasping his steering oar determinedly, he blared above the storm, "If ye are men, about with the shallop—or we are all cast away!"

The oarsmen bent to their task. Rowing like fury, they rounded a point of land, and discovered they were in the sheltered lee of a promontory. They held counsel and decided against putting ashore and risking another encounter with the Indians.

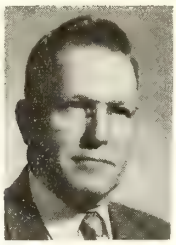
But during the night, the wind shifted to northwest and blew bitterly cold. The men huddled together miserably in the boat, wet, freezing, and feeling more dead than alive.

"I'm going ashore," announced John Clarke, the leader. "I'd just as soon be killed by wild Indians, as freeze to death aboard this boat."

The shallop eased her way closer to the beach. Clarke, followed by a few others, waded ashore through the rough surf. Soon a cheery fire was blazing on

(continued on page fifteen)

The Lighted Pathway



"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

GIVING THANKS

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

Instead of continuing the message on the subject, "Profit and Loss," I began last week, I am going to postpone it another week and give some thoughts on Thanksgiving in poetry.

Thanks

I thank thee, Lord, for mine unanswered prayers,
Unanswered save thy quiet, kindly "Nay";
Yet it seemed hard among my heavy cares—
That bitter day,

I wanted joy; but Thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasuries of pain,
And in the moans and groans my heart oft found
Thy Christ again.

I wanted wealth, 'twas not the better part;
There is a wealth with poverty oft given,
And Thou didst teach me of the gold of heart—
Best gift of heaven.

I thank thee, Lord, for the unanswered prayers,
And for thy word, the quiet, kindly "Nay."
'Twas thy withholding lightened all my cares
That blessed day.

—Oliver Huckel.

Thanks for Pain

My God, I thank thee who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

I thank thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round;
That in the darkest spot of earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide
And not our chain.

I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much,
To long for more;
A yearning for the deeper peace
Not known before.

I thank thee, Lord, that here our souls
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall until they lean
On Jesus' breast.

—Adelaide Anne Proctor.

Praise

O Thou, whose bounty fills my cup
With every blessing meet!
I give thee thanks for every drop—
The bitter and the sweet.

I praise Thee for the desert road,
And for the riverside;
For all thy goodness hath bestowed,
And all thy grace denied.

I thank Thee for both smile and frown,
And for the gain and loss;
I praise Thee for the future crown
And for the present cross.

I thank Thee for the wing of love
Which stirred my worldly nest;
And for the stormy clouds which drove
Me, trembling, to thy breast.

I bless Thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy.

—Jane Crewdson.

Evening Praise

Again, O God, the night shuts down,
Again I kneel to praise!
Thy wisdom, love, and truth and power
Have long made glad my days,
And, now, with added gratitude,
An evening hymn I raise.

I take the attitude of prayer,
But not for gifts to plead;
Thy bounty, far beyond desert,
Hast more than met my need;
So, well content, I worship Thee
In thought and word and deed.

Thou bidst me ask if I'd receive,
And seek, if I would find;
But surely Thou wilt not condemn
A heart to trust inclined.
Give what is best; Thou knowest all.
How blest the quiet mind!

I praise thee that in all the hours
And moments, as they glide,
Thy providence enfolded close;
Thy blessings rich abide;
And Thou dost keep in perfect peace
Those who in thee confide.

I praise thee for what seemeth good,
And for what seemeth ill.
Appearances are vain deceits;
Above them stands thy will;
By faith, not sight, thy children walk,
In hottest fire hold still.

Accept the off'ring that I lay
In gladness at thy feet;
My heart o'erflows with keenest joy,
With ecstacy complete.
Because of all vicissitudes,
Thy constancy I greet.

Thou wilt not cease to love me well,
Nor fail to hold me fast;
Though pain may come, it cannot harm;
My care on thee is cast,
For future good he'll surely send
Who sent so sweet a past.

Praise waits in Zion, Lord, for thee,
Praise runs the world around;
And so this little heart of mine
Shall never in gloom be found,
Rejoicing that all days and nights
May with thy praise resound.

—James Mudge.

"Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:14, 15).

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The mountaintop of success has to be climbed by the road of patience, perseverence, and "stickability."—Walter E. Isenhour.

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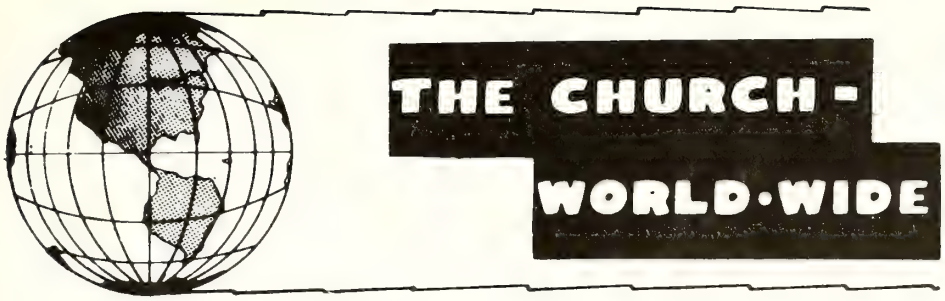
I have never known a man to drink and smoke himself to greatness, but it is to the very opposite.—Walter E. Isenhour.



Methodist Conference Votes Aid To Conscientious Objectors

MELBOURNE, Australia (EP)—The Conference of Methodist Churches in the States of Victoria and Tasmania has decided to support conscientious objectors to military service. It endorsed a motion that conscientious objectors be the responsibility of the Department of Christian Citizenship.

The Rev. W. J. Johnson, director of the Department of Adult Care, declared that this right of personal freedom should be supported, and the Rev. L. G. Phillips of Burwood said that every effort should be made to help young members of the Church who are genuine conscientious objectors.

Another member, the Rev. B. L. Semmens of Surrey Hills, charged the move was "highly dangerous and unnecessary."

Wife Nails Sect Adherent to Cross at His Request

NAIROBI, Kenya (EP)—An African woman in a place called Milo, about 150 miles from here, nailed her husband to a cross—at his urging—and then dropped dead herself of a heart attack, Nairobi Radio reported.

It said the husband, Daniel Waswa, was a member of the Dini Ya Hsamova (Creed of the Cross) sect and died two weeks later from an infection caused by the nail wounds in his hands, feet, and head.

The station said that before he died, Waswa told police he was dying "for the sins of all Kenyans."

The man reportedly built the cross himself and then told his wife that Jesus Christ had called him to heaven and she must drive in the nails.

Members of the sect, Nairobi Radio added, have now proclaimed Waswa and his wife as saints and are building altars in their honor.

Nigerian Churches Merge; SIM Separation Criticized

NEW YORK (EP)—The stand of the Sudan Interior Mission against liberalism and ecumenism has come under fire in a Nigerian newspaper article discussing the creation of the United Church of Nigeria.

The merger of Anglicans, Presbyterians, and Methodist—long favored by the World Council of Churches—is to be completed in December.

"It is regrettable that not all Protestant churches are participating in this divine mission," the article stated. The paper singled out the Evangelical Churches of West Africa (ECWA) and the SIM for encouraging it "to discountenance the proposed church merger."

Commenting on ECWA's refusal to join the United Church of Nigeria and the WCC, SIM General Director Raymond Davis stated, "The WCC is reaching out to conservative evangelicals on the one hand and the Church of Rome on the other. The move in the direction of Rome very clearly demonstrates to ECWA churches the folly of such endeavor, for they have had long and difficult experience with Rome."

Scientist Says Space Discoveries May Change Man's View of God

DULUTH, Minn. (EP)—A Michigan scientist raised some challenging questions for church people of this area during his appearance for the Northern Lakes Faith in Life Dialogue Week.

Two questions posed by Dr. Leroy G. Augenstein, a biophyscist, were: Should man "play God" and learn to manipulate the heredity of a child before the child is conceived? And, do recent space discoveries require that man change his view of God?

Dr. Augenstein, chairman of the department of biophysics at Michigan State University at Lansing, indicated he feels the ultimate answer to both questions must be "yes."

Because of the population explosion, Dr. Augenstein said it is vital that man faces up to the question of who he is and why he is here. And instead of debating which methods of birth control are acceptable, he should be discussing "which children should grow up and under what conditions," he said.

"We can now predict with considerable accuracy the defects of a child," Dr. Augenstein said. "Many children are born with defects so serious that they never know what it is to be a human. Others are not created equally."

He reported that one of every 16 births deviates from the norm and speculated whether some children "should have the right not to be conceived."

"At the moment, the most haphazardous thing we do is to create children," he said. "What person would invest $30,000 to $50,000 in a business without thinking? Yet a child is conceived in a moment and you must invest that much in raising him.

POAU Aide: Some Churches Becoming U.S. Agencies Under 'Poverty' Aid

WASHINGTON, D. C. (EP)—Churches accepting federal aid for anti-poverty and other welfare programs are turning organized religion into a "government administrative agency," the executive director of Protestants and Other Americans United for Separation of Church and State charged here.

Glenn L. Archer, addressing POAU's annual meeting, criticized Protestant denominational leaders who "endorse federal legislation which seriously undermines the independence" of churches.

"However good their motives," he said, "they are turning organized religion into a department, minor though it be, of the U. S. Department of Health, Education and Welfare."

Presbyterian College Drops Restrictive Faculty Oath

DAVIDSON, N. C. (EP)—Trustees of Davidson College, a Southern Presbyterian school, have eliminated a faculty oath that had restricted full faculty tenure to Protestants.

They voted to abolish an oath required of such faculty members and substituted a policy in which college officials assure themselves only that a full professor is a Christian before they hire him.

The change could open full professorships to Roman Catholics.

Biggest Bible Order in History Comes to ABS from Ghana

NEW YORK (EP)—The American Bible Society announced it has received the largest single order for Scriptures in its

(continued on page thirteen)

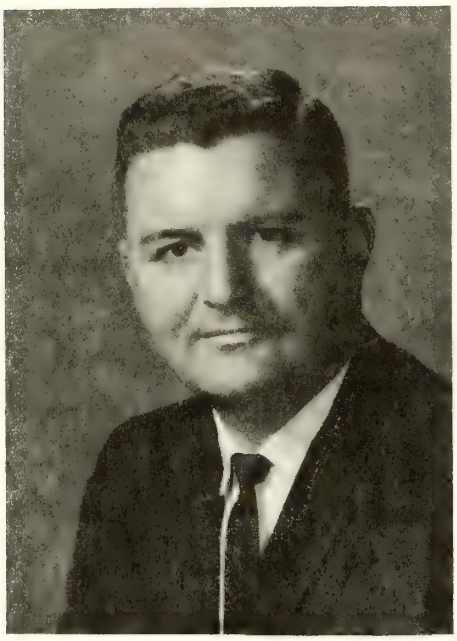
NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Winterville Church Announces Revival Services

The Winterville, North Carolina, Free Will Baptist Church announces revival services to begin on Monday night, November 29, and to continue through



December 4. The Rev. Joe Ingram of Goldsboro will be the evangelist for the services which will begin at 7:30 p.m. Each service will feature special music. The pastor, the Rev. Harold Jones, and the church extend a cordial invitation to attend these services.

Holly Springs Auxiliary Elects Officers for 1966

The Woman's Auxiliary of Holly Springs Original Free Will Baptist Church, Route 2, Kenly, North Carolina, held its November meeting Thursday night, November 11, in the home of the pastor and his wife, the Rev. and Mrs. W. R. Martin, in Micro.

As the members arrived, they deposited foods in a box to be distributed to some needy family over the Thanksgiving holidays.

The meeting was called to order by the president, Mrs. Alice Weaver, after which the members sang "Will Jesus Find Us Watching." A prayer of thanksgiving was offered by Mrs. Zelma Pope. Mrs. Weaver read the Scripture from Luke 10:29-37.

Mrs. Elgie Creech, program chairman, presented the program, entitled "Jesus Will Repay," assisted by Mrs. Orabell Nichols, Mrs. Emma Langley, and Mrs. Nellie Atkinson.

Officers were elected for 1966 as follows: president, Mrs. Alice Weaver; vice-president, Mrs. Janice Boyette; secretary, Mrs. Sue Johnson; treasurer, Mrs. Nellie Atkinson. Plans were also made for a Pre-Thanksgiving service of prayer to be held at the church on November 24.

After refreshments served by the hostess and her daughter, the meeting was closed with the auxiliary benediction.

Faith Church Announces Revival and Harvest Sunday

The Faith Free Will Baptist Church, Route 1, Kinston, North Carolina (near Dawson's Station), announces its fall revival for the week of December 5-11,

with the pastor, the Rev. Joe H. Johnson of Kenly, North Carolina, bringing the messages. The services will begin each evening at 7:30, and each service will feature special music.

Mr. Johnson is the new pastor of Faith church, having preached his first sermon there on Sunday, November 7. He and the membership of the church invite everyone to attend these services.

On Sunday, December 12, the church will observe its annual Harvest Sunday. All members of the church are especially urged to be present for this service.

N. C. Superannuation Report For October, 1965

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for October, 1965:

RECEIPTS		
Balance on Hand October 1, 1965		$4,415.20
Regular Receipts for October		1,856.12
Insurance Premiums		678.38
Ministerial Retirement System		170.19
Total to Account For		$7,119.89
DISBURSEMENTS		
Ministers' Monthly Checks	$155.00	
Operating Expenses	129.05	
Insurance Premiums	501.93	
Total Disbursements		785.98
Balance on Hand November 1, 1965		$6,333.91
RECEIPTS BY CONFERENCES		
Albemarle		$212.60
Cape Fear		$322.13
Central		$616.55
Eastern		$912.26
Piedmont		$ 70.64
Rockfish		$ 8.00
Western		$561.51
Out of State		$ 1.00

Alabama Church Experiencing Growing Pains

The First Free Will Baptist Church of Eufaula, Alabama, under the pastorate of the Rev. T. B. Callaway, is having growing pains. Mr. Callaway began to pastor the church June 4, 1965. At that time there was an enrollment in the Sunday school of twelve. Much progress has been made in these few months with thirty additions to the church. On a recent Sunday there were 60 present for Sunday school and 80 present for the worship service. However, Mr. Callaway and the church membership do not wish to have the credit for this progress for it has been God working through the people that has made these accomplishments possible.

Since Mr. Callaway accepted the church, the church has built a parson-

(continued on page thirteen)

COMING EVENTS

November 30—Statewide Woman's Auxiliary Workshop, First Free Will Baptist Church, Greenville, North Carolina, 10:30 a.m.

December 25—Christmas Day

Will Original Free Will Baptists Survive?

by LOY EVERETTE BALLARD

ONE year ago I wrote a series of eight articles on the subject, "Will Original Free Will Baptists Survive?" which were published in **The Free Will Baptist.** The last two dealt with the prospects of our (1) becoming once again a member of the National Association and (2) becoming part of a new general movement among Free Will Baptists.

It has been suggested that I rewrite the last two articles in the light of the things that have developed during the past year. In response, I offer this article, which I am endeavoring to write in the same spirit of the former articles, which, please pardon my pride, received generally favorable comments from several states, and from some who did not fully agree with my conclusions.

Regarding the present prospects of our returning to the National Association, let me speak gently, but with frank consideration of the facts as they are.

The withdrawal of the North Carolina State Convention from the National Association was clearly a **protest withdrawal.** Certain actions, particularly that by which some of our leaders were deprived of their offices in the National body by a hasty motion made when intemperate feelings ran high, and without a hearing on any charges of misconduct of office, gave offense to our convention; and we felt as though we could not remain in the National Association with honor unless something was done about these actions.

Several prominent Free Will Baptists in a number of states expressed in letters and by word of mouth to this writer their convictions that some at least of the actions of the National Association were "hasty," "wrong," or "unfair." But if the leaders of the National Association had any such convictions, they have not in four years seen fit to follow the instructions of God's Word in Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there remember-est that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." No effort has been made to amend, rescind, modify, or otherwise change any of the actions which gave offense to North Carolina Free Will Baptists. On the other hand, if National leaders have been fully convinced that the actions taken by the National Association in 1961 were right and proper, and that the National leaders who gave encouragement to people in North Carolina who were opposing our institutions were justified in so doing, no effort has been made to convince, as a loving parent would seek to convince a wayward son of his error, our leaders that they were wrong. Regardless of our guilt or innocence, the National Association has not dealt with us as a loving parent would deal with his children.

What has happened is that the National Association leaders have taken steps one by one to divorce from their program everything brought to that program by the Original Free Will Baptist element. The Free Will Baptist League program, which was brought into the National Association through the old General Conference of Original Free Will Baptists has been abandoned for what the National leaders seem to want to emphasize is a "completely new" training program. Despite the fact that North Carolina Original Free Will Baptists put into the foreign missionary work of the National Association around $1,000,000 between 1935 and 1961, every missionary who belonged to an Original Free Will Baptist conference in North Carolina has had to sever that relationship in order to remain on the mission field. A new literature program has been promoted, and Free Will Baptists in general have been discouraged from patronizing in any way the Free Will Baptist Press and its supply store. Other actions have been taken to widen the breach between the Association and North Carolina Original Free Will Baptists. It would be unfair if we did not note also that things have been done from the North Carolina side to put difficulties in the way of reunion. Some of our people have not been satisfied just to "protest." We have no reason at all to think of ourselves as the "offenders" in the 1961 session of the National Association; and it is to be deeply regretted if we have offended since.

With nothing but love in our hearts for our friends and brethren in the National Association, we are forced to conclude from a careful consideration of all the facts that the National Association has been very well satisfied to have us out, and that there is no real desire for our return. It seems just as true that most of our Original Free Will Baptists do not want to return to the National Association under the conditions brought about by actions of the Association in 1961, and under conditions that still exist today.

So, dear Original Free Will Baptists, let us cease to waste time in wishful thinking and in the dreaming of dreams for which there is no real hope for fulfillment. The most we can hope for—and God grant that this hope may be realized!—is a peaceable "coexistence" with other Free Will Baptists in an atmosphere of tolerance and forgiveness in which personal friendships and relationships can be maintained with mutual love and respect, and in which we will be spared the vicious attacks such as we have had to endure in the past from at least two antagonistic publications here in North Carolina. And may God grant us forgiveness for any vindicative counterattacks any of us may have made in the past, and grace to avoid giving any offense in the future.

(A second article will be offered later regarding the new hope we have in the resurrection of the "General Conference of Original Free Will Baptists.")

Family Fireside

Meditations for the Home

Daily Devotionals on Prayer

SUNDAY, NOVEMBER 28

A Model Prayer

Scripture Reading—Matthew 6:9-13

This prayer is commonly known as "The Lord's Prayer," but in reality it is the model prayer which Jesus gave His disciples. It contains the elements of sincere prayer which the Twelve did not know when they beseeched Jesus, "Lord, teach us to pray" (see Luke 11:1).

In his book, "God's Psychiatry," Charles L. Allen states in reference to this prayer: "Praying is not saying words. Words merely form the frame on which the temple of thought is built. The power of the Lord's Prayer is not in the words, but rather in the pattern of thinking in which our minds are formed. . . . When our thoughts begin to flow in the channels of the Lord's Prayer our minds do become new, and we are transformed."

As You Pray

Ask God to teach you to pray in the spirit and manner that will bring about the fulfilling of His will. Seek to lose your own personal interests on the needs and requests of others.

MONDAY, NOVEMBER 29

A Prayer Promise

Scripture Reading—Matthew 18:19, 20

Oftentimes praying is not motivated by real faith in the promises of God regarding prayer. In the midst of seemingly overwhelming circumstances it becomes humanly impossible to claim the promise of Verse 19. For this reason, many prayers fail. If the Christian truly believes that all power belongs to Him, then we can know that He can accomplish that which is asked of Him, provided that it is within the keeping of His will.

As You Pray

Ask God to increase your faith to claim this promise without doubting. Seek faith that will give you daily victory.

TUESDAY, NOVEMBER 30

Watch and Pray

Scripture Reading—Matthew 26:39-41

The disciples had every reason to be physically tired. Their activities with the Master had been strenuous and exhausting. They did not have the right, however, to fail the Master in a time of great agony. His warning to "watch and pray" was fitting. In spite of the Spirit's willingness and strength, human beings are still subject to succumb to the weaknesses of the flesh.

As You Pray

Remember that no Christian is free from the weaknesses of the flesh. Remember also that Christ's warning is especially appropriate in this day. Ask God to strengthen His people today.

WEDNESDAY, DECEMBER 1

'Ye Have Not'

Scripture Reading—James 4:1-3

There are many reasons for failures in our prayer lives. God has many blessings in store; but as James wrote, we have not because we ask not, and we often ask amiss because we seek our own gratification.

As You Pray

Ask yourself if your prayers have been prompted by your own personal interests and gratifications. Have you been asking amiss? Or have you simply been neglecting to ask? If there is some need or problem existing in your family, pray about it.

THURSDAY, DECEMBER 2

Power in Prayer

Scripture Reading—Acts 4:31-33

This was not the only time that the faith of the apostles was rewarded by a great outpouring of the Spirit and power of God. When the Early Church prayed, things began to happen for the glory of God. It gave these early believers power.

As You Pray

Ask God to empower the church today as in the olden days; but may we first give of ourselves in His service. Pray that the Church will be a true witness.

FRIDAY, DECEMBER 3

Prayer for the Sick

Scripture Reading—James 5:13-15

In view of these verses, we wonder how many of God's people have suffered because they have neglected to follow James' advice in times of sickness and affliction. The Lord has not changed. Neither have His promises been altered. He can still heal the sick and does so.

As You Pray

Remember the sick and afflicted in your church and community. Pray that you and your church might become a greater blessing to them.

SATURDAY, DECEMBER 4

The Spirit's Groanings

Scripture Reading—Romans 8:26-28

Human efforts and words are often inadequate to express the needs of the human heart that is seeking the explicit will of God. Thus, the Spirit becomes the source of winging our prayers to the throne of God, "with groanings which we ourselves cannot utter."

As You Pray

Thank God for the intercessory work of the Holy Spirit. Remember, when you feel that you have failed to utter the right words in prayer that the Spirit will do the rest. Then remember that all things do work together for good to those who love God.

Recipe for a Successful Marriage

Take one couple very much in love.

Mix together:

One overflowing cup of kindness—
One and one-half cups' understanding.

Beat in thoroughly: Two good measures of patience.

Sift together and add:
Your hopes and dreams for the future—
Your talents and abilities for making your dreams a reality—
Your courage to meet disappointments along the way.

Bake in the moderate heat of daily life.
Frost with tender signs of appreciation of each for the other,
And decorate with the remembrance of special moments in your lives.

Serve daily.

—Lois Anne Williams,
The Free Methodist.

INVEST IN YOUTH—CHILDHOOD PREFERRED

"In times like these, invest in boys and girls. Men talk about buying stock at the bottom. When you invest in a boy or a girl, you are always buying at the bottom. You are sure that the youngster is going up, and there is no telling how far. I invite every man and woman in America to take a flyer in Childhood Preferred. I predict a great future for this security. It has an investment merit combined with the most exciting speculative possibilities. You are sure to get a man or woman. You may get a great man or a great woman."—*Bruce Barton.*

—NEWS FROM MOUNT OLIVE—COLLEGE

MOUNT OLIVE, NORTH CAROLINA

Churches Raise $5,293

The Free Will Baptist churches in Johnston and Wake Counties contributed $5,293 Tuesday night to the development fund at Mount Olive College. The gifts were presented at the Johnston-Wake development fund dinner held at the South Smithfield Elementary School with an attendance of 293 people. During the past two years, Johnston and Wake Counties have contributed a total of $12,328 at their dinners.

The Rev. Fred Powers of Smithfield served as chairman of the county steering committee. Other members of the steering committee included James Joyner and N. D. Wiggs of Kenly, Rayford Lee of Four Oaks, and J. W. Everton of Clayton.

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Religious Emphasis Week

The Rev. Michael Pelt will be the guest for Religious Emphasis Week at Mount Olive College, Mount Olive, North Carolina, November 22-24, 1965. The Rev. Charles Sapp, director of religious activities at the college, has announced that the college will show the film production, "Martin Luther," beginning Sunday evening, November 21. In this series of three, thirty-minute films, the life and work of Martin Luther will be presented. After each showing there will be a discussion period with Pelt and members of the Religious Life Committee at the college serving as panelists for questions directed from the student body. The time of these showings will be 7 p.m., Sunday through Tuesday evenings.

Pelt has been a member of the Mount Olive College faculty since 1957. He is now on sabbatical leave at Duke University and will return to Mount Olive College in the fall of 1966 to resume his duties as chairman of the department of religion.

The public is cordially invited to attend any of the Religious Emphasis Week services.

Officials to Attend Educational Meetings

Dr. W. B. Raper, president of Mount Olive College, and Raymond Carson, academic dean of Mount Olive College, will attend the annual meeting of the Southern Association of Colleges and Schools beginning on November 29, in Richmond, Virginia.

President Raper will also attend the meeting of the Commission on Legislation of the American Association of Junior Colleges to be held in Washington, D. C., December 1, 2, 1965.

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That First Thanksgiving Corn

NORMAN C. SCHLICHTER

We all know that the native Indian corn played a big part in that first Thanksgiving dinner at Plymouth, but not many Americans can tell offhand how it was produced.

When the Indians first came to this part of the earth they found the wild teosinte covering the plains. It bore two tiny ears with two rows of small kernels much like corn kernels. The cobs were from two to four inches long and thinner than our lead pencils. Each grain was encased in a separate sheath.

On discovering that this plant's kernels were good to eat, the Indians began to cultivate the plant, and since they always saved the best kernels for seed each year, the teosinte ears gradually became larger, longer and bigger round, and extra rows of kernels kept coming with the years. In time, even the sheaths disappeared and there was the Indian corn that so delighted the Pilgrim Fathers. This is the story of corn as the botanists have figured it out.

How long it took to make the ascent from teosinte as first found of the corn of those early Plymouth days the botanists do not venture to say, but Luther Burbank did the trick in eighteen years. He began with what seemed to be the commonest teosinte in 1903, and following the Indian plan, deduced by the botanists, of planting the best kernels of each new crop, he arrived at the Plymouth grade in 1921. The botanists hold that the Indians were some centuries in doing the same thing.—The Friend.

OBITUARIES

WILTON JAMES SUMNER

On September 24, 1965, God saw fit to take from our midst one of our faithful members, Mr. Wilton James Sumner, age 44. His funeral was conducted by his pastor, the Rev. Carol Hansley, and a former pastor, the Rev. Joe H. Johnson of Kenly. Burial was in Oak Ridge Memorial Park at Pink Hill, North Carolina.

He is survived by his wife, the former Beatrice Houston; a son, James Glenn of the home; two sisters, Mrs. Janie Sumner of Arapahoe and Mrs. Louvene Houston of Pink Hill; and one half-brother, R. C. Sumner Jr., of Pink Hill.

He united with Sandy Plain Free Will Baptist Church at an early age. He seemed to realize the true spirit of our Saviour more fully as he grew older. Wilton was well liked and had many friends. We did not want to part with him, but we know the Lord knows best and that His will must be done. He was a veteran of World War II.

We submit that a copy of this be sent to the family, a copy to "The Free Will Baptist" for publication, and a copy be kept for the church records.

Respectfully submitted,
Mrs. Coy Sumner
Mrs. Frank Baker
Mrs. Claudie Sumner

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There can be a day when we can be thankful to God for something special, but there can really be no day when we should not be thankful to the Lord for all He has done. The believer should see the need of thanksgiving, not just because it is his duty, nor because being thankful produces a feeling of accomplishment. Let us be thankful for the glory of God, receiving all His abundant blessings with thanksgiving. Reach out in faith for all He has for you. He wants you to have His blessings in abundance, received with thanksgiving directed to Him.—N. J.

NOTES AND QUOTES

By J. C. Griffin

Count Your Blessings

by NORMAND J. THOMPSON

Have you counted your blessings lately?

When things go awry, and you start feeling sorry for yourself, sit down and make a list of your blessings. In making this list, skip material things like money in the bank, your car, your boat, and your beach cottage. Instead, write down some of your spiritual blessings, like a radiant sunrise you've enjoyed, a friend's loyalty, the tinkling laughter of little children.

You will find there are many daily blessings we all take for granted, like sight, hearing, reasoning, and locomotion.

Ever think of your eyes as cameras? Today's cameras come equipped with "electric eyes" for precision lighting. They record scenes and people we want to remember, in black and white or color. Their various kinds of lenses and focusing devices are all designed to photograph with fidelity. But the best camera ever invented cannot compare with the human eye, with its built-in automatic focus and sensitive photographic lens that constantly records in color all through our waking hours, and then passes on its images to be stored in the brain.

Thank God for your eyes. Thank Him for your ears, too. They enable you to enjoy music reproduced by modern stereophonic equipment. But remember, your matched pair of ears has been recording sounds in stereo since the day you were born!

The organ of hearing is a labyrinth of canals communicating with each other. They carry sound vibrations through a chain of bones in the middle ear to the tiny endings of the auditory nerve in the internal ear, and thence to the auditory center in the brain.

The human brain averages about 48 ounces in weight. With its billions of complicated nerve cells, and with its capacity for reasoning, remembering, and comparing, it makes the best of man's electronic computers look like a ten-cent store toy.

The brain's general function is that of furnishing complex outgoing stimulation of muscles in response to a complex incoming sensory stimulation. The 12 pair of nerves hooked to the brain control your sight, smell, hearing, mastication, taste, facial muscles, and your lungs, heart, and stomach. The marvelous gray matter under your hat, with its capacity for reasoning, communicating, and inventing, is what elevates man far above all other mammals.

In counting your blessings, be sure to include your hinges! How marvelous are those hinged joints in your arms and legs that control your body!

That hand you are using to write down your blessings—think of the mobility of its five digits! How easily your fingers grasp and control your pen! With each palmar bone united to three or more others, the process of pronation and supination (turning your palm upward or downward) is absurdly easy. Because of its hinges, the hand has reached its highest degree of perfection in man.

Think of the marvelous ball-and-socket structure of your shoulders, of your elbow joints, with their strong lateral ligaments, and your hips, knees, and ankles.

Think how easily you can swing your arms forward and backward, using three muscles, the coraco brachialis, the latissimus dorsi, and the pectorales major. Have you thought what a blessing it is to be able to raise your arm from your side? Do you realize that this movement, made possible by the big triangular deltoid muscle, is distinctively human?

When we pause to count our blessings, we will be amazed at how many we can enumerate.

He is the Creator of our eye-camera, our stereo-hearing, our computer-brain. He is the Inventor of our hinges. These are the blessings for which we should be constantly giving grateful thanks to God.

Your money, your car, your boat, that cottage of yours at the beach—all these would be worthless to you without your eye-camera, your stereo-hearing, your computer-brain, and your hinge-joints.

Now would be a splendid time to thank God for these blessings.

"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).—Gospel Herald.

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Thanksgiving Day

The character of the observance of Thanksgiving Day indicates a great change in our national life. There was a time when this day was what its name implies, a day of Thanksgiving to God for His manifold mercies to the nation. The social element was not ignored but it was entirely secondary. The order is now radically reversed and the celebration of this day is first social and afterwards religious.

To the Bible-instructed Christian every day is a thanksgiving day and he is constantly saying "Thanks be unto God for his unspeakable gift."

The little poem by Peter Van Kynen expresses gratitude to God for the blessings of time and eternity:

Thank God for a refreshing breeze,
For verdant and for fruitful trees,
Sounds, scenes and odors that please.
Thank God. Thank God.

Thank God He loved the human race
And sent His Son with truth and grace,
Who now in heaven prepares a place
For all who long to see His face.
Thank God. Thank God.

—*Triumphs of Faith.*

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A parboiled conscience is not right, soft in one part and hard in another. The spirit of God is uniform in its work. —Gurnall.

Attention W. A. Members

All officers and members of woman's auxiliaries are invited to attend a statewide workshop to be held at the First Free Will Baptist Church in Greenville, North Carolina, on November 30, 1965. The church is located at the corner of Eleventh and Forbes Streets in Greenville. The workshop will begin at 10:30 a.m. Each officer of the North Carolina State Woman's Auxiliary Convention will explain the function of her respective office. Lunch will be served by the local auxiliary.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: There is to be given in my community a passion play by a reputable group of dramatists. Do you think that there is good to be gained in the attendance of such offerings in drama, or do you condemn such?—**G.C.C.**

Answer: I don't know exactly what you might expect to witness in the attendance of such a drama, but I know that I would not go to see it if this were optional with me regardless of how convenient or popular. When a person hasn't seen a thing of this kind it is somewhat difficult for him to give detailed reasons why he would not attend, and probably more difficult to give another Christian detailed logical reasons why he should not. But there are some things that the Scriptures definitely say to me and that I assume that they would say to any Christian if he were to read them in an attitude of submission to their messages.

One thing that the Bible clearly teaches me is that I should make or give no recognition to any kind of image of God or of any of the personnel of heaven. God says, ". . . I will not give my glory unto another" (Isaiah 48:11); "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exodus 20:4); "Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God" (Leviticus 19:4); "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set us any image of stone in your land, to bow down unto it: for I am the LORD your God" (Leviticus 26:1); "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places" (Numbers 33:52); "Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods" (Psalm 97:7); "Cursed be the man that maketh any graven or molten image, and abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen" (Deuteronomy 27:15); "Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth" (Deuteronomy 5:8); "The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth" (Deuteronomy 4:18).

Some may say, "Oh! this is not making and worshiping images as is condemned by the Bible." If anyone has such a distorted imagination here on this vital teaching I would like to call that person's attention to the fact that the history of heathenism, when understood as one may either by reading the Bible or by studying correct exposition of comparative religions, reveals the fact that objects of worship when first devised were not regarded by those who made them as being objects to worship but only as aids to help one in his worship or understanding God. The tower of Babel is a good example. This was made as an aid to get the people of that evil day, who made it, to heaven. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4).

The Roman Catholics with whom I have discussed their use of the crucifix have without variation told me that they do not worship it as a material object but use it as an aid to worship Christ. They say that they do not worship the statues of the apostles but only use them as aids to worship the true and living God.

I was once part of a Christian group of workers who had given to them a painting that was supposed to be an image of Christ. It was given by a well-meaning church group and had been received when I was not present. One of the group that had received it said that they were not agreed upon the place in which it should be hung and asked my opinion. I said I thought the correct disposition of it would be the fire which then burned in a fireplace where we were meeting. This brought a unanimous display of emotions as one of the group informed me that this was a copy of one of the rare gems of art and that at the best I expressed poor taste. I said no more as I recall the incident. The image hung on the wall of the room a short time, I thought perhaps in defiance of what I had said, but it soon disappeared and I do not know where it went or what became of it nor why it was moved. It may have been nearby and if I had been sufficiently curious I might have located it; but there is one thing that I am pleased with about it and that is, so far as my memory serves me, I did not see it again. You say, "Narrow"; yes, I guess it is being a little narrow, and there may be some who know me quite well and who remember the incident that think of it, which compared with what else they have seen in my Christian life, as being one in which I strained at a gnat and swallowed a camel. On the other hand, the Bible says ". . . to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

I know very well that the Bible teaches that no one knows how God looks and that no one should make a likeness of his guess as to how He might look. We don't actually know from what we read in the Bible whether Jesus was black, white, brown, yellow, or red; whether He was tall, short, large, or small. So how can any one create in a piece of art that which will in any way help us to know this, or how can they choose a person to dramatize a scene in the story of His life, death, and resurrection that would be a help to those that might view such a play?

There is usually a great display of emotions from the audience when plays that dramatize scenes from the Gospels of people being raised from the dead or of those who were healed from blindness, lameness, or demon possession; but the questions that come to me are such as: What did these displays of emotions gain to the members of the audience? or, Was the time put in the production of the play as well spent as it would have been if that time had been spent in prayer, personal work, and the oral proclamation of the gospel by the mem-

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STORIES —for our— YOUTH

THANKS FOR ROAST BEEF

STAN BEST

THANKSGIVING morning. Delicious fumes were already drifting up to Buzzy Miller's room.

"Turkey," he thought to himself, "roast turkey and all the fixings—ummmm—what a day this will be."

He had all his plans made up for the day: Breakfast, fix the car, then a great Thanksgiving dinner, as only Mom knew how to prepare, and then a wonderful afternoon with his brother Dan, home from Bible College for the holiday.

He came shooting into the kitchen where Mrs. Miller was frying pancakes. "Good morning, Mother," he called, "great day, isn't it? How's the turkey coming? Smells like you have it cooking already."

Buzzy's mother smiled at her healthy and good-looking son. "Sorry, Robert," she said quietly, "it's not turkey today. It has to be roast beef this time."

Buzzy's good spirits collapsed like a punctured football. "No turkey!" he scowled, "no turkey? Not even on Thanksgiving? What's the matter with this place anyway? We have roast beef and hamburger all the time and never any turkey and now here it is Thanksgiving and we can't even have any." His voice grew louder and louder as he felt the injustice of it all.

His mother touched her finger to her lips in a quieting gesture. "Robert, please be quiet. You know Don got in late last night from school and wants to sleep a little longer today, and besides, he brought one of his friends from college with him."

"I don't care," grumbled Buzzy, "what I want to know is how come we don't have turkey on a day like this?"

The noise brought in his father who had been working on the yard outside. "What's the matter with roast beef anyway?" he rebuked in a gentle voice.

"It isn't right that everybody has turkey and we don't," complained Buzzy.

"Well, Buzzy, the reason is that when we all agreed to have the house painted we said we would cut down on the household expenses to pay for it."

Buzzy's pancakes now tasted like chalk. He stalked out the door, being careful to slam it slightly. He knew his attitude wasn't right. He knew Dad and Mom were doing their best to give him a good home. And here he was acting like a big baby, but his pride wouldn't give in.

He decided to take his car for a spin and check the carburetor to see what was causing the motor to skip. All at once he decided to call Ron Jackson to get him to come over and help, so he dashed inside to the phone. Ron answered in a sleepy voice.

"Sorry, Ron, did I get you out of bed?" asked Buzzy.

"Oh, no, of course not," mumbled Jackson, "I slept on the floor last night."

Buzzy got down to business. "Say, Ron, my motor's missing and . . ."

"What? What? Your motor's missing? Who stole it? When did it disappear?" he shouted into the phone, now thoroughly awakened.

"Oh, wake up," said Buzzy. "I mean my motor doesn't run right and what I want to know is if you can come over and help fix it."

"Ohhh—that what you mean?" said Ron. "No, Buzzy, I'm sorry I can't. My sister Betty is gone this morning and I promised Mom I'd help with the Thanksgiving dinner. You know, baste the turkey and all that stuff. And does it smell good! How's you turkey coming?" Ron wondered why Buzzy hung up on him.

Buzzy stormed out to the garage. It wasn't bad enough to have roast beef on Thanksgiving, but now his best friend had to rub it in. Everything went wrong after that. The car would hardly start. His heart reminded him that he should be thankful for all things, but he would not listen and it remained for God to teach him what Thanksgiving really means.

As good a mechanic as Buzzy was he still couldn't get the motor to run right. Finally, he strode into the kitchen to complain some more. His mother was making an apple pie, but even this did not help his humor.

"That wreck of a car," complained Buzzy, in a loud voice. "Everybody in school with a late model car and me with a 1954 crate, and it doesn't even go—that's the trouble with . . ." He stopped short. There in the front room sat Don and his friend. He had forgotten about them. They must have heard him complain. He was really embarrassed now.

Don was rising with a puzzled look in his eyes that Buzzy easily read as saying: "Where's your Christian testimony in all this crabbing?"

"Hi, Buzzy," said Don. "Meet a good pal of mine in school—Ricardo Dias, from Brazil. Ricardo, this is Robert, better known to his friends as Buzzy, because of the way he gets around in a car."

Buzzy hardly knew what to say as shame made his tongue as stiff as a board. He managed to mutter a greeting as he clasped the hearty handshake of Dias.

"I am exceedingly pleased to meet you," smiled Ricardo, in pleasantly accented English, "your brother has been telling me of your fine Christian testimony." Buzzy burned with shame—a fine testimony he'd been.

Ricardo told them of his home and he and Don talked and laughed together about some incidents in school, until time for dinner. As the family gathered around the table Buzzy's father asked Ricardo to say grace. Buzzy caught a glimpse of his eyes, the dark brown sparkling with genuine pleasure at seeing the things on the table. Buzzy could tell that he was happy in the Lord and genuinely thankful for everything, even the roast beef. Evidently Ricardo didn't need turkey to keep him happy.

"Our heavenly Father," Dias prayed sincerely, "we thank Thee for this day and we thank Thee for this food. Thou has given so many things on this table and we are grateful. Help those who have no food this day and supply their

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THE CHURCH WORLDWIDE

(continued from page five)

150-year history — 500,000 Bibles and New Testaments in six languages from the Republic of Ghana. They will be used in public schools.

One half of the total Scriptures will be in English; the remainder in the African dialects of Twi-Asante, Twi-Akuapem, Fante, Ga, and Ewe. Ghana's government will meet two thirds of the $600,000 gross cost and the United Bible Societies, one third.

'Inherit the Wind' Canceled As Baptist Clergy Protest

BINGHAMPTON, N. Y. (EP) — A high school presentation of "Inherit the Wind," a play based on the famous "Scopes trial" in which the teaching of evolution was the issue, has been canceled because Baptist ministers objected.

"We feel we have to stand up straight for what is right," one of the clergymen told reporters.

William B. Mullen, principal of the public high school in nearby Vestal, announced he had ordered the senior class to halt rehearsals after five Baptist mniisters protested.

The play is patterned after the 1925 trial in Dayton, Tennessee, of John T. Scopes, a high school biology teacher. He was the defendant in the test case of a Tennessee state law that barred the teaching of Darwin's theory of evolution.

Baptist ministers denounced a passage in the play that refers to the Bible's Book of Genesis as a "book of poetic fantasy."

NEWS NOTES

(continued from page six)

age, remodeled the church auditorium, and put a new roof on the church.

This growth, however, has presented the church with a great problem. It has only three 6 by 9 feet Sunday school rooms, with one class being taught in the church auditorium and one in the living room of the parsonage. Definitely more Sunday school rooms will have to be built in the near future. The group is very small, but they have stepped out on faith, and they are still willing to go farther.

The church is located in the city of Eufaula, just three blocks from the Barbour County Hospital. It is in a residential section of about 100 families. This is the only Free Will Baptist church in Eufaula, so you can see what a great field of work it is.

Anyone who would like to have a part in this work is requested to send his donations to the First Free Will Baptist Church, in care of Mrs. Paul Tyler, Church Treasurer, 108 Lucky Lane, Eufaula, Alabama.

Cragmont Treasurer's Report For October, 1965

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of October, 1965:

Balance in Bank September 30, 1965		$1,635.98
RECEIPTS		
Churches and Missions	$363.00	
Sunday Schools	65.48	
Sunday School Conventions	50.00	
Woman's Auxiliaries	10.00	
Personal Gifts	20.00	
Unions	25.00	
Leagues and AFC's	6.00	
Total Receipts		539.48
Total for Which to Account		$2,175.46
DISBURSEMENTS		
Operating Expenses		113.20
Balance in Bank October 31, 1965		$2,062.26

Western District Youth Rally

The Marsh Swamp Free Will Baptist Church, Rock Ridge, North Carolina, will be host to the Western District Youth Rally on Saturday evening, November 27, at 7:30. The secretary, Miss Linda Turner, urges all the youth in this area and any others who are interested in the youth of our land to attend.

TOUCH IT WITH TRUTH

Some people tell lies to children with the view of enjoying a laugh at their credulity. This is to make a mock of sin; they are fools who do it. The tendency in a child to believe what it is told is of God for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely trustfulness by lies.—*Arnot.*

'ALWAYS'

ALVA J. McCLAIN

We have followed the custom of our forefathers in setting aside a special day of the year for the "giving of thanks." It is a splendid thing to do and, I believe, pleasing to God. But is it not sadly true that too many seem to feel our participation in the yearly Thanksgiving Day service ends our obligation on this point? We come to church, sing a couple of hymns, listen to a sermon, and then go home to dinner with a virtuous feeling that we have done our duty until next year!!! I tell you, it is a poor, beggarly spirit of thanksgiving that does not survive Thanksgiving Day!

The mercies of God are "always." "Surely goodness and mercy shall follow me all the days of my life." "Lo, I am with you alway, even unto the end of the world." "Thanks be unto God, which always causeth us to triumph in Christ." Since the mercies of God are "always," surely our thanksgiving should be "always"! Blessings which are continual demand of us a thanksgiving which is continual.

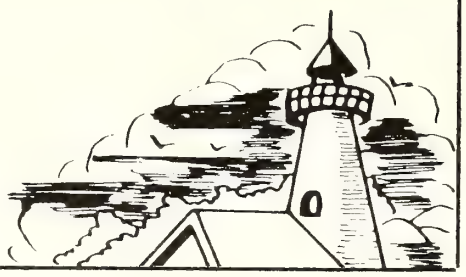
Is there not a suggestion of this in the Old Testament? Moses was first commanded to make an altar, and upon this altar the Israelites must offer a burnt offering "day by day continually." This was the "continual burnt offering," and it speaks to us of the blessed sacrifice of our Lord on the cross, which avails for us "day by day continually," even forever! But there was another altar, called the altar of incense. Upon this altar the priest was commanded to burn "a perpetual incense before the Lord." The teaching is plain. Incense is typical of prayer, and prayer is not prayer without thanksgiving. So when we remember the mercy of God to us in the sacrifice of His Son, and realize that the blood of the cross avails "always" "day by day continually," surely our hearts should be moved to offer up thanksgiving "always" as "a perpetual incense before the LORD."—Gospel Herald.

Those who put their standards of life below the Christian religion should expect to meet failure along the way, especially at the end.—Walter E. Isenhour.

St. Claire Bible Class

The Sunday School Lesson

FOR DECEMBER 5



Isaiah: Prophet - Statesman

Lesson Text: Isaiah 1:11, 12, 14-17; 31: 1-3

Memory Verse: Isaiah 1:2

I. INTRODUCTION

Isaiah is considered as one of the major prophets, and it is of the utmost value to Christians to make a careful study of all of his writings, for of all the Old Testament writings none deal more intimately with the personality and the ministry of our Lord than do the writings of this prophet. Jewish tradition has it that Isaiah was a nephew of Uzziah, king of Judah. We do not know if this be true or not, but we do know that he was very closely associated with that king and several other kings of Judah.

Isaiah's name signifies the salvation of the Lord, and it was a very appropriate name; for this message was the burden of his prophecy. Though the judgment of God is often proclaimed by the prophet, he ever leaves an element of hope for those who will forsake evil and return unto the Lord.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Hypocrisy is evil and displeasing to the Lord (v. 11).

2. No amount of sacrificial giving can make up for sin in one's life (v. 11).

3. God expects His true followers to be faithful to Him, but pretentious ceremonies are an affront to Him (v. 12).

4. God despises the pretense of those whose hearts are wrong with Him (v. 14).

5. God will not see the uplifted hands nor hear the prayers of wicked men (v. 15).

6. Although evil men are a displeasure to God. He offers them the the opportunity to repent (v. 16).

7. He wills that sinners repent and do works that will glorify Him and bless humanity (vv. 16, 17).

8. God warns against alliances with those who are aliens to Him (v. 17).

9. According to His infinite wisdom, God will bring sinners to judgment (v. 2).

10. Professing Christians and their evil allies shall fall together (v. 3).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A man serving a life sentence for murder escaped from a state penitentiary. The warden offered the fugitive $1,500 if he presented himself at the gate of the prison. There was a catch to the offer, however; the reward was to be earned and saved by the escapee by his working in the prison. "If he comes, we will see that he doesn't get out again. Justice must prevail," said the warden. How different is the offer that God makes to all fugitives from divine justice! There is no catch to His offer: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). God's justice has been satisfied by the vicarious death of the Saviour. All who present themselves to Him by faith and repentance will be received, not as fugitives, but as sons of God.—Selected.

2. The relevance of God's message has always been a problem facing the spokesmen of God. Today it is important that we understand that God is still able to speak to the needs of men.

Christianity has much to offer to this generation. It only remains to be seen whether or not we Christians are receptive to the leadership of God.

There are at least three things that we will need to do in order to meet the needs of our day. First, we must have a proper conviction of the bigness of Christianity. That is, we must recognize that it is universal in its scope. All men everywhere have the same basic problem—sin, and the gospel is God's answer to that problem. Second, we will have to resolve to practice the total program of Christianity. We must implement the New Testament in every appropriate phase of life. And third, Christians must come to see the need of relating the gospel to everyday life. We can hardly hope to make much of an impression upon our society until we learn the lessons which are vividly portrayed in the life of Isaiah. —Standard Commentary.

3. **"Who hath required this . . . to tread my courts?"**

It wasn't their going to God's house which God condemned, but their futile effort to substitute empty religious ritual for inward righteousness and purity of heart. Let us never forget that "the sacrifices of God are a broken spirit: a broken and contrite heart" (Psalm 51:17).

On the other hand, we receive a blessing and impart a blessing when we regularly go with a right heart to God's house. "Not forsaking the assembling of ourselves together" is the warning of Hebrews 10:25.

A tourist in a European village observed at twilight a most interesting sight—the villagers wending their way to the chapel, each one carrying a little bronze lamp. As they entered their respective pews, their lighted lamps were placed in sockets at the end of the pews. The soft light from the little lamps was the only illumination for the chapel. Likewise, there is in God's sight a "darkness" in the pew you would occupy when you miss services without a legitimate excuse or, like the people in our lesson, attend with a heart not right toward God.

"When ye make many prayers, I will not hear."

Said Dr. R. A. Torrey: "Prevailing prayer is impossible when we live in known sin which invariably leads to the neglect of God's Word." Daily spiritual cleansing comes by our meditating upon the Word: "Now ye are clean through the word which I have spoken unto you" (John 15:3).

It is not enough to merely read God's Word. The Word must be given an opportunity to lodge in and interact with our minds. As George Muller meditated upon God's Word, the Spirit of God would formulate a prayer in his heart. Prayerlessness is sin: "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23). Sin thwarts God's plan for us and renders our prayers ineffectual (cf. Psalm 66:18).

"Woe to them that . . . trust in chariots."

Trust in things material is sure to end in failure. How slow we are to learn that "it is better to trust in the Lord than to put confidence in princes" (Psalm 118:9). Though chariots have long since become outmoded as war vehicles, the nations today are still trusting in great military arsenals for their salvation instead of looking to the God who someday will make wars cease (cf. 46:9).

A diamond jubilee thanksgiving service honoring Queen Victoria was held in England in 1897. It was a gala occasion. Among other features, there was a vast display of England's military might. As marching soldiers passed in review and formidable battleships glided by, a feeling of futility overwhelmed a young poet —Rudyard Kipling. He was grieved that the religious and moral forces of the empire were so greatly overshadowed by England's military might. He went to his home and wrote:

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget!

—Bible Expositor.

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Questions & Answers

(continued from page eleven)

bers of the cast who worked days to make the display? I am not so sure that the stirring of people's emotions is as important as the hearing of the Word when it is correctly expounded to an audience that is made up with some who are saved and some that are lost and on their way to a Christless eternity of judgment. Anyway, one may look at this and find nowhere in the Bible that we are commanded to dramatize scenes as we imagine they appeared as these wonderful incidents took place. If anyone insists on doing so and must spend his time in acting, I would like to exhort that person to be careful and not violate some of the plain commandments of the Word in doing so. We are distinctly admonished from its pages: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation 22:18). In the light of this verse and the one which follows it, I can see no reason why new names, that is, names which do not occur in a Bible story that is the basis for a biblical drama, may be inserted and even have scenes that the story from the Bible gives no hint to. Not only do church people give plays with this fault, but they also put modern touches to them by having the young men and women violate definite teachings of the Bible. In short, they bypass the Bible's plain teaching concerning sex segregation.

Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27, 28). "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman" (1 Corinthians 7:1).

I have witnessed scenes in several biblical dramas where grown young men literally carried grown young women in their arms thinking that they, in this way, were helping an audience to grasp a spiritual truth. To my way of thinking, one could not be more greatly deceived.

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America's First THANKSGIVING

(continued from page three)

shore. One by one the half-frozen men in the boat waded ashore to warm themselves.

When the morning sun came up, the men were surprised to find they had landed on an island in Plymouth Harbor. This island was subsequently named Clarke's Island, in honor of John Clarke.

In exploring the island, the pioneers discovered a massive rock, a gigantic chunk of granite that remains there for all to see to this very day. The men clambered to the summit of this rock to look around for Indians. Not an Indian could be seen.

As the sun rose higher in the clear blue sky, the weary pilgrims decided to rest and recuperate here after their harrowing experience. They also had to dry out their gear, and repair the damaged shallop. Above all, the men wanted to conduct a religious service here, for the purpose of "giving thanks to the Lord for His mercies, in our manifold deliverances," as reads an old record.

There, by that big rock, they did kneel in prayer and praise. This was Saturday, December 8th, in the year of grace 1620. It was not until December 17th that they sailed back to Cape's-End Harbor, in their repaired boat, to report to the rest of the company the result of their explorations.

The following morning, Tuesday, December 18, 1620, (some historians say December 21st) a party rowed ashore from the Mayflower. They landed not far from the now famous Plymouth Rock.

In 1941 a national Thanksgiving Day was established by an act of Congress. But thanksgiving is more than a date on the calendar, or just a time to stuff ourselves with turkey. Thanksgiving is an attitude, a heart-felt sense of gratitude to God.

We Americans have much for which to be thankful. Upon no other nation on earth has God's loving hand poured out blessings so lavishly.

1966

HIGHLEY

Verse by Verse
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Boys' and Girls' Stories

(continued from page twelve)

need. Help us to be truly thankful for this wonderful country and the things that it provides: liberty, plenty and many other blessings. Above all, we thank Thee for our Lord and Saviour Jesus Christ, who died for us to bring salvation. For we ask it in His name. Amen."

Buzzy seemed to see the roast beef through Ricardo's eyes and he thought it was so good that he ate three helpings. Somehow everything tasted extra special and it seemed to be one of the best Thanksgiving dinners he had ever tasted. Ricardo told those at the table that he had some color slides of his home in Brazil that he would show them that evening. Everyone agreed heartily and Buzzy tore off in his car, which somehow decided to work, to tell some of the young people from the church and give them a special invitation.

That night Ricardo brought out his guitar and taught them some choruses in Portuguese and then he began the pictures. As he showed the slides he told them that as a senior in Bible College he would soon be going back to his home in the Amazon valley to help preach the Word. He told them of the conditions in the village where he would work. His audience saw the small palm thatched huts where he said that people lived all their lives without anything any better. He told how for lack of milk and good diet many young people have lost almost all their teeth by 20. He called attention to the shortness of life there and the high rate of death of babies where there is little or no medical help. He told of the abundance of fruit to be had for the growing, but how the national diet lacked for many other essentials, and how thrilled a villager would be to sit down to a feast such as he had eaten today. Buzzy felt more and more ashamed as he saw the succeeding pictures and heard of the conditions of some of Ricardo's people. He wished he could take back all that he had said in the morning.

When he had finished the pictures Ricardo recounted his conversion as a poor lad in the village along the Amazon where a missionary had come to preach. He explained how he had learned English and had received a scholarship to come to the States to study in the Bible College. Then he concluded his testimony with words that burned into Buzzy's heart:

"Christ has called me back to my native Brazil to preach His Word. But it is with regrets that I will leave America. I have learned to love the freedom to preach the Word, your fresh climate, wonderful food and the opportunity for everyone to have so much. We have modern cities, too, but many, many of our people will never know what it means to own a car or drive down endless miles of open highway." Here he shot a searching glance at Buzzy. "In my part of the country a man who owns any car, regardless of how old, is considered to be well-off. Young people, thank God with all your hearts for what you have. As I see it, the great sin of Americans is that they are not grateful for what many of our folks would call riches. And now I ask your prayers for me as I return."

The young people had gone and Buzzy was alone with the family and Ricardo. He was quietly counting over the blessings he had in comparison with the poor jungle villages and the poorly clothed people. He had complained because he could not have turkey. Others in the world were glad for food—any food—just enough to keep alive. He had good health, good teeth, a wonderful house to live in, and above all, he had the Lord Jesus Christ in his heart. What more could any right thinking fellow want anyway?

Buzzy stood up. "Dad, Mom, Don, and Ricardo. I—I learned a lesson in those pictures tonight and I want to say I'm sorry for complaining about the roast beef. It sure wasn't the right thing to do. I've already asked the Lord's forgiveness and I want yours, too." Then he turned to Ricardo. "I wonder if you could use a fellow like me in Brazil if the Lord would call me. I think I've learned my lesson."

Dias smiled genially. "Sure, Buzzy, I think my people would be glad to have you come if the Lord calls you, and especially if you come with the good attitude you now have."

A little later Buzzy realized he was hungry. "Say, Mom," he grinned, "is there any more of the roast beef left?"

"Why, yes, there is, Robert," she replied kindly, "you'll find it in the refrigerator."

Buzzy soon came back with a roast beef sandwich resembling a small skyscraper. Between bites he said, "I'm sure thankful for roast beef, two ways in fact: I'm thankful because its something good to eat that God has given us, and also that through roast beef I've learned a little more about how to be thankful for the blessings that I have received. It's been a wonderful Thanksgiving today, hasn't it?"—Gospel Herald.

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Childhood is that wonderful time when all you need to do to lose weight is bathe.

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He who prays effectively has to live honestly, uprightly, and godly.—Walter E. Isenhour.

DS

the Free Will Baptist

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Ayden, North Carolina, Wednesday, December 1, 1965

Photo by Roberts

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light . . .

A Wonderful Thanksgiving Service

Again this past Thanksgiving Day, it was this editor's happy privilege to be a part of the Thanksgiving service at the Free Will Baptist Children's Home, Middlesex, North Carolina. This annual event has become a custom for Free Will Baptists in North Carolina, as well as for the children, young people, and staff at the Home.

There is something especially wonderful about such a service in such a wonderful place. To be sure, the Home has been gloriously blessed of God. This fact was clearly pointed out by Mr. H. M. Mallard, chairman of the board of trustees, in his remarks of welcome.

The two new buildings which are now under construction at the Home give evidence to the faithfulness of God's people and to the blessings of God. In counting our blessings, however, we cannot conclude that we have reached the plateau. In fact, our numerous blessings mean that we must do more in praise and gratitude for blessings received.

The Thanksgiving program consisted of special music by the children of the Home (all 75), special music by Terry Thomas, Brenda Batts, and Sue Heath. The Children's Home choir sang "To God Be the Glory." The message was delivered by the Rev. Floyd B. Cherry, pastor of Black Jack church, Greenville. Mr. Cherry's message was a blessing to all.

Those who visited the Home, along with the superintendent and his staff of workers, can truly say, "The Lord hath done great things for us, whereof we are glad."

* * * *

I conceive that a knowledge of books is the basis on which all other knowledge rests.—George Washington.

the Free Will Baptist

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C. H. Overman, *Editor*

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Editorial

GIFTS FOR CHRISTMAS

With Christmas just around the corner, thoughts are turning to the matter of Christmas gifts. The purpose of giving gifts at Christmas is to remind us of God's great Gift—His only begotten Son. Through giving, we share our love and lives with others, as God shared His most precious possession with us. Although Christmas giving is often empty and without meaning, in the proper spirit it is a blessed event.

Quite often the decision as to what to give is great, and there are times when the decision is poor to say the least. Why not, therefore, give something that would be of lasting value and serve to strengthen lives in a spiritual sense?

To begin with, why not give a Bible? What gift would be more appropriate to the season and occasion? Each person delights in his own personal Bible regardless of his age. The Press can supply your need. For the small children, there is the ever-popular World Rainbow Bible which sells for only $2.75. For young folks, there is the World Zipper Bible, white imitation leather binding, with amber edges and a concordance, which sells for only $4.50. For those who prefer a large print Bible, there is the World edition of black genuine leather, limp binding, which sells for $9.75.

Also available are Scofield Bibles with prices to fit every gift desire, from $4.50 to $35. There are Harper thin-line Bibles, Holman Bibles, pulpit Bibles, family Bibles, bridal Bibles, study Bibles, and Testaments.

Not only do Bibles make good gifts, but Christian books also are gifts that can be received with appreciation. The Free Will Baptist Press can supply you with books for all ages. There are Christian novels for young and old, biographies of great Christian men, books of a devotional nature, books for ministers and Sunday school teachers, Bible storybooks, and many, many others.

An excellent suggestion for a gift is the latest book by Billy Graham, "World Aflame," which has already reached the best-seller list. This book sells for only $3.95. There are other books by famous men of God.

Books are gifts that will last. May we suggest that you write to the Press requesting a catalog. For those who live within driving distance, you are invited to visit the Press and look over the complete line of Bibles, books, and other gift suggestions of a Christian nature. The Press is open from 8 a.m. to 4:30 p.m., Monday through Friday; and from 9 a.m. until twelve noon on Saturday. We shall expect to hear from you.

MAKING THE CHURCH RELEVANT

The much discussed topic of the "relevance of the church" continues to be in the news. An Australian church leader, Dr. Hugh R. Gough, put it this way recently:

"Many people outside the church still regard Christianity as all pie in the sky. It is regarded as something to do with a vague theoretical hereafter, when what is needed is something practical for here and now. The critical question for the church today is how to communicate the truth of God to a generation brought up in the thrill of change and advance. To the younger generation at least, the church is unintelligible. We need to get back to the Word of God, to those truths and principles laid down by Christ, unencumbered by the strange trend of centuries of human misunderstanding."

Dr. Gough called the church's inability to show relevance to daily lives its "most serious failure." Many will not go that far but his other observations cannot be easily cast aside.—Biblical Recorder.

God's Concern About The Instability of His People

by LEONARD B. WOODALL Jr., Pastor
Hull Road Church
Snow Hill, North Carolina

OF course, God has regard for man in the restless world in which man lives. God exemplified that concern by dethroning heaven of His Son and sending Him into the world to be born of a Nazareth virgin, and on to Calvary to save His people from their sins.

It is further evident that God's feelings for man in this restless age go beyond that which man cannot do for himself; for instance, God wants to become involved with man in things such as his attitudes toward his work, fellowman, society, and the church—things that he can do for himself. Such parallelled suggestions are seen in the following Scripture text: "When Jeremiah was entered into the dungeon, . . . Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon" (Jeremiah 37:16, 17).

A good summary of Jerusalem's condition at the time of Zedekiah and Jeremiah's meeting mentioned in the foregoing text is that Jerusalem was a seething pot of internal unrestfulness, individual confusion and defeating fear. Such incidents are aptly illustrated in the following: the Chaldeans had invaded Jerusalem a few years earlier; Zedekiah had secretly made an alliance with the Egyptians to run the Chaldeans out of Jerusalem; Jeremiah was thrown back into the prison by those who believed the prophet to be in sympathy with the Chaldeans; then Zedekiah in one of his many dark experiences in life had Jeremiah brought to his secret chambers to ask the prophet whether he had any word from the Lord, and the prophet answered, "There is."

Friends, to be sure, God has feelings about the exciting and frustrating unsteadiness of our present age and about how this inconstancy is affecting His Church and what His people are doing and going to do in this time of change. To raise likely examples of instability in Jeremiah's time and relate them to our time and condition now, this pastor would like to suggest four inquiries that could have come out of the king and the prophet's meeting. Besides, in further pursuance of this message, he would like to draw a parallel to each of the four problems and make a few suggestions about all of them.

One of the first questions that Zedekiah could have asked Jeremiah was, "What about the indifferent Egyptians in Jerusalem?" The prophet could have answered that they would likely go back to Egypt and stay there.

Our Free Will Baptist parallel here is, What are we doing, and what are we going to do about our Egypt of indifference so prevalent in our churches now? Such examples are good cultured young people in whom our state and church colleges and universities have invested thousands of dollars in their training; however, they feel little, if any, duty toward our church to teach, lead, administer, or advise. Yes, there are many among us who humbly and gratefully serve. But if Free Will Baptists in North Carolina had all the know-how of teaching, administrating, leading, counseling, and researching known by and to Free Will Baptists in North Carolina alone oriented in our churches; this pastor believes that a spiritual revival and development would take place in our church that no person could predict or describe.

Does God care about our Egypt? Of course He does, as He does about other church movements. And such feeling our Lord so clearly illustrated when He talked to a young lawyer and told him about a Levite and priest who walked so indifferently past a beaten man lying on the Jericho Road. Friends, Jesus could have told the story without these two men because the caring hands belonged to neither of them. Those hands of help belonged to a Samaritan peddler. Samaritan hands and hearts can remedy some of God's concern about people's innocent and overt indifference in this time of social and spiritual instability in His Church.

The next thing that likely aroused Zedekiah's desire to know more about the prophet's message from God was the Chaldean's unpredictability. To this concern, Jeremiah replied that the Chaldeans would return to Jerusalem and take the king with them to Babylon.

As this pastor seeks to draw a reasonable likeness here, he earnestly asks: What about our long-evident Free Will Baptist Babylonia of unpredictability? Have we Free Will Baptists been a complacent-type church or just a church to convert and keep her members until they **think** they can find a more convenient or better church to go into? We have helped some church groups to double their membership and physical facilities by just complacently sending them some of the very best we have converted, instead of presenting those converts a challenging church program of inspiring opportunity. Free Will Baptists, the only way to start to predict what good people can do is to find those people faithfully doing; of course, the opposite is true, too.

(continued on page sixteen)

(This message was preached at the Second Union of the Central Conference of North Carolina, meeting at Cedar Grove church, Martin County, on October 30, 1965.)

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

PROFIT AND LOSS

(Continued from November 17, 1965)

As we continue with the text found in Mark 8:34-37, ". . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" we will be thinking about the things we may have lost, as the world sees it, to gain the things God has for those who believe in and obey Him. In connection with that thought, let us now consider some of the things we may be called upon to sacrifice in becoming the followers of Christ. "But whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Christ called upon His disciples to lose all will and choice with respect to this world's goods. True religion consists in the subjection of the mind to God. In acknowledging the right of God to place men where He pleases, and to dispense upon man what honors He pleases, we place ourselves in a state of dependence upon Him. The child has no right to direct the parent. Obedience is one of the greatest virtues. Contentment is the one grand principle of genuine piety. Christ's instructions to His disciples were, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:25, 26). Now this will require the constant mortification of self, for the proud and haughty are not promised the favors of God. Instead they are warned that they will be brought low.

We may be called upon to lose the approbation of our friends—probably friends themselves. Christianity is peaceable, gentle, and lovely; yet it often becomes the source of strife and bitterness. Christ said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matthew 10:34-36). We cannot expect our ungodly friends to love a religion which condemns them, and is in entire opposition to them.

We may be called upon to endure the frowns of the world. The world loves her own. Her smiles and honors are bestowed upon her friends, while her reproaches and sneers are for the pious. Christ knew that these things would be; therefore, He warned us of them. In John 15:18, 19 He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We may be charged with fanaticism as was Paul when he was defending his relationship with Christ, "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness" (Acts 26:24, 25). It is as if Festus was saying to Paul, "With weakness of mind; with superstitious and childish fears and dread, you are saying these things." Paul answered that he was not mad, or trying to show off because he was educated; but was speaking the truth with soberness of mind as only a true child of God can.

Many are called upon to lose their liberties in countries where they dwell. Property is often confiscated, fines imposed, freedom denied, and even imprisonments meted out to those who are not willing to deny God or give up their faith in Him. Life itself may have to be surrendered. Thousands have had to die for their religion. Jesus said, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. . . ." (John 16:1-4). Now this is all we can be compelled to sacrifice. They who kill the body have no power to kill the soul.

Finally, let us notice then, in what respects we shall find again the things we sacrifice. "But whosoever shall lose his life for my sake and the gospel's, the same shall save it." It does not mean literally—not the same friends, the same goods, nor the same life. But speaking of these very things in another place, Christ said, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matthew 10:22). Salvation in all its ultimate aspects is the most important thing we can seek to find. In the midst of all these sacrifices we can have that which is better than life. Someone has said, "A man may endure what is worse than death, and enjoy what is better than life. Remorse and despair is worse than death, and the loving-kindness of God is better than life. The disciple has the enjoyment of the Holy Ghost." In telling His disciples of the benefits of the giving of the Holy Spirit, Christ told them, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

As we make sacrifices for Christ, and overcome the temptations, we are attaining a greater assimilation to the likeness of the life of Christ. Christ is the perfection of beauty. To be like Him is the soul's fondest goal, the highest dignity and happiness. Now this is attained by self-denial and sacrifice. Christ lost all in the eyes of worldly men; He renounced riches, pleasures, honors, and His own life. It is indispensable that we have fellowship with His sufferings if we are to be made like Christ. We must suffer with Him, if we would reign with Him.

All our sacrifices terminate at death. Then the Christian can bid adieu to all

(continued on page sixteen)

A Call to Prayer

NEW YORK (ABS)—The year 1966 will see the culmination of many plans and programs as the American Bible Society seeks to lift up God's Word in recognition of its One Hundred and Fiftieth Anniversary. Many people will become aware of the Bible for the first time. Many others will be reawakened to the power of the Scriptures in building vital faith.

As the year opens, the Society asks its friends in the churches to join in prayer that this might be a year without precedent in Bible witness. It covets prayer throughout the year, but in particular it asks that January be set aside by churches and individuals to intercede on behalf of the Bible, the Bible Societies and the scores of Anniversary activities.

If 1966 is to be long remembered as "The Year of the Bible," in great measure this will be because the Anniversary events were steeped in prayer.

The General Secretary of the United Bible Societies, Dr. Olivier Beguin, wrote in that organization's **Prayer Guide**, "Prayer is indispensable to Bible Society work. In prayer, translators, publishers, distributors, administrators are strengthened and renewed in their routine work, sustained in their vision and equipped for creative action. Through it friends and supporters of the Bible Society movement undergird their gifts and interests. The Bible Societies cannot be efficient unless they are upheld by the prayers of the churches and of their individual members."

The need of the hour was expressed by Dr. Eric M. North, former American Bible Society General Secretary when he prayed, "Almighty God, our heavenly Father, in dependence upon Thee, we confess that the call which Thou has put before us here in this New Age is hard for us to face. The way is plain. Thou hast given us this Book in which every man can find his way to Thee through Thy Son, whose glorious life is here set forth.

"We have learned how to put God's Word into the language of every man; we have learned how to print it so that every man may read it; we have learned how to bind it and carry it all across the world. We know this is what Thou callest us to do. But we need—Thy whole Church needs—the will to do it.

"Grant us, grant Thy Church, the grace of obedience—just plain simple undecorated obedience—to will and to do Thy will. What vast chants of praise would then rise from those who would then have found Thee in this Book. How marvelously the confused and wicked world would be changed! Lord, help us to obey! There is no other way. Amen."

Group Asks New Attitude On Religion In School

LONDON (EP)—A drastically revised attitude towards religious teaching in municipal schools throughout England and Wales was urged in a report published here by 22 leading humanists and Christian education leaders.

The report, entitled "Religious and Moral Education," is being sent to institutes and colleges of education and to teachers' associations throughout the country.

The group argues that the ideal to be aimed at is a more "open" teaching of religion—teaching which encourages children to think for themselves and to undergo moral as well as traditional religious education.

Catholics Reveal Attitude Toward Non-Christians

ROME (EP)—Vatican Council Fathers voted 2221 to 88 to accept the declaration on the Attitude of the Church toward non-Christian Religions.

Among other affirmations it states that the Church regards with esteem . . . the Moslems. "They adore the one God, living and subsisting in himself, merciful and all-powerful, the Creator of heaven and earth, who has spoken to men," the declaration states.

Talmud In English: A 20-Year Project

NEW YORK (EP)—A revolutionary publication venture which will unlock the wisdom of the Talmud for both Jew and non-Jew is underway.

For generations the Talmud, often referred to as the library of Jewish life, has been available only to scholars skilled in Hebrew and Aramaic and steeped in Jewish history and tradition. Now a new annotated English translation is being produced under the auspices of the United Synagogue of America, the agency of more than 800 Conservative congregations with 1,500,000 members in the United States and Canada.

Work on the massive project is going forward in Israel under the direction of Dr. Arnost Zvi Ehrman of the Hebrew University in Jerusalem. It is expected to take 20 years to complete and will run to some 50,000 pages.

It is being published in pamphlet-like "fascicles" of 16 pages each, to be bound together in specially provided binders as each of the Talmud's 63 tractates, or volumes, is completed.

Present plans call for new material to be available each month. It may be subscribed to like a magazine at the rate of $15 a year.

Dr. Bell, Medical Missionary And Editor, Is Honored

MONTREAT, N. C. (EP)—Dr. L. Nelson Bell, noted 71-year-old lay churchman, executive editor of Christianity Today and associate editor of the Presbyterian Journal, was honored by more than 300 persons at a dinner here. Among guests were his son-in-law, evangelist Billy Graham, U. S. Senator B. Everett Jordan (D.-N.C.), Rep. Roy A. Taylor (D.-N.C.), and Dr. James Millard, stated clerk of the Presbyterian Church in the U. S.

Observing that "an ounce of taffy is worth many tons of epitaphy," Dr. Bell acknowledged the praise with an admonition: "All the honor and glory belong to Jesus Christ."

Educator Sees Student Unrest As Healthy Phenomenon

NEW YORK (EP)—Student unrest on college campuses today, whether in the United States or Japan, is a reasonable and a healthy phenomenon, the president of Haverford College declared here.

Speaking before the ninth annual luncheon of the Women's Planning Committee of the Japan International Chris-

(continued on page fifteen)

NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Western Conference Ordination Board to Meet

The Board of Ordination of the Western Conference of Original Free Will Baptists will meet on Monday, December 6, 1965, at the Selma Free Will Baptist Church, Selma, North Carolina, at 7:30 p.m. Anyone having business with this board is urged to be present.

Ashland Street Church Revival in Progress

Revival services are in progress at Ashland Street Free Will Baptist Church, Route 3, High Point, North Carolina. The church is located two miles south of High Point in the Archdale area on Ashland Street off Highway 311.

The Rev. Bill V. Barnes of Trinity, a member of the church, is the evangelist. Services begin at 7:30 each evening and will continue through December 5. Special singing is being rendered each night.

The pastor, the Rev. Grayson L. Spencer, and the church invite everyone to attend.

Central Conference Youth Fellowship Has Successful Meeting

The Central Conference Youth Fellowship convening with Hull Road Free Will Baptist Church near Snow Hill, North Carolina, on November 19, proved to be the most successful meeting of the Fellowship to ever be held. There were more than 375 persons, representing 21 churches, attending. An offering of $125 was taken for the state youth project, which is to provide recreational equipment for Cragmont, fix the basement at Cragmont so that it can be used for classes, and purchase and install a public address system at Cragmont.

Following a delicious supper served by the host church, those who attended enjoyed a program which provided much fun and fellowship. Mrs. David W. ("Ma") Hansley, state youth chairman, was the main speaker of the evening as she discussed the promotional work with our youth. The highlight of the program was a film about the life and work of John the Baptist entitled "A Voice in the Wilderness."

It is hoped that more of our churches and young people will participate in the Central Conference youth program. If your church needs information or help with its youth work, you are invited to contact: Mrs. Cedric D. Pierce Jr., Central Conference Youth Chairman, 1424 Rosewood Avenue, Rocky Mount, North Carolina 27801, Phone: 442-7978.

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FAITH AND SIGHT

I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. Faith doesn't say, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me."

Faith, walking in the dark with God, only prays Him to clasp its hand more closely—does not even ask Him for the lifting of the darkness so that the man may find the way himself.—Phillips Brooks.

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When I am reading a book, it seems to me to be alive and talking to me. It is easy enough for a man to walk who has a horse at his command. The invalid is not to be pitied who has a cure up his sleeve. And such is the advantage I receive from books. They relieve me from idleness, rescue me from company I dislike, and blunt the edge of my grief, if it is not too extreme. They are the comfort and solitude of my old age. When I am attacked by gloomy thought, nothing helps me so much as running to my books. They quickly absorb me and banish the clouds from my mind. . . . They always receive me with the same welcome.—Montaigne.

The first time I read an excellent book, it is to me just as if I gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one.—Oliver Goldsmith.

PELOUBET'S SELECT NOTES FOR 1966

By
WILBUR M. SMITH

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COMING EVENTS

December 25—Christmas Day

—NEWS FROM MOUNT OLIVE—COLLEGE

MOUNT OLIVE, NORTH CAROLINA

A Look at a Million-Dollar College

by LOY EVERETTE BALLARD

On last Sunday afternoon, November 14, accompanied by several members of my church, I visited Mount Olive College. After enjoying a most delightful lunch in the college cafeteria in the old college building in Mount Olive, we were taken by the president, Dr. W. Burkette Raper, to the new campus just out of town. We went first through the three modern dormitories, one of which is finished and now occupied, and the other two almost ready to be turned over for use. We were all astonished at the fine workmanship that has gone into the buildings and the convenience of the quarters for students and faculty members.

From the dormitories, we went to the academic and administration building, which is finished and in use. We were first impressed by the size of the building. It is much larger than it appeared to be from pictures. Down what seemed to be almost endless halls, we went to visit classroom after classroom, and office after office, every one a marvel of stately beauty to demand our admiration. Figuratively speaking, we had to keep pinching ourselves to remember that this was indeed a Free Will Baptist institution.

At a lookout point on the top floor of the building, from which we could see the three dormitories and the wide expanse of the campus, Dr. Raper said to us, "You are looking at a million dollars!" He then explained how that the original college investment of less than $10 in 1952 had grown to the place that the college assets were now over a million dollars. We got a thrill at the thought that we were visiting the first Free Will Baptist institution to reach the millionaire class!

With this new campus and modern buildings and equipment, plus the growing concern of Original Free Will Baptists for quality Christian education, there is no limit to the possibilities of Mount Olive College. Today it stands high in North Carolina as an accredited liberal arts junior college; is increasing daily in importance to the Free Will Baptist Church as a training school for Christian workers and, through its several student-aid funds and scholarships, is making possible an education for many young people who otherwise could not go to college. In all these things, we truly believe, it is destined to grow year after year. It is not unreasonable to think that in a few years it will become a four year college with ever-increasing emphasis put on religious education and Christian training, and an ever-increasing student body enjoying its blessings.

The story is told of an ancient wise man who had the reputation of "knowing all the answers." One day a group of mischievous boys concocted a plan to put the wise old man to ridicule. The plan was for one boy with extra large hands to take a little bird and hide it in his hands, with a finger on the throat of the bird. He would then ask the old man to tell him whether the bird was dead or alive. If he said the bird was alive, the boy would break its neck and let it drop to the ground dead. If he said it was dead, the plan was to release the bird and let it fly away.

The boys asked their question. The old man, sensing the possibility of some kind of trickery, looked them over good and said to the boy holding the little bird, "That, my boy, depends upon you!"

The future of Mount Olive College depends upon Original Free Will Baptists. We hold it within our power to hold it captive or crush it to death by our penurious giving, or by our prayers and liberality give it wings to fly to unknown heights of blessing to the people we love and to the church we cherish.

✠

$44,250 Raised By Dinners

The Free Will Baptist churches of North Carolina have been holding development fund dinners for Mount Olive College this year. Each dinner is one in a series of dinners to raise money to further the construction and expansion of Mount Olive College.

Although the 1965 development campaign has not been completed, a total of $44,250 has been contributed at thirteen county dinners. Gifts given this year will be used specifically for paving the parking areas, landscaping the campus, and furnishing the buildings.

During the past two years a total of $105,000 has been contributed at these dinners.

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Development Fund Dinners to Be Held

The Free Will Baptist churches of Edgecombe and Halifax Counties will hold their development fund dinner on Friday, December 3, at 7. p.m., at the South Edgecombe High School Cafeteria. A goal of $2,100 has been accepted by the churches of the counties. Serving as the counties' chairman is the Rev. Hubert Burress of Pinetops.

Also, the churches of Beaufort County will hold their development fund dinner on Saturday, December 4, at 7 p.m., at the high school lunchroom in Chocowinity. The county chairman is Oscar Webster.

✠

$1,047 At Nash County Dinner

The Free Will Baptist churches in Nash County contributed $1,047 Thursday night, November 18, to the development fund of Mount Olive College. The gifts were presented at the Nash County development fund dinner held at the Spring Hope Community Building with an attendance of 95.

Miss Doris Deans of Middlesex served as chairman of the county steering committee. Other members of the steering committee included the Rev. Charles Morgan of Bailey and John Brandley of Middlesex.

President W. Burkette Raper reviewed the progress of the development program currently underway on Mount Olive's new campus.

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If we cannot stand in difficulty, let us not appear for praise in victory.—L. L. R.

Family Fireside

Meditations for the Home

Daily Devotionals on Humility

SUNDAY, DECEMBER 5

I Am Undone

Scripture Reading—Isaiah 6:1-8

Isaiah's experience in the temple is an example of true humility, for we see a good man becoming better through humility. The divine presence of God reveals the weaknesses and sins of mortal man. Spiritually, the Lord is "seen high and lifted up" as we humble ourselves before Him. Humility is essential to consecration.

As You Pray

Remember that the Lord is only found in lofty heights. Just a glimpse of His glory results in a humbling of one's self. Pray for the type of experience that will result in a recognition of our own unworthiness.

MONDAY, DECEMBER 6

'Not with Excellency of Speech'

Scripture Reading—1 Corinthians 2:1-5

There were great men of wisdom in Paul's day. The Corinthians had heard such teachers and philosophers. If Paul had come to them in the same manner, the message of Christ would not have been received. His humility resulted in his one desire—to know nothing, save Jesus Christ and Him crucified. Paul surely possessed earthly knowledge and wisdom, but he did not display it.

As You Pray

Ask God to fill you with the Holy Spirit that will demonstrate His power in your life. Remember that the wisdom of the world is vain when it is apart from the will and purpose of God.

TUESDAY, DECEMBER 7

'Mind Not High Things'

Scripture Reading—Romans 12:3-18

A part of true humility is a recognition of others' positions in the family of God. All are members of the same body—Christ—but we perform different functions.

Brotherly love is the secret to cooperation and understanding of the needs and positions of the brethren in Christ. Thus, "high things" are out. As Christ condescended to help lost man, so are we to possess the same condescending spirit.

As You Pray

Seek the type of humility that will make you function as a member of Christ's body, the church, with perfect coordination with other members. Seek the will of God as you observe the needs of others.

WEDNESDAY, DECEMBER 8

'He Humbled Himself'

Scripture Reading—Philippians 2:5-11

Christians are to seek "the mind of Christ." What was the mind of Christ as described in this passage? It was that He became, as a man, a servant. He humbled Himself before God His Father, and faced the Cross. The result was that God exalted Him, and gave Him a name that is above every name—a name so wonderful that each soul is obligated to bow his knee before Him.

As You Pray

Remember that Christ is our example of a true servant; that is, He ministered to the needs of others. Pray for the forgiveness of every selfish ambition and truly seek the mind of Christ.

THURSDAY, DECEMBER 9

As a Child

Scripture Reading—Matthew 18:2-6

Christ taught His disciples a lesson on humility by calling a little child unto Himself. He taught them that the conversion experience is a humbling experience. The proud cannot experience it. To become as little children means to be humble before God.

As You Pray

If you know of friends or loved ones who have not so humbled themselves before God in conversion, pray for them. Pray that God will keep you from offending any one of the "little ones."

FRIDAY, DECEMBER 10

The Pharisee and the Publican

Scripture Reading—Luke 18:10-14

The Pharisee was a hypocrite. He professed to be religious with his fasting and giving of his tithes. He looked down upon other men who were less fortunate with contempt. The publican, however, felt unworthy to even lift his eyes toward heaven. His prayer was, "God be merciful to me, a sinner." Jesus then declared that the poor publican went back to his house justified before God because he had humbled himself.

As You Pray

Remember that even the Chirstian is only a sinner saved by grace. Pray that all hypocrisy will be removed from your life.

SATURDAY, DECEMBER 11

The Sunday Services

Scripture Reading—The Sunday School Printed Text

As You Pray

Remember the Sunday school officers as they perform their important duties tomorrow. Remember the pastor as he directs the morning service, and as he brings God's message. Ask God to move upon His people in a great and mighty way.

America's Hope for the Future

J. Edgar Hoover

If there is hope for the future of America, if there is to be peace and happiness in our homes, then we, as a nation, must return to God and to the practice of daily family prayer.

Can we build homes without God, or have worthy parents who do not know and practice His teachings?

Our nation is sadly in need of a rebirth of the simple life—a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips and ended the day by gathering together to place themselves in His care.

As our nation grew and prospered, as it overcame vicissitudes and adversities, its people never lost faith in a personal God.

Our generation, it seems, has allowed old, faithful religious practices to slip into oblivion. As a result, family life has been weakened, and the nation has suffered.

A godless home is built upon sand; it is an inviting breeding ground for moral decay and crime.

My hope for the future of this nation is predicated upon the faith in God which is nurtured in the family.—*Messenger of Peace.*

✠

Jesus is the great magnet. When the soul drawn by Him approaches God, there is twofold experience, bitter and sweet: death, painful and humiliating; life, joyous and full of consolation and peace. The sword of the law pierces the soul while the kiss of the Father heals and gladdens our hearts.—Adolph Saphir.

Time for Teens

Chatting with Teen-Agers

Have you ever visited a region where you could see a glacier in the distance? Glaciers occur where the rate of snowfall and freezing exceeds the rate of the melting of the snow. Mountain or alpine glaciers are found in high mountain ranges. Ice forms from compacted snow under the pressure of accumulated snow, and it moves slowly down the slopes. It grinds away masses of rock, only scratching some and pushing others down the mountainside. Sometimes this leaves jagged walls of rock for hundreds of feet. The greatest single-peak glacier in United States is on the ancient volcano, Mount Rainier, which is in the state of Washington.

The accumulated snow of glaciers reminds me of disappointments that sometimes seem to accumulate in life. If bitterness and resentment form from persistent frustrations, the consequences can be as damaging to our Christian life as ice of glaciers to a mountain. Also, when we find comfort in our own "supposed" self-sufficiency, God allows us to "face a glacier" until we are humbled and know we are incomplete, and "without (Him) can do nothing" (John 15:5). If all is going well in your life, give thanks to God! Do not be vainly presumptuous. When everything seems to go wrong, with humility and patience draw nigh to God. He is able to give consolation. An example of this is found in Psalm 30:6-12. David tells us that he thought he was secure in his prosperity (self-sufficiency). Suddenly he discovered the Lord's face was hidden from him. It was as though David faced a "glacier." He was troubled about it and cried out to the Lord. That prayer was heard; then David said, "Thou hast . . . girded me with gladness." Like David, sometimes we must be reminded of that one thing needful in our lives—daily communion and fellowship with the Lord Jesus. Don't let disappointments make you bitter and resentful. Ask God to fill your heart with His love. Remember these "glacier experiences" are allowed to draw us closer to God and to make us stronger Christians. — Julia B. Dennis. (Gospel Herald)

This Week's Question

"What should be the Christian teen-ager's attitude and reaction to 'Beatle' music?"

This Week's Answers

"The way a teen-ager reacts to 'Beatle' music, or any other popular music, should be decided by the individual. Though some songs have a shady side, the words are of very little importance. The music was written mainly for the beat. As long as one can retain control of himself and enjoy the music, I see nothing wrong with it. If, however, he cannot he must then practice his Christian moderation and refrain from listening. Beatle music or any popular music is perfectly all right in my opinion as long as the teen-ager can be selective and retain his self-control."—Tex Barrow, Snow Hill, North Carolina.

* * *

"The teen-agers of today go crazy over anything new and different. This is what happened when the 'Beatles' came along. The girls flipped over their shaggy haircuts, and the boys started letting their hair grow out.

"I, as a teen-ager, have heard better singing than the Beatles. I don't see anything too wrong with the Beatle music if it's in the right place. I don't think the teen-agers of today should stay at home on Sunday nights to watch the Beatles on television. I do think a boy or girl should think of the Beatles as any other singing group. Most of all, don't act like they are gods. Don't get down on your knees, pull your hair, and scream when you hear them sing.

"Teen-agers should realize that there are much healthier types of music that can be much more enjoyable."—Pat Boyd, Greenville, North Carolina.

* * *

"This is a matter of personal taste, because I do not see anything wrong with the Beatle music. If a Christian teen-ager does enjoy this music, I think he should do so in a Christian manner, and not with the mass hysterics it evokes from some people."—Sammy Reynolds, Dunn, North Carolina.

* * *

"Beatle music seems to have a beat that most teen-agers enjoy. No music is wrong within itself, and so I believe a Christian could enjoy Beatle music. However, I also believe that Christian teen-agers should not let this or any type of music affect their Christian testimony. Christians should respond to this type of music in a Christian manner and not allow it to drive them to emotionalism."—Judy Reynolds, Dunn, North Carolina.

* * *

"Let's stop for a few minutes and consider from whence music originated. God created man and made everything in the earth. He created each of us with ears to hear, love, and enjoy sounds. So music came from God and He so implanted power in music to comfort, inspire, and touch the soul of man.

"If you should visit countries where Christ is not known, you would find the music sad and lonely. In countries where Christ is known, the music relates the joyful and triumphant feeling of the heart, showing the change that is wrought by the story of salvation. In Colossians 3:16, 17, we find that music belongs to the Christian and should be used and enjoyed to the fullest.

"The tempo of the music (Beatle) we hear blaring forth from the radio and television today upsets the nervous system, causing movements of every part of the body. Most of the time, these programs are out of harmony with Christian growth and testimony. Therefore, this music has no inspiration for the Christian.

"I think the Christian's music should honor God with dignity and power, music that touches the heart and thrills the soul. Teen-ager, it will be hard to shun this Beatle music. Think it over. Which will be your choice? Read Psalm 150.

" 'Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangly dim,
In the light of His glory and grace.' "

—Mrs. David W. Hansley
Greenville, North Carolina

(continued on page thirteen)

NOTES AND QUOTES

By J. C. Griffin

Everybody's Doing It

C. NEIL STRAIT

"Everybody's doing it" has become a deceitful phrase in our day. Who can know how many have fallen for this untruth and started habits that have put a limp to life?

Let us look at the ugly character of the statement.

First, it is false. For instance, I have heard men say, "But everybody smokes." Really now, how observant have they been? Or take drinking. Haven't you heard someone say, "Everybody takes a drink now and then"? But whoever says that is wrong. Then there is the weak thinker who says, "Everybody is just a little dishonest these days." Wrong again! I know several who do none of these things, and if only one out of ten billion does not engage in being dishonest, logic will not allow me to say that "everybody does it."

At one time, Elijah thought all men had succumbed to idolatry. But God, who keeps the record, reminded him that seven thousand had not bowed unto Baal.

Secondly, the statement, "Everybody's doing it," assumes that someone else is capable of deciding for us. This I will never accept! A thousand people, yea, a million, doing something wrong does not make that thing right. But some get comfort in this majority bit, as if it solved the problem. Some reason that if another does a thing, then it must be right. This does not say much for a person's integrity or his individuality. It rather reveals that he has forfeited these important characteristics.

Our age needs to see the life that is unimpressed with crowd behavior and majority pressures. It needs to see that an individual can live effectively, apart from the fads and habits surrounding him.

Everybody's doing it! so they say;
Everybody's drinking in our day.
Everybody's starting, you'll start, too.
So they say—but it's not true!

Everybody's doing it? No, not yet.
For I'm somebody—don't forget.
Anyone with courage to step aside and think
Is sure to be somebody. I don't drink!

Many a "somebody" who fell into line
Became a "nobody" in almost no time.
Anyone can follow what the crowds do.
But I'm somebody. How about you?

Everybody's doing it? No, not yet.
For I'm somebody—don't forget.
Anyone with courage to see what's true
Is sure to be somebody. How about you?

—*Indian Temperance News.*

A Widow's Prayer

A minister who preached in a country village in England told his wife that he was going to drive into the town on business, and he would be able to buy for her some necessities she could not get in that small village. She made out a list of things for him to buy in the city.

When he reached the town, he went to the large shops to do his wife's shopping. In passing a baker's shop, he noticed a large loaf of fresh brown bread in the window. He was particularly fond of brown bread, so he went into the shop and bought the loaf. But when he came out of the shop, it was raining hard, and he opened his umbrella. Then he exclaimed, "How foolish I have been! I cannot carry this large loaf of bread with me to all the other shops and hold my umbrella up at the same time. What can I do with it?"

Near by was a small cottage, and the thought came to him: Give the loaf to whoever lives in that little cottage. He opened the gate, and going into the yard, he saw an elderly lady filling a kettle at the well.

He called out cheerfully, "I wonder if you would be so kind as to relieve me of this loaf? I am very fond of brown bread, but I find I cannot manage to hold it and the umbrella also, along with all the other parcels I shall have when I get through with my shopping."

The lady, a widow, took him inside the house and showed him that she had set her table for supper but had nothing in the house to eat or drink except a pinch of tea leaves.

She said with tears in her eyes, "I prayed to God to send me something to eat, and then I lighted the fire and was just filling the teakettle when you came into my yard and offered me this beautiful loaf of bread. It was the Lord Himself who got you to buy a loaf which you could not carry, and then He whispered to you to bring it to me."

There is no need too great nor too small to bring to our Father in heaven; but we must be sure that He is our Father. As many as receive Him into their hearts, to them He gives power to become the sons of God. And then all that belongs to Christ becomes theirs.

—Selected.

It Takes a Musician

"He hath put a new song in my mouth, even praise unto our God" (Psalm 40:3).

When Ira D. Sankey went to York, England, on one occasion to assist Dwight L. Moody in a revival campaign, he asked the deacon of the church for a little organ with which to accompany his solos. The deacon, who did not care much for organs, said grudgingly that there was a small harmonium they used to have years ago. It got out of tune in some way and was put in one of the upper rooms of the chapel.

Mr. Sankey and the deacon went up, pulled aside the rubbish and brushed away the dust, and brought out the instrument. Sankey sat down and began to play and sing as only that great song evangelist could. The deacon, astonished, said, "I did not know there was any music in that thing! Why, it is sweet; it is quite a good harmonium." Then he looked at Mr. Sankey and said, "Look here. I believe you put music into it before you brought it out."

So he did! Every great musician does. Organs do not play, nor do harps; it takes the musician to do that. If we give ourselves up to Christ, He will take our whole being and put us in tune. Only thus can we be instruments of usefulness to those about us.

—R. W. Ives.

THIS IS MATURITY: To be able to stick with a job until it is finished; to be able to bear an injustice without wanting to get even; to be able to carry money without spending it; and to do one's duty without being supervised.—Biblical Recorder.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Please explain: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Psalm 139:8).—**J. C. Adcock, Michigan.**

Answer: The word translated "hell" here in this Psalm is that by which the place where all the departed dead were called before the ascension of the Lord Jesus Christ. The revised version renders this word, "Sheol." Rather than translating it, the revisers simply used the Hebrew word. Both the righteous and the unrighteous in Old Testament times went to "Sheol" when they died. The righteous went to the compartment or division called paradise, and the unrighteous to that in which all who stayed suffered. There seems to be a great deal of distance between those in paradise and those who suffered in flames and a great gulf between that separated them permanently. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:22-26).

If God is present everywhere, as the Scriptures indicate, there is no reason why we should not accept the fact that He must in some sense be present even in hell; however, there is a distinct difference in the way in which He manifests Himself in hell to how He is seen as present in heaven or even in the earth. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good" (Amos 9:2-4). These verses from Amos indicate that God has devised means by which to apprehend the wicked in judgment regardless of their efforts in a planned escape, so He is present with the wicked in judgment.

God as manifested in Christ is present everywhere to protect and aid those who serve Him obediently. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20). "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:20).

———

Question: Do you think we could be happy in heaven if we were there knowing that our loved ones are in hell?—**A. R. Jones, Virginia.**

Answer: Yes, indeed. Since we are Christians, our supreme joy is Christ Jesus our Lord. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37). The love which a real Christian bears to his dearest loved ones on earth is nothing compared with that he bears to his Lord and Saviour Jesus Christ, even though Christ is in heaven and he on this earth. But much more will this further perfected love so brought into its fullness with the absence of all imperfections, that comes to us with the new body, be like that of Christ's resurrected and ascended body. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 10:13).

The presence of Jesus in the new environment in heaven, while in the perfect body, will satisfy every longing of the Christian's heart. It is to be noted also that any, that while on earth, we may have regarded as loved ones will be in hell only as they have so chosen and shown their choice in the continued and persistent rejection and trampling under their feet that precious Saviour of ours who is the supreme object of our love. They will be eternally present with the devil and his angels because while here they willfully chose to cast their lot with them, and all this we shall be aware of and recognize the justice and also the necessity of it. Many who have heard the false claims of modern cults refuse to believe there is such a place as the Bible calls hell and describes it as a lake of fire because they have impenitent friends and loved ones; but it is better by far to recognize the plain scriptural facts, no matter how unwelcome they may be by either ourselves or those whom we love, and try to act as the means to rescue our loved ones from the certain doom to which they are now headed, than it is to quarrel with the unmistakable facts while seeking to remove them by closing our eyes to them. If we love Jesus our Lord supremely, love Him as we ought to love Him, and realize His glory and also His claim upon the lives of men as we should, we will say that if the dearest friend on earth insist on trampling Christ under foot, he should be tormented forever. If after people have persisted in a life of sin and rebellion against God so as to merit God's eternal wrath, while God continues to offer them free pardon, having made the supreme sacrifice of His precious Son on Calvary to save them, they have up to the very last refused and trampled Christ's blood under their vile feet. When they are consigned to eternal torment, we in heaven shall see as He sees and our attitude will be that of His attitude, and we shall join the heavenly host in saying, "Amen; true and righteous are thy judgments, O Lord!" There will be no reason for anything but happiness on our part, for long before we shall have all our tears wiped away or put in the

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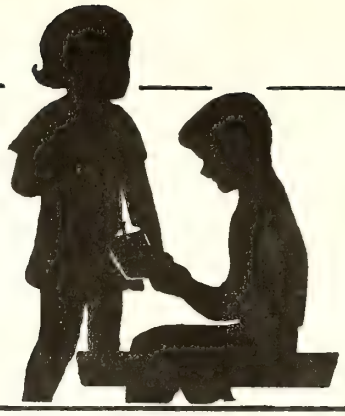
STORIES —for our— YOUTH



GROWING UP

LOIS HOADLEY DICK

IT was tough having your Sunday School teacher live right next door! Sam balanced his schoolbooks on his shoulder and carefully walked around Miss Drew's lawn. He used to take a short cut right through the middle of it, but since Miss Drew had moved into the little brick house, he was extra careful not even to step on the grass.

He had a paper route on his street, and now he always folded the newspaper and wedged it behind her doorknob instead of throwing it on the front steps. It made a difference, knowing Miss Drew might be watching.

Sam closed the screen door carefully behind him and piled his books on the kitchen table. Two-year-old Becky came running, and Sam gave her a bear hug. She was the cutest sister a fellow ever had. She was chubby with pale yellow hair that stuck out in all directions like chicken feathers.

"Can't play with you now," he told her. "I'm going out."

Becky opened her mouth to howl and wrapped fat little arms around his leg.

Sam felt a little guilty. "Not now," he repeated. "I'll play with you after supper." He pulled away and ran to the back of the yard, his spelling book tucked under one arm. The door of the empty chicken coop stood open, hanging by one hinge, and he climbed inside. It was cozy and quiet—a perfect hide-away. There was a low wooden bench under the window and it was covered with a brown carpet. Sam sprawled face down on it to read. The spelling book lay forgotten on the floor as Sam reached for a stack of comic books which he kept hidden beneath some boards.

He didn't dare take them into the house because Dad didn't approve of comic books and Mom had told him several times not to waste his money on them. Of course comic books weren't comic at all. They were all about crime and gangsters and torture. Sometimes Sam got tired of them—they were all alike. He had nightmares, too, in which he was always being chased by the men he read about.

It was getting almost too dark to read any more, and Sam began to pile up the comic books. He was too busy to see a shadow cross the doorway; and so he jumped at the voice which said, "Hi, there, Sam Shafer!"

Of all people! It was Miss Drew! How did she know where to find him? Sam nearly spilled the stack of comic books in his excitement. "Oh—hello," he managed to say in surprise. "What—what are you doing here?"

"What are **you** doing?" Miss Drew smiled.

"Uh—reading," stammered Sam, trying to hide the comic books.

"Good reading?"

Sam shifted from one foot to the other. That Miss Drew! She sure could ask the questions. "Well, it's—it's not bad, is it Miss Drew? I mean, comic books are exciting—and everything."

Miss Drew shrugged in the funny manner she had of lifting her right shoulder to scratch the tip of her ear. "I think they're very dull," she said. "In fact, they're not even interesting."

Sam's eyes opened extra wide. "You read them?" he gasped.

"Of course I did. I wanted to see just what my class of boys enjoyed. And you know what, Sam? I thought for sure you would have outgrown comic books long ago."

"Outgrown them?" Sam felt his face redden, and he sat back down on the bench.

"Yes, outgrown them. You know how little Becky has to be watched because she puts everything into her mouth?"

"Sure, somebody has to watch her every minute. That's because she's just a baby."

"Well, some people aren't too particular what they put into their minds. They read just any old thing that comes along. It's a sign their minds haven't grown up."

"Like that big Hector: he's six feet tall and only in fourth grade."

"Right," said Miss Drew. "His body grew up, but his mind didn't. Some people never grow up in their Christian lives, Sam. Their bodies may be well and strong, their minds active, but they don't know how to make the right choices. Somebody always has to be telling them what is right and wrong."

"Like Becky," muttered Sam, studying the tips of his scuffed shoes.

"You're right," said Miss Drew, sitting down on the edge of the bench by Sam. "Soon she will be making her own decisions. That's a sign of growing up—making wise choices. Sam, do you still have your baby toys and ABC books?"

"'Course not," Sam replied, looking puzzled.

"And you don't play with them any more?"

Sam was indignant. "I outgrew those baby things long ago," he said proudly.

"Would it be a waste of time to go back to the toys and ABC books?"

"Sure thing!" replied Sam. "They wouldn't be any help to me now, Why, I'm practically a man."

"The Lord Jesus was once a Boy your age," Miss Drew remarked quietly. "I suppose He felt the same way, wanting to learn good things and not waste His time. You remember when He was only twelve He could answer the questions of the teachers in the synagogue. He could even ask them questions they weren't able to answer."

Sam looked thoughtful, then glanced down at the pile of dirty, torn comic books. "I guess He wouldn't have had time for these," he said.

"No, I don't think so," replied Miss Drew.

"Guess He was too busy growing up."

"He did have important work to do," agreed Miss Drew. "Although He was the Son of God, He had come to die. We Christians have important work to do, also. There are many boys and girls who do not know of Jesus' love for them."

"What could I do?" asked Sam earnestly.

"First, you will have to grow up in

(continued on page fifteen)

Time for Teens

(continued from page nine)

QUESTIONS TO ANSWER

Since we have not received any answers to the questions which appeared two weeks ago, we are printing them once again:

"If your school were having its annual homecoming and your YFA had a special program, which would you attend and why? Suppose you were a member of the team?"—Tex Barrow, Snow Hill, North Carolina.

* * *

"How do you think a Christian teenager should react to the popular dances of today?"—Pat Boyd, Greenville, North Carolina.

✠

I Wonder–

I wonder what would happen if Christians began to pray about the faults of others instead of repeating them.

I wonder what would happen if every Christian began praying each day for a revival.

I wonder what would happen if every Christian would invite someone to church each week.

I wonder what would happen if every Christian began giving out good religious literature to those he works with and others he meets.

I wonder what would happen if every Christian would begin to tithe and give offerings to God's work.

I wonder what would happen if every Christian would pray for his pastor and love him and co-operate with him instead of finding fault and criticizing him.

I wonder what would happen if every Christian tried to get a boy or girl to go to Sunday School each week.

I believe if we did these things a mighty revival would sweep the world and millions would be won to Christ.—J. A. Benton.

✠

He who finds your lost pocketbook, if your name and address is in it, and sends it to you with all the money it contains, is truly honest. It would be nice to give him a little reward.—Walter E. Isenhour.

The Set Face

R. W. IVES

In the face of Jesus Christ there was strength and determination, but also tenderness and unselfish love. Strength without tenderness becomes hard, brutal, and repelling. There was nothing hard or unattractive about the "set face" of our Lord, because it was "set" for the accomplishing of the greatest mission of love that this world has ever known anything about. "He stedfastly set his face to go to Jerusalem" (Luke 9:51).

By His grace and the contemplation in His face, may our faces take on more and more the expression of a fixed and unflinching determination, not to do our own will or have our own way, but to carry out with unswerving devotion the mission of love that has been entrusted to us as followers of the Lamb.—God's Revivalist.

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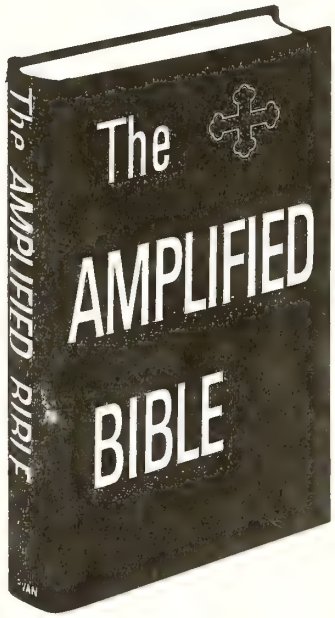

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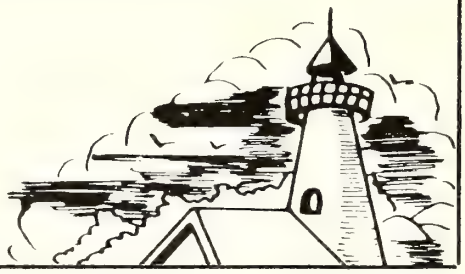
St. Claire Bible Class

The Sunday School Lesson

FOR DECEMBER 12



Josiah: Delight in the Law

Lesson Text: 2 Kings 22:1, 2; 23:1-5, 25

Memory Verse: Psalm 119:9

I. INTRODUCTION

After the reign of Solomon, the nation of Israel divided into two kingdoms: the northern kingdom known as the kingdom of Israel and the southern kingdom known as the kingdom of Judah. The northern kingdom had gone into captivity about 722 B. C. The southern kingdom survived for more than one hundred years after Assyria conquered the northern kingdom. It was during the latter part of this period that Josiah was king in Judah. Josiah followed a line of wicked kings. Manasseh, who was king for fifty-five years, the most wicked of all the kings of Judah, was the grandfather of Josiah. Manasseh rebuilt the idols his father Hezekiah had destroyed and established every form of idol worship. Even though the northern kingdom had fallen, it made no impression on him. He inaugurated a bloody persecution against those of the pure faith and filled Jerusalem with blood. Tradition says that he had Isaiah, the prophet, sawn asunder. Amon, his son, who was named for a god of Egypt, only reigned two years in Judah. However, in those years he made no effort to correct the abuses in the land.

When Amon was murdered, Josiah his son, at the age of eight, became king of Judah. It is refreshing and inspiring to read the story of his reign, which is in vivid contrast with the reigns of his grandfather and his father. Josiah, even though very young, was one of Judah's best kings. In the eighth year of his reign he began to seek after the God of David. He began his reforms in Judah during the twelfth year of his reign. This was the most thorough-going reform Judah had known. During the rebuilding of the temple, the high priest, Hilkiah, discovered a book of the law. Alarmed by the penalties threatened in this book, Josiah sought counsel of the prophetess, Huldah. She assured Josiah that even though the dreaded penalties would be inflicted, he would be gathered to his fathers in peace before the days of punishment came. Josiah called the people together at Jerusalem with a hope of averting the threatened doom; and after the reading of the law, a solemn covenant was made with God. To emphasize the covenant, Josiah appointed the Passover to be held at the legal time.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

1. Although Josiah was only a small boy when he began to reign, he soon distinguished himself as one of Judah's best kings (v. 1).

2. Early in life, the reformer king decided to walk in the law of the Lord (v. 2).

3. Throughout his life, Josiah turned neither to the right hand nor to the left (v. 2).

4. For the purpose of getting their cooperation in his reform movement Josiah assembled all the elders of Judah at the house of the Lord (v. 1).

5. Instead of making a speech to the elders, the king read the sacred writings to them (v. 2).

6. The king made a covenant to walk before the Lord and to keep His statutes, to which all the elders agreed (v. 3).

7. Josiah destroyed all the vessels that had been used in idolatrous worship (v. 4).

8. He burned the vessels outside of Jerusalem and took the ashes to Bethel (v. 4).

9. The king had all the idolatrous priests slain upon their own altars (v. 5).

10. Josiah was one of the most completely dedicated and fully consecrated kings that ever sat on the throne of David (v. 25).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Josiah was a good king. He followed two very bad kings. When Josiah came to the throne in Jerusalem, he found that people had forgotten to worship God. The people of the kingdom of Judah had become accustomed to the idolatrous worship of Manasseh and Amon, Josiah's forefathers.

In the eighteenth year of his reign, Josiah ordered that the temple be cleaned up and the worship of God be reinstated. In the cleanup, Hilkiah, the priest, found a copy of the book of the law. He sent it to the king. When the king heard the words of the law, he was frightened. He learned that God had pronounced woe on those who forsook His worship. He learned also of the blessing to come if they would worship God in spirit and in truth.

Josiah started reforms in Judah. He was at the very height of his career when he learned of an expedition of Pharaoh-necho, king of Egypt, against the Babylonians. Josiah went out to intercept the Egyptian forces as they passed through the land. Pharaoh-necho assured Josiah that his fight was not with him, but Josiah persisted in making war against him. In the ensuing battle, Josiah was killed.

It seems a shame that such a good man doing a good work should die. The "why" of it we may never know, but we can rest assured that God had a purpose for the life of Josiah.

Each Christian should strive to do what he knows is God's will for him. He will then leave his mark for good on the history of the world.—Standard Commentary.

2. It is good for our President to keep in touch with the rulers of nations. It is better for him to keep in touch with God.

One night one of the guests in the White House had difficulty in sleeping. It was during the darkest days of the Civil War. It was on the eve of the battle of Bull Run. His room was near President Lincoln's. The guest heard an agonized voice. It was the voice of the President. He was on his knees, praying. "O Thou God, who heard Solomon in the night when he prayed and cried for wisdom, hear me! I cannot guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, save this nation!" Later, Lincoln said, "I am not depending upon my constituents, my generals, my army and navy, but upon the God of our fathers

who raised up this nation, and will not suffer it to perish."—Selected.

3. The central figure in our lesson today was one of the great kings of Judah. His life is a wonderful example of three great truths which we should get from this lesson.

First, the life of Josiah shows that in spite of one's environment he may rise to great service and personal commitment through faith. Josiah's surroundings were all against him as far as being a follower of God was concerned. From the temple to the outposts of the kingdom idolatry was in evidence. His father was the wicked Amon and his grandfather was Manasseh. In fact, Josiah's environment and background was so evil that one cannot help wondering why he turned to God. But one does not have to conform to his environment. If an individual will turn to God and ask for help, God will give strength and courage to overcome the worst of environments or backgrounds.

Second, Josiah's life shows the great good that may be accomplished by righteous leaders. In spite of the opposition from the false priests and prophets, he was able to lead a whole nation to throw out the idols and return to the worship of the true God. What an individual can do in the strength of his flesh is limited, but what God may do through one individual wholly committed to Him cannot be limited.

Third, Josiah's life furnishes us an example of the fact that youth may be used of God. He was only eight years of age when he was crowned, and it is true that for a time his influence was limited by his age and maturity. But by the time he became a man, Josiah had so committed himself to the Lord that he began to change the whole nation.—Advanced Quarterly (F.W.B.).

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Questions & Answers

(continued from page eleven)

past forever by the blessed presence of our Lord and Saviour Jesus Christ. All our experiences shall be characterized in eternal joy. Not the kind of joy we may have at times here, but that which perfectly and eternally satisfies.

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Salvation may come quietly, but we cannot remain quiet about it.—Selected.

Boys' and Girls' Stories

(continued from page twelve)

your Christian life. Only then will you be able to help others who are not saved. You can do this by making wise choices, by putting away things which do not help you, or which are a waste of time. The Bible says 'grow up . . . in all things.' How about it, Sam?"

Sam gave the pile of comic books a shove with his foot and watched them disappear under the bench. He felt relieved. Somehow he nkew they weren't going to be a problem any more—he was growing up!—Gospel Herald.

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THE CHURCH WORLDWIDE

(continued from page five)

tian University Foundation, Dr. Hugh Borton interpreted student protests as understandable dissatisfaction with both world conditions and the inadequate educational opportunities on many campuses.

New Billy Graham Book Sets Sales Records

ATLANTA, Ga. (EP)—**World Aflame,** Evangelist Billy Graham's latest book, has sold 263,430 copies and skyrocketed to the major best seller list across the country.

The book, which is his first major work since 1960, has only been out seven weeks. Publishing officials at Doubleday and Company report it is almost certain to be the most popular book written by Graham.

SBC Missions Gifts May Hit $22 Million

NASHVILLE (EP)—The Southern Baptist Convention could possibly exceed its $20 million budget this year by as much as $2¼ million, a financial report from the convention's Executive Committee indicates.

Mission gifts through the convention's Cooperative Program for the month of October topped the $2 million mark for the fourth time in convention history and the second time this year.

Christian Herald Readers Are Polled On Ecumenism

NEW YORK (EP) — Ecumenical enthusiasm has not reached majority proportions among Protestants, according to readers of **Christian Herald,** non-denominational Protestant monthly magazine.

Some 6,000 readers responded to a poll conducted by the magazine, which lists a readership of nearly half million. Fifty-three per cent of **Herald** readers were of the opinion that the Roman Catholic Church has not "really become more friendly to Protestant Churches."

Another 44 per cent believed Catholic friendliness is on the increase and 3 per cent were undecided.

A report on the reader poll in the December issue of the publication commented that while responses offered evidence that "there is still an ecumenical gap between the high-level pronouncements on both sides and discernible friendliness at the grassroots, the gap is not as wide as some have assumed."

'God Is Dead' Exponent Under Fire at Emory

ATLANTA (EP)—Pressure was building here for the dismissal of an exponent of the "God is dead" theology from the faculty of Emory University, a Methodist institution.

Under attack—from alumni, a retired Methodist bishop and prospective benefactors of the University—was Dr. Thomas J. J. Altizer, proponent of a theological view that finds little hospitality in this fundamentalist part of the country.

The 38-year-old associate professor was thrust into national prominence when **Time,** the national news-magazine, identified him as one of the exponents of the "God is dead" movement, a theological position earnestly advocated by a number of younger theologians in recent months.

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'JUST SO IT IS ETHEL'

A young man attended a summer Bible conference. It was his custom to pray out loud when he retired at night. One evening, he began quietly, but, as he prayed, he increased in fervor and volume—so much so that an aged minister in the adjoining room heard his earnest plea: "O Lord, You know how greatly I need a wife in my work. Dear Lord, give me a wife. Any wife Thou dost give me will be all right, **just so it is Ethel!"**

How often do God's children make the mistake of asking God's endorsement of their plans rather than submissively asking and accepting His plan.—W. B. Knight.

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God's Concern About The Instability of His People

(continued from page three)

Does God have any feeling about Free Will Baptist unpredictability? No more than He has for others; however, He does care about us. Such an emotion is unmistakably revealed just after our Lord left the upper room; for a compulsion seemed to invoke itself upon Him to pray: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."

Surely God cares about the Church's keeping her own. And, to be sure, God wants Free Will Baptists to keep and care for their own as much as He does others to do so.

Another Zedekiah inquiry was what the Jews in captivity thought of their king. About this issue, Jeremiah replied that the king needed not to worry about the Jews but about the king's relationship with God.

This pastor believes that Free Will Baptist influence has been exceedingly good where we have exemplified before people that we have a right relationship with God in Christ Jesus. To be sure, any number of examples could be cited here. It is also true that when we have showed the Zedekiah spirit, we have repeatedly been ashamed of ourselves. Here, too, a disgusting number of examples could be cited.

Jesus, beloved, tells us in the Sermon on the Mount what kind of influence pleases God and inspires man. Of course, it is the "light of the world" kind, the kind where sinful man sees the living Christ in the church member's countenance and efforts. To reveal such commitments is certainly an all-out endeavor. It may be that to be the lighting church that God would have us be is that we pastors and some of our lay people will have to request our college to extend a greater helping hand in courses of learning, and that the Free Will Baptist pastors and members be reasonable enough to use that learning to help correct some of this foot-dragging in our church's ministry. There were never men of more light than those disciples. As well as the Saviour, the disciples saw in our Lord that Teacher of lighting influence. Why, men today who refuse to acknowledge Jesus as God's Son and Saviour of their souls say that there was never a greater teacher of good ethics and worthy efforts than Jesus. Zedekiah needed such an insight or experience, and so do Free Will Baptists.

In the last struggle here, it is likely that Jeremiah asked himself whether he had been as faithful as he could have been in the Jew's struggle in Jerusalem. He was just as human as anyone of us. It certainly seems that God helped the prophet to be adequate for the task there.

With divine guidance and divine dedication in the work of our church, we, too, can be faithfully adequate in her ministry of preaching and teaching. Almost all of us know that we are living in a time that many scholarly written works are equaled with the Holy Bible. This preacher appreciates the written works of great men of learning; however, he believes that the preacher who preaches and the teacher who teaches to the needs of God's Church must preach and teach God's Word. Besides, when scholarly works are used, they should be used for aids and not emphases. Paul told Timothy to preach the Word. If a Jeremiah ministry were evident in our churches today, we would witness our people's coming to church and seeking word from the Lord, and not a show to equate an hour TV program.

It is rather doubtful that Jeremiah could be classified as one of the great oratorical preachers—Whitefield, Beecher, or Talmage; or the great popular preachers—Conwell, Maier, or Peale; or great literary preachers—Scherer, Jones, or Newton; or the great intellectual preachers—Fosdick, Cadman or Buttrick; or great evangelistic preachers—Moody, Sunday, or Graham; yet, beloved, Jeremiah seemed to be adequate in God's concern for His people in an instable Jerusalem.

Let us as Free Will Baptists answer God's call in our church now. To be sure, there is word from the Lord to make us great if we will seek God's divine blessings for His concern for His people in this unstable age in which we live.

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The Lighted Pathway

(continued from page four)

sorrow and distress. Poverty, reproach, persecutions, enemies, are all on this side of Jordan.

Yes, thank God, we shall be superabundantly rewarded at the last day if we have been faithful to Him who died that we might find life. Paul thus triumphed when he exclaimed, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not me only, but unto all them also that love his appearing" (2 Timothy 4:6-8). And Stephen, when laying down his life, said, ". . . Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). Jesus, when He endured the Cross, was exalted to the right hand of God. A crown of life is promised only to the faithful. ". . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

If there would now be a universal yielding of hearts to God, a falling prostrate at His feet, a receiving of His gospel, a taking up of His Cross, and this day a taking of His yoke, men would surely find rest to their souls.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:17, 18).

the Free Will Baptist

Ayden, North Carolina, Wednesday, December 8, 1965

MOUNT OLIVE COLLEGE CHORUS
1965 CHRISTMAS TOUR

The forty-voice college chorus will give a program of Christmas music in four counties this year.

Sunday, December 12

3:00 P.M. Wayne County—Stoney Creek Free Will Baptist Church, Goldsboro, the Rev. Joseph Ingram, pastor.
7:30 P.M. Durham County—Sherron Acres Free Will Baptist Church, Durham, the Rev. Fred Rivenbark, pastor.

Sunday, December 19

3:30 P.M. Pitt County—Reedy Branch Free Will Baptist Church, Winterville, the Rev. Willis Wilson, Pastor.
7:30 P.M. Greene County—Free Union Free Will Baptist Church, Walstonburg, the Rev. C. L. Patrick, pastor.

Monday, December 20

8:00 P.M. Mount Olive College Auditorium, Mount Olive

Friends of the college are cordially invited to hear the chorus when it comes to their community. Miss Rose Lindsay, chairman of the department of music, will direct the chorus and President W. Burkette Raper will give a brief report on the college.

Members of the Chorus

First Row (left to right): Shelby Jones of Nashville, Wilma Futrell of Pikeville, Gayle Jones of Kenly, Linda Godwin of Wilson, Lima Hedgepeth of Kinston, Sandra Puckett of Mt. Airy, Carolyn Herring of Albertson, Marcia Edmundson of Pikeville, Sandra Freeman of Mount Olive, Janet Rose of Erie, Pennsylvania, Carol Murphy of LaGrange.

Second Row: Nell Thompson of Aurora, Alice Newell of Dover, Barbara Dutton of Rockingham, Billie Seymour of Goldsboro, Beth Davenport of Creswell, Lorena Moseley of Winterville, Lib Francis of Mount Olive, Carolyn Narron of Middlesex, Billie Griffin of New Bern, Mary Gould of Newport, Connie Price of Mount Olive, Patricia Muth of Morehead City, Sandra Everington of Deep Run, Miss Rose Lindsay, chairman of the department of music and director of the college chorus.

Third Row: Eve Mullin of Chocowinity, Susie Francis of Mount Olive, Judy Self of Winston-Salem, Danny Coates of Smithfield, Jimmy Wooten of Goldsboro, Thad Gaskill of Goldsboro, Mike Warren of Grantham, George Thigpen of Mount Olive, Timothy Howell of Goldsboro, Bythal Bostic of Goldsboro, Conrad Cox of Plymouth, Keenan Hinnant of Kenly, James Stephenson of Fuquay-Varina, Harry Grubbs of Kinston, Gerald Waddell of Goldsboro, and Ed Cox of Goldsboro.

In the Editor's Mail

"Would you please announce in "The Free Will Baptist" to let my friends know that my address has changed from Box 235, Bridgeton, North Carolina, to 2702 Edgewood Street, Oakland Gardens, New Bern, North Carolina. Our telephone number is ME 7-3059."—The Rev. J. C. Griffin.

* * * * *

All Is not Dark

Not all is dark and discouraging—the Bible is still the most translated book in the world, topping translations of books about leading Communist figures, the American Bible Society says. There were 251 Bible translations in 1963. Next in frequency were 206 books about Soviet Premier Nikita Khrushchev and 1823 about Vladimir Lenin. Even so, Khrushchev translations have shown a drop since 1959 while Lenin's have decreased steadily since 1955. Translations of books about Joseph Stalin took the biggest drop—from 200 in 1955 to only one in 1962. In the same period, Mao Tse-Tung translation slipped from 18 to three and Karl Marx dropped from 81 in 1956 to 55 last year.—Biblical Recorder.

* * * * *

Bits from Bulletins

"Ten years ago, November 13, 1955, your pastor came in response to a call 'to fill the pulpit for today,' due to the fact that the former pastor had resigned suddenly without notice. After the morning service, he was elected 'acting pastor.' The minutes of January 3, 1956, read that he was elected 'full-time pastor' and plans were made to begin buildinig a parsonage. His first sermon was, 'Every Man in His place.' God has blessed."—First FWB Church, Tarboro, North Carolina.

the Free Will Baptist

Volume 80 Number 48

December 8, 1965

C. H. Overman, *Editor*

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Editorial

FEARS OF AN EDITOR

Some time ago, we came across a short article in one of the church publications received in our office entitled "Three Fears of a Pastor." This subject reminded us that everyone has some fears. These fears are not necessarily of such an awesome nature that our spiritual balance is thrown into a state of uncertainty. On the other hand, all of us have those moments of questioning the outcome, as well as the results, of our daily lives. We wonder, for example, if we have made a right decision, if we said the right thing to that particular person, or if we might have failed in some important task. There are, then, those elements of fear in each person's life.

An editor has fears too! The degree of those fears depends on the magnitude of the task, or all of the tasks combined; but there are always some haunting, persistent fears that keep plaguing the mind. What are some of the fears confronting an editor?

There is the fear of not being able to meet the competition within the world of the printed page. This generation has proven more so than any other that the pen is mightier than the sword. The godless forces of the world are working their philosophies and ideologies into the minds of thousands. For example, Communism is pouring one and a half billion dollars every year into propaganda literature, with atheism as its main selling point. Communism realizes that it must reach and win the mind of man. Let us remember, however, that the Church was commissioned almost 2,000 years ago, not only to win the mind of man, but to convert man himself. One of the main ways to accomplish this is through Christian periodicals. The competition is keen; for we are living in a day of misplaced values, a day when multicolor has caught man's eye. To many it is not a matter of contents, but appearance. Many have forgotten the truth of the statement, "You can't tell a book by its covers."

Another fear arises in contemplation of the question, Do the readers read the materials provided? Hours upon hours are spent in preparing sixteen pages of layout and print. The editor, along with the various writers, wonder if the materials are accomplishing their intended purpose. At times all of us are guilty of discarding that which will bless our souls for that which is of a carnal nature. One thing is sure, people who read are going to read that which interests them. For this reason, not many are reading religious matter, simply because the interest is not there. This matter, then, is not solved by a fancy publication as much as it is in creating a new desire of the heart.

Next, there is the fear that arises out of a lack of response on the part of readers. Of course, there is always the possibility that this is because of the lack of interest with the periodical. It is natural for readers to become involved and enthused in times of controversy, which may serve a noble cause. On the other hand, why is it so difficult to become involved in normal times, when the cause of Jesus Christ actually demands more of us?

"The Free Will Baptist" is just what the title implies. Its purpose is to serve the Free Will Baptist people. It has always been so. It is not the mouthpiece of any particular body or group. Its purpose is to serve those who want its services. The editor welcomes any constructive criticism, any news of significance, and especially feature articles. Without these, any editor will have misgivings relative to the worth of it all. If you want to be a good subscriber, then help this editor to eliminate these fears.

THE BIBLE BELONGS

By **JOHN FOSTER**

I AM going to remind you that the Bible belongs to us, that it belongs to others, and that it belongs to all.

It belongs to **us.** A short time ago I was invited to call at a house in Glasgow about one hundred yards from the University to see "something of interest to a Church historian." When I got there, my hostess handed me a stick—an ancient branch of blackthorn three feet long—and said, "This is the bachul of St. Moluag."

History in a Thornbush

Now **bachul** may sound like a good Celtic word, but it is really Latin, **baculum,** and it means "a staff." I could see that this piece of thornbush in my hand was bent like a bishop's pastoral staff and the end was studded with little nails, where centuries ago it was overlaid with silver.

Moluag—who was St. Moluag? He was one of St. Columba's disciples, who came like his master from Ireland. He made Lismore, not far from Iona, just North of Oban, the center of his missionary work. There he died in the year 629 and there he is buried. And there his pastoral staff, **baculum, bachul,** has been treasured for 1300 years. The Lairds of Lismore have had as their proud title "the Baron of the Bachul." Just to have held that staff for a few moments is something I shall always remember—the shepherd's symbol, which reaches right back to the time of St. Columba who first brought the news of the Good Shepherd to this land.

But there is something that reaches forward, too. The Lairds of Lismore are the Livingstone family. It was a poor descendant of the same family who worked as a mill lad in Blantyre, then studied medicine in a college which is now part of Glasgow University, and in 1840 sailed to open up the Dark Continent to the light of the Gospel. The missionary brings the Gospel to Scotland, and the missionary from Scotland takes the Gospel into all the world; and these two thoughts are connected by the name of Livingstone. They ought always to go together. You receive the Gospel, know its saving power, so you do something to pass it on.

Passing the Word About

It belongs to us, and, by the same token, it belongs to **others.** Do we pass it on? Yes, we do. This is what Protestant Christianity has been doing to some purpose for the last 150 years—passing the Gospel, passing the Bible, about the world.

Of course, in the early centuries the Church reached out, not only westward towards Europe, but south into Africa and east across Asia. Yet it is the modern missionary movement which is the greatest of all. Let me make good that statement.

It began half a century before Livingstone, who sailed for Africa in 1840. William Carey, the Baptist, had gone to India in 1793. A few years ago I was in India. I went to Serampore, and I not only lived in Carey's house, I browsed about Carey's library. What a sight! The manuscripts he toiled over, written out in this strange script, and that by his Indian Helpers! Here was the Bible in Bengali, there the Bible in Hindi, the Bible in Marathi, the Bible in Sanskrit, portions of the Bible in several other languages of India.

Carey had Marshman and Ward as his colleagues, and together they managed to do something about the language of the Maldive Islands, and of Java, of Malaya, and even of China. Their declared aim was "the Bible for East Asia."

Impossible! General knowledge in eighteenth century Britain did not include much about Asia. Geography just was not a subject in school or university. Anyhow, none of these three had been to university. They did not know how many hundreds of languages there are.

Wait a bit. Are you feeling a little superior to these early pioneers? Well, don't! What was that saying of Carey's? "Expect great things from God. Attempt great things for God." He attempted the impossible, but with his friends he put the Bible, or parts of the Bible, into 39 languages. I believe I am right in saying that that is more than the whole Christian Church in all the 18 centuries before had achieved.

Yet even that was but a small beginning of a task, Bible translation, which has gone on growing ever since. Today we can boast that there are parts of the Bible in more than 1,200 languages, and still the number grows.

O yes, venerate with me the **bachul** of St. Moluag, but do not let yourself sigh for the romance of St. Columba's time. Nor must you think the glory is departed since the pioneer days of Carey and of Livingstone. The service of Christ's kingdom **now** is something greater still. And in this, you—all—can share.

God Owns the Copyright

It belongs to us; it belongs to others, it belongs to **all:** Does it really come to belong?

When I talk about the Bible, people think of the English Bible. When I talk of Bible translations, most folk imagine that it is the King James' Version which all over the world is being translated into other tongues—and, of course, it will lose something in the translation. No! Let us remind ourselves, and never forget again, that the English Bible is a translation, even Wycliffe's (the earliest) 13 centuries later, of something which was written in Greek. Those familiar words, so central, so infinitely moving—"God so loved the world that he gave his only begotten Son"—are not the original words. What St. John wrote was **"houtos gar egapesen ho theos ton kosmon, hoste ton huion ton monogene edoken."** And when from Palestine you travel not west but east across the world, even to the China Sea, it is just as true to the original. Here it is in Chinese: **"Sheung**

(continued on next page)

John Foster, of the Church of Scotland, is a missionary and historian. He is Professor of Ecclesiastical History in the University of Glasgow. Prior to his coming to the chair he now holds he taught at Selby Oak Colleges in Birmingham, England. His field of missionary service was China. Among the books he has authored are: After the Apostles, Beginning From Jerusalem (Christian Expansion Through 17 Centuries), and To All Nations; Christian Expansion From 1700 to Today.

THE BIBLE BELONGS

(continued from page three)

tai oi shai kaai, sham chi tseung k'ui tuk shaang chi tsz, ts'z kwoh k'ui."

But you may say, "It's been so long with us. It's worked itself into our lives and come to belong. Does it come to belong to them?"

Spending half a year in the East again, I kept feeling how essentially oriental the Bible is. All its writers except St. Luke (who may have been a European) are oriental Jews. So are all the central figures in the Gospels. There is a man from Africa who carries the Cross, but if you look for a man from Europe it is Pontius Pilate under whom He was crucified.

The Bible from a Thirsty Land

So much of the background of life, providing the though-forms and word pictures of prophet and apostle, and of our Lord himself, belong to the East more easily than to us.

In India sometime before June and September you ought to get a few weeks of unsettled weather. And after that you put your umbrella away and say, "That's that until next year." You don't ever put your umbrella away in Scotland! In India, with the monsoon past, all that was green begins to turn brown again, the river becomes a stream, the stream declines into a trickle, and the pond dries up. And again the oxen work all day hauling water by the bucketful to irrigate the fields lest the crops should wither.

The Bible was written in a thirsty land. How much there is that is altogether foreign to these rain-washed hills! "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "God will come and save you . . . and the glowing sand shall become a pool, and the thirsty ground springs of water." "The desert shall rejoice and blossom as the rose." "The water that I shall give him shall become in him a well of water springing up into eternal life."

As I looked at an Indian congregation —or for that matter at a crowd in an Indian street—I could imagine our Lord moving among them, with his long dark hair and swarthy skin, dark eyes, barefoot or in sandals, and with flowing robe.

I was preaching one Sunday, through interpreter, on "Lay up for yourselves treasure in heaven, where thieves do not break through nor steal." I was saying that it does not really mean "break through." It is not a glass window because they did not have any. Our Lord said the thief "digs through." It is a mud wall, and the thief lies there in the darkness, and scratches at it until his hand goes through, and his arm—and he scoops the money jar. And I could see some of the villagers nodding to each other and nudging, and almost hear them say, "Just what happened to Mrs. Rangaramanajam last week!"

Outside there are the oxen taking someone's yoke upon them; the yoke is not easy, nor the burden light. There are the women taking waterpots to the well. The shepherd leads his flock into the wilderness—which in India is the jungle—sheep and goats, with goats always in the majority! The blind beggar by the wayside asks an alms. The leper would leap at the chance of healing. How much of the language of this Book is the familiar stuff of everyday life in this oriental world!

But more than geography, climate, dress, color of skin—this Bible belongs, wherever people belong. It is the handbook for the family in the household of God. There are people out of every nation under heaven who know what that means.

One last little picture from India, I was going to church—but never like this before! Men from this Indian village met my car at the motor road. The last mile and a half was to be over the fields. They put a garland of flowers round my neck, and then the band struck up, and they fell in behind. The band was mostly goatskin drums, but the tune was a marching song and they sang it lustily. A different scale from ours, but lively, haunting music—even exciting.

"What are they singing?" I said to the minister. "The **Venite,"** he answered. "O come, let us sing unto the Lord. Let us heartily rejoice in the strength of our salvation." For a moment I pictured our staid congregations in Scotland singing this Psalm. These folk did heartily rejoice! And then the music stopped, but the drums kept on and beat louder. And the men began to recite, rhythmically, with the drum beats.

"What is it now?" I asked. "The 122nd Psalm," he replied. "I was glad when they said unto me, Let us go into the house of the Lord." This was because we were drawing near—near to the house of the Lord. They had built it themselves of mud bricks, and roofed it with tree branches.

We walked round the building before going in, and all the while, "I was glad when they said unto me," to the drum beats. And I, too, was glad and wished I could say so. So when at the end there came two words that weren't Teluga, words that I did know, I joined in. For they all shouted "Hosannah! Hallelujah!" and flung their arms in the air. And I forgot the staid ways of Scottish Christianity and shouted, too, and flung my arms in the air.

Yes, East or West, we have something to be glad about—good news—a Gospel for the world. The Bible belongs!—**World Vision Magazine.** Used by permission.

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Thanksgiving Day at The Children's Home

by MRS. W. F. WHORTON
Route 1, Merritt, North Carolina

FOR many years many of our people have looked forward to attending services at the Free Will Baptist Children's Home at Middlesex, North Carolina, on Thanksgiving Day. Others have enjoyed reading accounts of the day's happenings in the **Notes and Quotes** section of "The Free Will Baptist," by the Rev. J. C. Griffin, an old soldier of the Cross. We know he is always present at these traditional services whenever possible. He loves the Children's Home and always speaks a word in its favor whenever the opportunity presents itself. However, this year he was absent on this occasion because of failing health. May God bless him in a special way!

Since we will miss Brother Griffin's comments on the day's activities, we feel the urge to give a brief account of the occasion as we had the happy privilege of attending services there this year.

A blanket of warm fellowship surrounded us as we entered the lovely sanctuary of the Memorial Chapel at the Children's Home. As we entered, one of the talented girls of the Home was rendering a piano prelude which prepared our hearts for the worship service. The children of the Home looked lovely as they filed in and took their places. They were well dressed and looked so happy and proud to have visitors. They gave a

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THE CHURCH - WORLD-WIDE

Indonesian Christians Mourn National Crisis

DJAKARTA (EP)—In an "atmosphere of national mourning" Christians filled to overflowing this city's Immanuel Church for a memorial service for the six army generals and others murdered in the recent attempted coup. The congregation included two ministers of state, members of Parliament, and other high-ranking government officials.

Prayers were offered for the families of the victims, for the safety of the lives of President Sukarno and other government officials, and for guidance in leading the nation out of this "dark and difficult situation."

South Africa Expells Anglican Canon's Wife

JOHANNESBURG, So. Africa (EP)—A government expulsion order cut short the visit here of Mrs. Diana Collins, wife of Canon J. John Collins of St. Paul's Cathedral in London. The Anglican clergyman is an outspoken critic of the South African government's apartheid policy.

No reason was given for the expulsion order which was delivered by two detectives who called on Mrs. Collins as she visited relatives here.

Clergyman Would Revise Civil Wedding Ceremony

TORONTO, Ont. (EP) — Civil marriage should be raised from its present uninspiring (assembly-line style to a ceremony filled with dignity and solemnity, a United Church of Canada minister said here.

In a guest "opinion" column in the **Toronto Daily Star** the Rev. Donald A. Gillies suggested Canada adopt the Dutch system of civil marriages, with a church blessing available for those couples who wish it immediately thereafter.

Church Suit Questions Integration Legality

RICHMOND, Va. (EP)—A suit filed in Chancery Court here questions the legality of the action of First Baptist Church of Richmond last January when it voted to admit two Nigerian students as church members.

Six church members, along with "other members of the church with similar opinions," filed the suit, asking Judge William A. Moncure Jr. to rule that the church's vote to admit the Nigerians was invalid.

They cited a church constitution dated in 1827, which stipulates that established policies of the church cannot be changed without the vote of two-thirds of the white male members.

They further charged that the vote required by Roberts Rules of Order, under which the church was supposedly conducting its business, necessitated a two-thirds majority to change established policies.

During the business meeting on January 20 when the action was taken, a total of 1,487 persons out of the 4,000 church members voted, and most of these voting were women. The vote was 724 to 554 in favor of admitting the Nigerians as members, a majority but not a two-thirds margin.

New Ways to Talk About God Held Challenge to Educators

CINCINNATI (EP)—Whatever else they may have done, the "God is dead" theologians have served to make Christian educators aware that traditional ways of talking about God are, for many persons, meaningless, a Methodist theologian declared here.

Dr. Harvey H. Potthoff, professor of Christian theology at Iliff School of Theology in Denver, told the National Methodist Conference on Christian Education that it "is not always clear" precisely what is meant by theologians who proclaim the death of God. "But in any event they are reminding us that there are many thoughtful persons for whom familiar and traditional ways of talking about God are dead."

'Apartment' Churchgoers: Fewer Than 5 in Every 100

WASHINGTON, D. C. (EP)—As Washington's booming population soars, 50 percent of the newcomers move into apartments—and fewer than 5 of every 100 ever bother to become involved in the church.

Metropolitan Washington's population, up 500,000 since the 1960 census, spells trouble for the churches. They just aren't reaching the apartment dweller, entrenched in his sanctuary of privacy and recalcitrant when that privacy is invaded.

Further, the churches appear not to be equipped to cope with the problem and the majority reportedly give it very little concern.

These are the startling details revealed in a 51-page report compiled by the Greater Washington Council of Churches.

If the picture is anything but rosy now, projections made by the researchers after their five-year study, look even more discouraging.

By 1975 there should be 2 million "churchless" persons in the metropolitan area, a figure equal to the entire 1960 population.

April 15 Deadline Set For Social Security Exemption

WASHINGTON, D. C. (EP)—The Old Order Amish and members of other religious sects which object to insurance, and who can otherwise qualify, have been given until April 15 to register with their local Internal Revenue Service office for exemption from the Social Security Act.

Action on the long-pending issue was taken when Congress passed the Medicare-Social Security bill last summer. The measure contained an amendment exempting the Amishmen, because of religious convictions, from Social Security payments and benefits.

Question Posed to Mr. Goldwater: Would Christ Carry Draft Card?

TEMPE, Ariz. (EP)—Following formal remarks on the history of Viet Nam and the U. S. involvement there, Barry Goldwater, Republican nominee in the 1964 Presidential election, fielded a student's question submitted by a member of the audience.

The question, "Do you think Christ would have carried a draft card?" brought a loud groan from the crowd.

Mr. Goldwater replied: "Christ would

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NEWS and NOTES

OF

DENOMINATIONAL INTEREST

Halifax County Sunday School Institute

During the week of November 14 a three session Sunday school institute was conducted cooperatively by the three Original Free Will Baptist churches in Halifax County, North Carolina. The institute was in charge of the Rev. L. E. Ballard, field secretary of the State Sunday School Convention, and met Tuesday night with the Weldon church, Wednesday night with the Roanoke Rapids mission, and Thursday night with Dawson's Grove church. There was an average attendance of above 70 each night, and all three of the churches were well represented for each session.

Mr. Ballard states that this was one of the best attended and cooperative institutes ever held under the auspices of the State Sunday School Convention. The majority of those attending were either at present officers and teachers or good prospects for becoming workers in the sponsoring churches. The pastors and superintendents of the schools cooperated well, both in the matter of giving advance publicity and in participation in the sessions themselves. Writes the Rev. Noah Brown, pastor of the Roanoke Rapids mission, "There was definite improvement in our Sunday school noted on the Sunday following the institute."

Edgewood Church Building Near Completion

Fellowship Hall, the recreation and general activities building at Edgewood Original Free Will Baptist Church, Crisp, North Carolina, which has been under construction since June, is nearing completion. The Rev. L. E. Ballard, pastor, announces that the building is expected to be in use for the Christmas activities. The building will contain a large assembly hall, which can be converted easily into a dining room to seat 200 or more, a kitchen, and a storage room. A large fireplace at one end of the hall will give a cozy, homelike atmosphere, and other heating equipment has been ordered. A stove and some other equipment for the kitchen has been donated, and other pieces are expected to be donated. The building when turned over for use will be completely finished inside and out, and will be something the congregation will be proud of.

The new building is designed to serve the congregation for all purposes except the worship services and the Sunday school. It is the plan of the congregation to reserve their sanctuary for worship and religious educational purposes only.

Minister Available for Full-Time Service

The Rev. Edmund G. Gonzalez, a member of the Western Conference of Original Free Will Baptists of North Carolina, is available for full time pastoral service. Pulpit committees, deacon boards, or others desiring to get in touch with him may write to: 1225 Lynn Street, Durham, North Carolina, or call 596-8498.

Superannuation Report For November

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for November, 1965:

RECEIPTS		
Balance November 1, 1965		$6,333.91
Regular Receipts for November		1,377.02
Insurance Premiums		463.32
Ministerial Retirement System		479.84
Adopted Ministers and Ministers' Widows		17.00
Total to Account For		$8,671.09
DISBURSEMENTS		
Ministers' Monthly Checks	$155.00	
Operating Expenses	72.00	
Insurance Premiums	480.93	
Transferred to M. R. S. Fund	850.22	
Total Disbursements		1,558.15
Balance December 1, 1965		$7,112.94
RECEIPTS BY CONFERENCES		
Albemarle		$194.80
Cape Fear		$164.44
Central		$683.89
Eastern		$395.98
Pee Dee		$ 24.24
Piedmont		$ 25.00
Rockfish		$ 25.00
Western		$644.18
N. C. Woman's Auxiliary Convention		$179.65

The Ballards Entertain Cragmont Assembly Workers

The reunion of Cragmont Assembly workers held at the home of the Rev. and Mrs. L. E. Ballard in Greenville, North Carolina, on Friday after Thanksgiving proved a rich experience to twelve guests who enjoyed a day of fellowship; the recounting of "highlights" of the periods of service at our beloved mountain retreat; plus a Thanksgiving dinner of turkey, ham, collards, lima beans, pumpkin pie, fruit cocktail cake (Abram twin's style), along with other "trimmings"—a treat from Mr. and Mrs. Ballard.

During the day, plans were made for the group to present a skit depicting the everyday side of life at Cragmont during the general rally of the young people who attended the four 1965 youth conferences, which is in process of being planned for early spring by the directors of the four conferences: the Revs. Willis Wilson, Norman Ard, David Charles Hansley, and Earl H. Glenn.

The day saw much exchanging of information concerning post-Cragmont happenings, a bit of romance, a visit in the afternoon to "Ma" Hansley and to Sandra Rice, one of the workers who could not attend the meeting because of "baby sitting" responsibilities. In the late afternoon, all drifted away, car by car, each one vowing that there should be other reunions in the days to come.

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Begin the day with God
Kneel down to Him in prayer;
Lift up your heart to His abode,
And get your orders there.

—Selected.

COMING EVENTS

December 25—Christmas Day

Christmas Holidays

The Free Will Baptist Press will observe the following Christmas holidays: we will close at 3 p.m. on December 24, and will be closed until 7:30 a.m., December 28.

Time for Teens

THE YOUNG CHURCH

by WALTER E. ISENHOUR

SPEAKING of the young church, we have reference to her young people. They compose much of her membership today and are largely the hope of her future. Without them the church would dwindle and eventually fade out; for the older members keep passing from her ranks, and the youth must keep filling in.

We realize that the youth, in order to carry on the work of the church effectively, must be Christians. Apart from Christ the young church is merely an organization, and will be, of human weaklings. Every youth must have a Christian experience if he is able to cope with the powers of evil, sin, wickedness, and darkness. The enemy of our youth is too mighty for their human strength; therefore, they must have divine grace, wisdom, and power in order to run well the race of life and to work for the salvation of souls and the building of God's church on earth, and for the future population of God's heavenly and holy kingdom.

Youthful Purity

Saint Paul wrote to the young and noble Timothy two great, wonderful, powerful epistles; and among some of the advice he gave him is found these words: ". . . keep thyself pure" (1 Timothy 5:22). This is as important and essential for our youth today as it was in Timothy's day. No youth can live an impure life and represent the true Church of our Saviour. Young people must separate themselves from the wicked, pleasure-seeking, pleasure-loving, ungodly throngs that are traveling on the broad way hellward if they are to follow in the footprints of the Lord Jesus Christ heavenward.

Youthful Study

It is quite natural and vitally essential that the young church must be students of God's Holy Word—the Bible. This is the Book of all books. It is the Christian's Guidebook heavenward. Saint Paul likewise said to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). If our youth are to show others the way to salvation, and lead them to Christ, and help them live godly; they must be students of the Bible, not only applying its commandments and truths to themselves, but help and show others how to do likewise. This done, along with much prayerfulness and work that God requires of all Christians, the young church will continue to go, grow, glow, and prosper; "and the gates of hell shall not prevail against it."

Youthful Example

Again Saint Paul said to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). What a wonderful, uplifting, ennobling, worthwhile example for any youth to set before his church, and before the community in which he lives! This should be the fine example that both boys and girls, young men and young women, set before their fellows. It should characterize their home life, their school life, their business life, their social life, as well as their church life. This is not impossible. God requires of no one that which is impossible to do; nothing that is impossible to live up to; nothing that is impossible to live by and to accomplish. Naturally, when He gives commandments to be kept, directions to take, and work to be done, He provides the grace necessary for putting everything into action and across. He will lead and guide, strengthen and sustain, and lead all along the way, if one and all will follow. Otherwise the world, the flesh, and the devil will take over and bring remorseful defeat.

Youthful Influence

Influence goes into all the callings, professions, and pursuits of life. Practically everybody has some kind of influence as he goes through life. It can be good or bad, great or small, beautiful or ugly, strong or weak, for the right or wrong, for lifting up or pulling down, for heaven or hell. The youthful church should keep her garments clean and unspotted by the world, whose influence then will point to the higher, better, and more sublime things of life. In fact, her influence should lead and point to the Cross of Christ—yes, to the Lamb of God who takes away the sins of the world. The youth who lives a devoted life to God will never regret it, but has much indeed to be thankful for. He may save himself a thousand heartaches and regrets, and may save his health, his character, his money, and finally his soul, which may count likewise toward others and their eternal welfare.

O that we had many more thousands of young people—both boys and girls, young men and young maidens—who would be devoted to God and His cause! This would greatly and wonderfully help to lessen juvenile delinquency, and would be the means that God could use to bring multitudes to repentance, to conversion, to holiness, and finally to heaven and everlasting life.

Young people, you have a great responsibility upon you in regard to the continuing power and influence of the church and the salvation of others. Keep pure, be studious, set good examples, be prayerful, and always wield the right influence along your earthly journey of life. When your final earthly race is run, your work accomplished, and you appear before the Judge of all the earth, it will be glorious to hear Him say: "Enter thou into the joy of thy Lord." May it be so. Grant it good Lord.

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President Requests Church Agencies To Study Viet Welfare Problems

WASHINGTON, D. C. (EP)—A team of representatives of American voluntary agencies is traveling to Viet Nam at the request of President Johnson to survey the relief and refugee problems there and to make recommendations for both governmental and voluntary agency handling of the problems.

The seven-member team, accompanied by the State Department's Viet Nam relief coordinator, was scheduled to leave from Dulles International Airport Saturday, October 16, following conferences with Vice-President Hubert H. Humphrey and State Department officials. They will spend a week to ten days in Viet Nam, surveying refugee conditions, meeting with consulting agencies already at work there, and consulting with U. S. and South Viet Nam government officials.

Family Fireside

Meditations for the Home

Daily Devotionals on Christ's Birth

(His Incarnation)

SUNDAY, DECEMBER 12

THE FIRST PROPHECY

Scripture Reading—Genesis 3:13-15

This is the first Scripture which prophesies the birth and incarnation of Christ. Verse 15 introduces us to the fact that Christ was to be of the seed of the woman. The reference to the bruising of Christ's heel denotes His suffering and death.

"Satan had now trampled upon the woman, and insulted over her; but the seed of the woman shall be raised up in the fulness of time to avenge her quarrel, and to trample upon him, to spoil him, to lead him captive, and to triumph over him."—*Matthew Henry.*

AS YOU PRAY

Remember that God's plans are always complete. His eternal purpose was to send His Son. Thank God that He is merciful and full of grace, that he had a plan to redeem fallen man.

MONDAY, DECEMBER 13

'A PROPHET'

Scripture Reading—Deuteronomy 18:15-18

There were many who did not hearken unto Christ when He came to earth and began His public ministry, but many did. There are still those who will not take heed to all that He is. How thankful we are, however, that we have hearkened. The success and future of the church will be determined by how many are persuaded to hear and believe this prophet.

AS YOU PRAY

Ask God to give you the courage to be a prophet for Christ, to witness to lost friends about their need of Christ. Remember that there is no more appropriate season to do this than the Christmas season.

TUESDAY, DECEMBER 14

THE MIRACULOUS SIGN

Scripture Reading—Isaiah 7:14-16

The great sign, or indication, that Christ is the Messiah—the promised one—is in the fact of His Virgin Birth. There are those who say that the belief in the Virgin Birth is not important. The fundamental truth is that He could not have been the Messiah, and redemption would have been impossible, if Christ had not been born of a virgin. Thus, He was conceived of the Holy Ghost, which is a cardinal doctrine of the Christian faith.

AS YOU PRAY

Thank God for the miracle of the Virgin Birth. Ask God to guide the skeptic and doubter to the truth, that this truth may be accepted by faith in God to accomplish all things.

WEDNESDAY, DECEMBER 15

HIS NAMES

Scripture Reading—Isaiah 9:6, 7

Any title or name that denotes goodness and holiness can be given to Jesus Christ. This child which Isaiah prophesies about was to be one that would be all that a soul could ever long for and hope for. These titles suggest majesty and honor, and indeed He is worthy to receive all that is possible to bestow. But even at the best, words cannot be found to adequately describe this majestic one.

AS YOU PRAY

Seek the humility that will result in a full recognition of all that Christ is. Remember the true purpose of Christmas. Determine to be true to that purpose.

THURSDAY, DECEMBER 16

'A RIGHTEOUS BRANCH'

Scripture Lesson—Jeremiah 23:5, 6

Israel had not known the state of prosperity which these verses speak of. No king could answer to the characteristics of this one. Jesus was a branch out of the stem of Jesse, descending from David. He was a righteous King, executing righteousness and judgment upon the earth.

AS YOU PRAY

Remember that another day is coming when Jesus shall come to earth. We call it His Second Coming. This shall also begin a righteous reign with Christ as the ruler. Then shall His full glory fill the earth and justice shall prevail. Remember that Christians are to pray for His coming kingdom.

FRIDAY, DECEMBER 17

THE BLESSED CITY

Scripture Reading—Micah 5:2, 3

Bethlehem would become a city that would be envied by other cities, for there Jesus was to be born. She was least among the cities, yet she was blessed as no other city was ever blessed. In coming to Bethlehem, He came to all the earth, offering His own life for the salvation and redemption of man.

AS YOU PRAY

Ask God, and the love of Christ, to dwell in your home during this season of the year. He will come to every heart in your family, to give light amid darkness and gloom.

SATURDAY, DECEMBER 18

THE WORD MADE FLESH

Scripture Reading—John 1:14-16

John says that the Word became flesh and dwelt among us. What other proof would we be justified in asking for other than the plain, simple statement of the Word of God. Jesus took upon Himself the robe of human flesh and lived as a man, but without sin. John the Baptist gave witness that He was the Son of God. Each believer is a witness to His deity.

AS YOU PRAY

Remember that a knowledge of Christ as Saviour is an adoption into the family of God. This carries responsibilities. Pray for the grace and courage to fulfill each one.

A Mother's Sad Mistake

The early life of the children is in the hands of their mothers. Within the ifrst 15 years of their earth life their mothers largely fix their destiny for weal or for woe. How very careful, then, should the mothers be that the proper religious influences are thrown around their sons and daughters.

Dr. J. Wilbur Chapman makes the following statement:

"I was speaking in a meeting, when a mother came up to me and asked me to pray for her boy. I agreed to do this, but she came the second day and made the same request, and then her minister told me he thought it would be well if I knew the woman's story, and the next day I heard it from her lips.

"A year before her boy, 17 years of age, came to her and said he had been attending some meetings in one of the city churches; that he had about made up his mind to confess Jesus Christ, and wished her to go with him that night to the services. She told him that she would do so, but that she had a previous engagement. 'To my shame,' she said, 'the engagement was at a euchre party, and I kept theengagement. My boy did not go to the church, and, so far as I know, he hasn't been to church since. I have pleaded with him, in these days, without avail.

" 'Last night I wrote him a letter, in which I told him of an event in his baby days, when Father told him he should sleep alone, and he cried himself to sleep. When the morning light was breaking I saw him with his little tear-stained face up against the bars of the crib. His little hands reached out to me. I wrote to him, "My little

(continued on page nine)

—NEWS FROM MOUNT OLIVE COLLEGE—

MOUNT OLIVE, NORTH CAROLINA

MOJC Receives Membership In College Entrance Examination Board

Mount Olive College was among 26 southern colleges and universities and 14 secondary schools voted into membership in the College Entrance Examination Board at the board's annual meeting held in New York City in November.

The election brings the southern membership in the college board to 142 colleges and universities and 37 secondary schools.

The College Board, founded in 1900, is a national membership association of 643 public and independent colleges and universities, 231 secondary schools and 47 education associations. The secondary school and college leaders who initiated the board recognized the need for an association which would provide direction, coordination, and research to facilitate the transition of students from secondary schools to college. National headquarters are located in New York City.

College Observes 14th Anniversary

Mount Olive College will observe its fourteenth anniversary Thursday, December 9, with its annual Founders' Day program at 11 a.m., in the First Baptist Church of Mount Olive. The principal address will be delivered by the Rev. Floyd Cherry, pastor of Black Jack Free Will Baptist Church near Greenville. Cherry is a prominent Free Will Baptist clergyman and has held many offices of leadership in the denomination.

President W. Burkette Raper announced that music will be provided by the forty-voice chorus of the college. Friends of the college are cordially invited to attend the Founders' Day program.

The college was founded in 1951 when the North Carolina State Convention of Free Will Baptists authorized its board of Christian Education to obtain a charter to establish a junior college. The institution opened the next year at Cragmont, the Free Will Baptist summer assembly near Asheville.

In September of 1953, the college moved to Mount Olive where a building was available near the center of the denominational strength in the state. The name was changed to Mount Olive Junior College in 1956, and plans were started for an enlarged campus.

Today the college, sponsored by the North Carolina State Convention of Free Will Baptists, is fully accredited. Since Mount Olive was chartered in 1951, it has grown to a total enrollment of 352 students for the fall term. In addition to a $390,000 operating budget, the college has a $1 million development program nearing completion.

Onslow–New Hanover Counties To Have Dinner

Leonard Hobbs, county chairman, has announced that the Free Will Baptist Churches of Onslow and New Hanover Counties will hold their development fund dinner for Mount Olive College at 7 p.m., Saturday, December 11, at the Dixon School Cafeteria.

Sampson and Harnett Contribute $2,085

The Free Will Baptist Churches of Sampson and Harnett Counties contributed $2,085 to the development fund of Mount Olive College during the visitation day held on Sunday, November 28, on the new campus. After the development fund gifts were turned in at the Henderson Academic Building, the Free Will Baptists of the two counties toured the 90-acre campus.

The Rev. C. Felton Godwin and L. B. Wilson, cochairmen of the county steering committee, reported that 143 visited the college.

The Sampson and Harnett Counties development fund campaign is the fourteenth of a series being held by Free Will Baptist churches throughout North Carolina. Although the 1965 campaign has not been completed, a total of $46,334 has been contributed.

FAMILY FIRESIDE

(continued from page eight)

boy, the picture is now changed. It is your mother's white face looking out to you, and her hands stretching forth to you." She said: 'Although I pleaded with him in the letter to come, he would not.'

"Years later I inquired concerning him and found he had still not turned, but to the contrary he had given himself up to a life of dissipation and sin."—*Ex.*

Boys' and Girls' Stories

(continued from page twelve)

merchant who seemed to know all about Jesus, for he said the money must go on helping people. He said he would use it to buy tracts that would tell many people about the wonderful Saviour who loved people so much that He died for them and how they should always love and help each other.

So Betty's dollar went on and on, spreading the Gospel and telling people about Jesus just as plainly as if it had a voice and could have spoken.—Youth's Visitor.

You can't buy happiness; but you may give something to somebody else that may make him happy, and there may be a return current that will bring part of it back to you.—Walter E. Isenhour.

'DEVOTION' NOW READY

The 1966 yearbook of programs for the woman's auxiliary, "Devotion," is now ready for sale. Send your orders to Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. The price of the program book is $1, plus 3c tax for North Carolina residents.

NOTES AND QUOTES

By J. C. Griffin

Don't Expect Too Much Too Fast

by REV. CHARLES A. HARRIS

The law of our land gives more thought to the growing-up process of the young than many Christians give to the Christian maturity of those who are young in Christ.

Many countries are agreed that eighteen years of age is a recognized point of social maturity, and twenty-one is settled upon as the age at which one "comes of age," entitling a person to vote and sign legal documents.

So often we who have been "on the way" for years are very surprised when a person but a few months old in the things of God is found with the wrong company and doing questionable things. A young lady severely rebuked a girl of thirteen who had only that day accepted Christ. The poor girl was newly born, and the shock of the un-Christlike rebuke nearly discouraged her utterly.

I have known a number of people greatly concerned because certain habits have not been dropped by some newly saved person. Quite often they will say, "When I accepted Christ, all such habits went at once." I feel like saying, "Apparently the habit of criticism did not follow quite so quickly!"

People are different! They come from various backgrounds and many with preconceived ideas. Still, they come honestly to Christ and receive Him as Saviour and Lord. True, they have much to learn, but in **His** hands they will learn.

I often have been so glad that I am in the hands of God rather than in the hands of some of His well-meaning, but dense, people. God is so kind, but people are so hard!

Especially do young people need patience. They are fighting many battles on many fronts, and they need our prayers, not our criticism. Absolute wrong, of course, must be recognized for what it is, but many times there are so many borderline affairs on which not all Christians agree. In such matters, let us not expect the "babe in Christ" to suddenly become a stalwart mature soldier of the cross. With guidance from God's Word, much prayer, and a Christlike attitude, young people can be led.

I think I thank God for His **patience** with me more than for any other one thing. I have been so backward at times. I have been so slow to learn and to fit into His program, but He loves me still! With His love He woos me on. I can't help following such a patient Saviour. May I show His patience to others who are in the growing-up stages of the Christian life.

Someone came to me one day much distressed because a certain professing Christian continued indulging in a filthy habit after several months of profession. "Please leave that man with God," I said. "He tells me he prays much about the matter and is ready to give it up, but he wants to know for himself that it is the thing to do. We may be sure God will not leave him in ignorance."

Very shortly this man came to me with a glowing countenance and said, "I just don't want that any more. It doesn't seem to have any part in a Christian's life."

This was the end of the matter. It might not have been the end of the matter had people bothered this strong-minded man. He has become one of the best Christians I know, as he has learned of the deeper things of God these last twenty years.

Another man was hounded by many Christians to "give up that" and "stop doing this," until in disgust he said, "Why don't you pious hypocrites read your Bibles and learn of the gentleness of Jesus? Leave me alone, and let me find my way in God."

He did find his way, and God helped him. A weaker person might have been defeated. One such person walked out of a church in embarrassment when someone talked scathingly to him before a congregation. "Don't you know that you are on your way to hell?" called a lady to this young man. She said much more, and the young man went out. I never heard of his coming to Christ. This lady couldn't even be patient enough to let him come to Christ, much less find maturity in Him.

If it were not for the patience of God, there would not be a Christian left on the earth. Thank God for "His keeping power" as well as "His saving power."

The Christian life is so different from any other kind of life. One person blossoms almost overnight, it seems, into a sound, far-seeing follower of Jesus. It takes another years to arrive at the same point.

We must remember that we get out of the Christian life what we put into it, up to a point. I think it was Eugenia Price who said in her book, Discoveries, "You can't expect 100 per cent return from a 25 per cent investment." This is so true. Yet, we must have patience as we endeavor to interest other Christians, especially younger Christians, to invest more of themselves in Christ.

I have found that one person steeped in the things of God can create more hunger for God in the hearts of others than all the words one may try to pour upon them.

After more than thirty years of ministry, I have come to this conclusion: Many young Christians are disheartened and driven away from Christ by older people who want them to live up to a certain standard very quickly. It is a shame that so many tears and prayers can go into winning a soul for Christ, only to have the young Christian severely censured by thoughtless Christians.

These same so-called mature Christians are not really mature. Love stands out as the greatest of all things in a Christian's life, according to God's Word. How is such love to be manifested if not in leading these "lambs" gently "in His name"?

Don't believe the young Christian has nothing in Christ because there are many signs of "the flesh." There still are signs of carnality in some of God's people even after many years of living for Him. He doesn't cast them off, but loves them still.

Give the young Christian time to grow up in Christ.—Gospel Herald.

Return of Christmas Cards

Any group wishing to return boxes of Christmas cards for credit are asked to have them to the Press by December 15, 1965.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: How can we possibly rise with the same bodies we have while on this earth and shall die in?—**Estelle Coon, Dunn, North Carolina**

Answer: This is not possible, first for the simple reason that God's Word plainly teaches to the contrary. "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (1 Corinthians 15:37, 38, 42). The context of these verses show that just as in our own sowing we have a different body rising. The body which will come forth from the grave will probably be as different from that buried as is the new grain that comes from the planting of last year's harvest. Yet it is, so to speak, the outcome of the body put in the ground at the funeral. The Bible makes unmistakeably clear to us that in the resurrection it will be the bringing out of death that which was planted, but in a changed appearance and in this sense not the same body. It will lack in some of it ingredients.

Jesus gave His disciples to understand that He was not just simply a spirit but also that His body would not be flesh and blood. That His was composed of flesh and bone, however, is just as clearly set forth in the Bible. These bodies we now have are to be sown in corruption. Corruption is the means of their death. Our bodies shall be raised in (incorruption) glory. They are sown in weakness but are to be raised in power. They are to be sown as natural bodies, and raised spiritual bodies. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Corinthians 15:42-44).

Jesus, in His new body, could go in while the door was closed and; yet, to prove that He was not just a Spirit, He ate the kind of food they had known Him to eat before He died. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26). "And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24:36-43). We may not be able to tell all the differences between these and our glorified bodies now, but then we shall have a more perfect knowledge of all things. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

Question: Please explain, "For until the law sin was in the world: but sin is not imputed when there is no law" (Romans 5:13).—**J. R. Zimmerman, Illinois**

Answer: The first use of the word "law" as used here points to the law given to Moses on Mount Sinai over 2500 years ago, and that long after Adam sinned and thereby fell. Now until this (the law of Moses) was given, sin was in the world. The law was not the means by which sin was brought in the world. It was here before that (at least 2500 years before), all the time from Adam to Moses. Throughout all these years you dealt with all men as if they were sinners, for they were sinners. "But sin is not imputed where there is no law." Therefore, inasmuch as sin was imputed unto men, charged against men, during all that long period of years, there undoubtedly must have been some law revealed to them and resting upon them. It was not that law given to Moses at Sinai, which he, under God's instructions, gave to Israel; but it was some other law that came from God that all human beings were some more or some less conscious of, but all in one way or another retained it in their conscience. The law which God had revealed to them in other ways than that by which He made the Levitical law known through Moses to Israel. It was written in their conscience. The first few chapters of Genesis gives us to understand that God revealed many laws to man before the Sinai experience with Moses and Israel, the violation of which was sin. Adam violated, sinned and fell. Henceforth there has been sin in the earth.

OBITUARIES

MR. GLENNIE WELLS HARPER

Brother Glennie Wells Harper, age 60, died at his home in Deep Run, North Carolina, on August 24, 1965. He was the son of the late Blackledge and Annie Hines Harper of Deep Run. He had been a member of the Deep Run Free Will Baptist Church for nearly fifty years. His funeral was conducted by his pastor, the Rev. Melvin K. Everington, assisted by the Rev. Clifton Rice, a former pastor.

Brother Harper is survived by his wife, Mrs. Bessie Taylor Harper; two sons, Elwood and Everette; five grandchildren; five brothers; and three sisters.

Brother Glennie was a good husband, father, community man, and a faithful church member. The family misses him very much, as does the entire community and the church. Yet, it is our belief that he is with his Maker. Our loss is God's gain. God called and Brother Glennie answered.

Respectfully submitted,
Melvin K. Everington, his pastor

I will blaze the trail, though my grave may only become a steppingstone that younger men may follow.—C. T. Studd

STORIES —for our— YOUTH

BETTY'S MISSIONARY DOLLAR

MILDRED HOLLINGSWORTH

BETTY was 12 years old. She went to school during the week, and on Sunday she was always present at her Sunday School class.

One Sunday a missionary visited the church. She told of the people across the sea who were sick and dying and had never heard of Jesus. Betty felt very sad to hear about these poor people.

"I wish I could do something to help," Betty told her Sunday School teacher. "I wish I could send money to help the missionaries, but I have only the quarter that Mother gives me to spend each week."

"Perhaps you could save your money until you have enough to send," suggested the teacher.

"Why, yes!" Betty said excitedly. "If I don't buy any candy or ice cream, I'll soon have enough to send a dollar! Maybe my dollar will help the missionary to tell someone about Jesus and how much He loves them."

It took several weeks, but one day Betty counted her money and she was so happy to find she had enough to exchange for a dollar bill. She wrote a letter and wrapped it around her dollar bill, then mailed it to an address the teacher had given her.

"I wish I could see what my dollar will do," sighed Betty, after she had mailed the letter. "It looks so small, but maybe God will bless it. If only a dollar bill could talk!"

Betty's dollar bill did talk; let us follow it and find out what it said. Betty's letter arrived at a faraway place and was carried to a queer little house where a missionary lived. How her face brightened when she opened the envelope and the dollar bill fell out. She laid it on the desk and read Betty's letter.

"How nice," the missionary turned to a young woman standing by. "A dear little girl in America sent this dollar bill to help someone. Now we can buy some extra milk for faithful old Mrs. Yen, who has been so ill, and perhaps a bit of meat for her soup. How glad I am that Betty remembered us."

The missionary exchanged the dollar bill for oriental money and hastened to a little shop where an old man bowed very low as he got the milk and some meat and even a bag of rice for sick old Mrs. Yen. When the missionary left, the old man looked at the money.

"I could buy a lot of things with you," he said. "I could buy tobacco or a bit of opium, but the missionary used you to buy food for one of our people. I think I'll visit the mission and give you back to them. What a surprise that will be," and the old man put the money away, smiling so happily that Betty would have smiled too, if she had been there.

On Sunday morning a young man opened the mission box. "Who could have given us so much money?" he said softly. "I shall take it to old Zawa so he can buy shoes for his sore feet."

Soon old Zawa was holding the money in his hand. He looked very suspiciously at the young missionary. "What do you want for this?" old Zawa scowled.

"Nothing," smiled the missionary. "I just want your sore feet to get well, Zawa, and this will buy the shoes you need to keep them warm. Jesus loved us so much He died for us, Zawa, and He said we were to love and help each other. Jesus loves you and I love you and want to help you, Zawa."

Old Zawa said nothing as the young man left, but he kept looking at the money and his eyes had a queer look.

"He only wanted my feet to get well," the old man muttered. "Maybe this Jesus really loves me, though no one ever did before. If folks loved each other like he said, they'd want to help each other. Maybe there is something to this Jesus talk; I'll get my shoes and then I'll visit the mission. I'll find out about this Jesus who wants folks to love each other," and old Zawa limped away so excited that he had to tell the shoeman about the missionary and the money.

"That is queer," said the shoeman, finding shoes to fit old Zawa. "No one ever loved me enough to help me, even when I was sick. People must be different when they know this Jesus Man. I think I'll visit the mission, too, Zawa. I'd like to know the Man who wants people to love each other," and the shoeman kept wondering about it after old Zawa had left.

Betty's dollar didn't stay long with the shoeman. For soon two little beggar girls came into the shoeshop. They were frightened until they saw that the shoeman's eyes were gentle as he looked at them.

"I know you," he said kindly, "and today I shall surprise you. I shall give this money to you, and I hope you will go to the mission where they tell about a Man called Jesus who loves even old Zawa and who wants people to love each other."

"Did—did this Jesus Man tell you to give this money to us?" one little girl whispered.

The shoeman coughed. "I guess He did, yes; it must have been He. It was because of this Jesus that old Zawa got shoes for his sore feet, for old Zawa never had any money. Yes, I think it must have been Jesus who told me to give this money to you."

The beggar girls ran then, clutching it tightly. They were so out of breath when they reached their little hut they could hardly tell the ragged man and woman what had happened. They laid the money down on the floor and they all knelt to examine it.

"Where did you get this?" the mother asked.

"I think it came from Jesus," said one little girl. "Always before the shoeman was cross with us; sometimes he chased us away, but today he was kind. He said Zawa told him that Jesus loves people and wants them to love and help each other."

It was after that the most wonderful thing of all happened to Betty's dollar. The ragged man told the story to the

(continued on page nine)

information about

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

by M. L. JOHNSON, Superintendent

REPORT OF CASH RECEIPTS FOR THE MONTH OF NOVEMBER, 1965

The Free Will Baptist Children's Home, Middlesex, North Carolina, gratefully acknowledges the following receipts for the month of November, 1965. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

Religious Contributions Received

(Includes gifts for all purposes)

Albemarle Conference	$ 1,220.21
Cape Fear Conference	1,920.25
Central Conference	5,728.97
Eastern Conference	4,728.74
French Broad Association	128.08
Pee Dee Association	280.56
Piedmont Conference	372.51
Rockfish Conference	145.00
Toe River Association	53.00
Western Conference	5,280.28
Statewide Bodies	293.79
Other States	50.00
Total Religious Gifts	$20,201.39
Parents and Relatives	790.35
Friends and Other	387.38
Miscellaneous	531.36
Total Receipts for the Month	$21,910.48

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

Honor Roll

Eastern Conference	$118.01
Holly Springs Church, Carteret County	185.35
Albemarle Sunday School Convention	100.82
Rock of Zion Church and Sunday School, Grantsboro	108.09
Fifth Eastern Union Meeting	100.00
Central Auxiliary Convention	113.68
North Carolina Auxiliary Convention	193.29
Powhatan Church, Johnston County	250.07
Mr. Roger A. Smith, Smithfield	100.00
Branch Chapel Church and Sunday School, Johnston County	175.00
Daly's Chapel Church, LaGrange	161.30
Harrell's Chapel Sunday School, Greene County	110.00
Winterville Sunday School	102.71
Hickory Grove Church, Fayetteville	105.00
Riverside Church and Auxiliary, Johnston County	100.00
Shiloh Church, Beaufort County	115:00
Friendship Church, Johnston County	100.00
People's Chapel Sunday School, Wilson County	133.68
People's Chapel Church and League	100.00
Mrs. Effie V. Winstead, People's Chapel	100.00
Mr. and Mrs. Leon E. Griffin, People's Chapel	100.00
Little Rock Church, Wilson County	314.00
Marlboro Church, Farmville	118.99
Rains' Cross Roads Church, Johnston County	200.00
Union Chapel Sunday School, Washington County	126.43
Stancil's Chapel Church and Sunday School, Johnston County	157.23
St. Paul Church and Sunday School, Sampson County	176.25
King's Cross Roads Church, Pitt County	305.09
Black Jack Church, Pitt County	765.00
Friendship Sunday School, Greene County	115.60
Friendship Church, Greene County	200.00
Dublin Grove Sunday School, Beaufort County	108.19
Cabin Sunday School, Auxiliary, and YFA, Duplin County	116.91
Pilgrim's Home Church, Dover	100.00
Spring Branch Church, Greene County	100.00
Spring Branch Sunday School	100.00
East Rockingham Church	100.00
Elwood Lane Church, Cabarrus County	131.35
New Sandy Hill Church, Sunday School, and Auxiliary, Wilson County	143.98
Holly Springs Sunday School, Johnston County	125.00
Pleasant Grove Church, Wayne County	605.00
Union Chapel Church, Chocowinity	150.15
Tee's Chapel Church, Johnston County	150.00
Hickory Grove Sunday School, Pitt County	151.79
Hugo Sunday School, Lenoir County	250.00
Rose Hill Sunday School, Pitt County	125.00
Juniper Chapel Church, Vanceboro	100.00
Warden's Grove Church and Sunday School, Pamlico County	103.80
Bethany Church, Wadesboro	100.00
May's Chapel Church, Wayne County	158.00
Owens Chapel Church, Wilson County	173.10
Pine Level Church and Sunday School	150.65
Sherron Acres Church, Durham County	118.00
Pleasant Hill Church, Pitt County	110.00
Milbournie Church, Wilson County	102.92
Walnut Creek Church, Wayne County	153.10
Aspen Grove Sunday School, Wilson County	116.75
Free Union Church, Greene County	584.70
In Memory of Mrs. Nettie Thigpen, by her husband, Saratoga	100.00
Moseley's Creek Church, Dover	121.00
Smithfield Church	100.00
Free Union Church, Nash County	100.00
Kenly Church	127.37
Hickory Chapel Auxiliary, Ahoskie	103.43
Oak Grove Sunday School, Sampson County	100.00
Rooty Branch Church, Mount Olive	130.00
Trinity Church, Beaufort County	108.50
Ormondsville Church, Greene County	312.00
Ormondsville Sunday School, Greene County	129.57
Marsh Swamp Church, Wilson County	351.53
Johnston Union Church, Johnston County	200.00
Ayden Church and Sunday School	130.37
British Chapel Church and Auxiliary, Lenoir County	110.30
Lenoir County	110.67
Piney Grove Church, Johnston County	106.30
Casey's Chapel Church, Wayne County	161.52
Bridgeton Church	111.00
Core Creek Church, Cove City	108.25
Indian Springs Church, Wayne County	100.00
Pearsall's Chapel Church, Duplin County	173.99
Micro Church, Johnston County	300.00

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Thanksgiving Day at The Children's Home

(continued from page four)

very inspirational program in song led by their pastor, the Rev. C. H. Overman.

The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church near Greenville, brought a very challenging message on the subject, "Looking at Life in a Positive Way, and Being Grateful for Our Many Blessings."

Following the morning message, a picnic lunch was served on the grounds of the Children's Home. Everyone thoroughly enjoyed the lunch and the Christian fellowship together.

A tour was then made of the campus and an inspection of the children's quarters. The dormitories were very well kept—spotless and shining clean. The house mothers are to be commended for a job well done.

Much progress is being made at the Home under the able leadership of the superintendent, the Rev. M. L. Johnson. Two new buildings are under construction at present which will be a complementary addition.

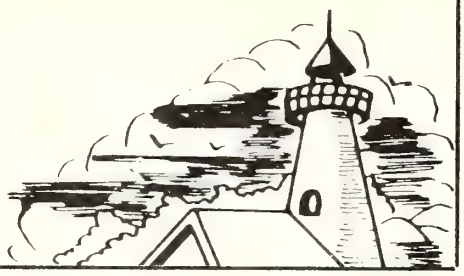
We feel that if every Free Will Baptist would visit our Children's Home just once and get a firsthand view of what is going on there, they would feel more keenly the need to respond to the pleas as they come to us from time to time, and the needs of the Home could be supplied much easier.

Please, let us remember our Children's Home with our gifts and prayers regularly!

St. Claire Bible Class

The Sunday School Lesson

FOR DECEMBER 19



Jeremiah: Prophet of The New Covenant

Lesson Text: Jeremiah 31:15-17; 33:14-16; 31:31-34

Memory Verse: Jeremiah 33:15

I. INTRODUCTION

Christmas is a time of great rejoicing for the child of God because he remembers that it represents the birth of his Saviour. The promise of a Saviour, or a Messiah, must have brought great joy to the ancient people of God during Jeremiah's day. This great prophet spent his whole life trying, amid tears and lamentations, to point his people to that distant day when the Messiah would come.

Called to be a prophet in the thirteenth year of Josiah, Jeremiah became the close friend and the faithful counselor of that good king. There can be no doubt that the far-reaching reforms undertaken by Josiah were inspired and guided by the great prophet. His earnest warnings and loving instructions delivered to the people must have strengthened the king in all of his reforming work.

Our lesson for today has to do with the promise of the coming Redeemer, one who would establish the New Covenant of grace for His people. Jeremiah seeks to show his people that there is yet hope, even though they are still, at that time, under the bondage of Babylonian captivity.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Rachel is represented as arising from the dead to weep for her children who were in captivity (v. 15).

2. The prophet brought comfort to Rachel by telling her that her children would soon return home (v. 16).

3. The message brought hope to the weeping Rachel (v. 17).

4. The Lord is faithful to His promises (v. 14).

5. Christ is the rightful heir to the throne of David (v. 15).

6. Judah and Israel were to dwell safely in their own homeland (v. 16).

7. God made a greater covenant with Judah and Israel than any of the former ones were (v. 31).

8. The Israelites broke the covenant that God made with them after the exodus from Egypt (v. 32).

9. The new covenant provided for a time of universal knowledge of God (v. 33).

10. The new covenant provided for a better relationship with God (v. 34).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. It seems to be a human failure to digress from stated direction. Every man, at some time or other, has attempted to improve upon what is familiar and accepted and "tried and true." All of us look for a shortcut or a better road to some destination. While it is true that this tendency is often the path to progress, nevertheless we must confess that it has been the cause of many irritating failures and missing of our original destination. How many culinary efforts have ended in failure because directions were not followed? How many unnecessary miles have been traveled because people do not follow directions?

The prophet Jeremiah was called by God to attempt to turn the Hebrews from their stubborn resolution to ignore God's directions. He tried to call them back to their covenant with God, for it was in the covenant that they found their direction. Most of his lifetime Jeremiah spent in calling attention to his people's departure from God's way, and warning of the disastrous consequences that would follow. He dramatized his message, risked his life for it, and even risked being declared a traitor to get the message across: Israel failed to follow God's directions.

The Hebrew people were seemingly intent upon abandoning their covenant with God, and Jeremiah was unsuccessful in calling them back. God revealed to Jeremiah, however, that He would bring about a great restoration after the frightful destruction of Israel. The great restoration would consist of three elements: the return of Israel from exile (3:17), the sending of the Messiah (33:15), and the making of an entirely new covenant (31:31-33). Few who lived in Jeremiah's day would have expected anything good to come from what happened to the Hebrew people. But Jeremiah, by his life, demonstrated a stubborn conviction that God would be able to bring triumph out of disaster. Israel would not forever after be an eixle and a wanderer, but would experience the grace of God in the great restoration.—Standard Commentary.

2. A boy not yet five years old said to the physician who was attending him during a fatal illness, "Doctor, I want you to get me well by Sunday." "Why, my boy?" asked the doctor. "Well, you know my Sunday school teacher showed us the tabernacle last Sunday. We saw all the outside, but there was a curtain, and my teacher said the priest went in behind it to speak to God. She is going to show us about it next Sunday. Oh, Doctor, will I be able to go? I do so much want to see the inside where God is!" The doctor walked to the window while the little fellow was talking. Then he came back and laid a caressing hand on his feverish brow as he said softly, "Next Sunday, my dear boy, you may see the place where God is!" Next Sunday, the little fellow had entered the great beyond. His little bed was empty! Absent from the body, he was present with the Lord!—Selected.

3. A minister visited a dying young man in a London hospital. The minister asked, "Is there anything I can do for you?" "Not a thing," he replied. The minister continued to visit the young man. At each visit he asked, "Is there anything I can do for you?" On his last visit, the young man said to the minister just before he died, "Kind sir, I have been rude to you. You have asked me if there is anything you could do for me, and I have said no. But tell me—please tell me—if you can undo my sins. They oppress me!"

Only God can undo our guilty past. How freely and finally God forgives and forgets our sins when we penitently turn from them to Christ who said to a sinful woman long ago, "Neither do I condemn thee: go, and sin no more" (John 8:11).—Bible Expositor.

THE CHURCH WORLDWIDE

(continued from page five)

not have needed a draft card because He would have been the first to offer His services to His country, to the world, and to you."

The reply brought a thundering applause.

Mr. Goldwater spoke before some 3,000 persons on the Arizona State University campus. His appearance was sponsored by the university chapter of Blue Key, a national honorary service organization.

Before the Republican leader's arrival, campus police dispersed several persons passing out copies of a four-page leaflet bearing the headline, "If We Could Only Get Rid of Christ and Constitution." Youths distributing the literature were described here as members of the Students for a Democratic Society.

West Indies Mission Told of Dominican Crusade

MIAMI (EP)—More than 6,000 residents of the Dominican Republic have made professions of faith in a massive evangelistic campaign that began the same week in April that the political uprising started.

The Rev. Allen Thompson report on the "Evangelism in Depth" campaign of 300 evangelical Dominican churches at the board meeting here of the West Indies Mission.

According to Mr. Thompson, some 10,000 Christians were trained in evangelism classes the same week the government was overthrown. They have formed 2,000 prayer cells. During the first week of the crusade they visited 60,000 homes, leaving portions of Scripture and an invitation to attend church.

The campaign is scheduled to end with a three-month preaching crusade, beginning in January.

Mr. Thompson said that both sides in the political struggle have accepted the crusade.

'Mild Christianity' Bodes 'Hard Times' for Church

CINCINNATI (EP)—Hard times lie ahead for the churches, Quaker philosopher D. Elton Trueblood predicted at the biennial Methodist Conference on Christian Education here.

Days of "easy prosperity are clearly over," said Dr. Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life (in the church) will come from a frank admission of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

He called on the 1,300 Christian educators to "make people realize that we are enlisting not attenders for a meeting but members of a team." Defining a Christian as "a called person" who is committed to Jesus Christ, Dr. Trueblood added: "He is a person who wears Christ's yoke, in other words, one who is on His team."

61,000 Join President's Family For Final Houston Meeting

HOUSTON (CIS)—Some 61,000 people overflowed the famed Astrodome here Sunday (November 28) afternoon to hear Billy Graham deliver his final message of the Greater Houston Crusade.

President and Mrs. Johnson were present for the concluding service. They sat in a special private box high above the speaker's platform.

The crowd began arriving as early as noon today. The capacity audience was reached long before the service officially began at 3:00 p.m. Several thousand others carried colorful cushions to the playing field where they sat for the service. After Graham had concluded his sermon, an estimated 1,600 came forward as inquirers.

At the conclusion of the service, Graham made his way to the private box where the President and his wife were. As thousands of people turned and looked toward the President's box, the couple waved and nodded in response. It is believed to have been the first time a president in office attended an evangelistic crusade. President Johnson fulfilled a promise to Graham when he and his wife, plus several friends and White House staff members, flew here from LBJ Ranch for the evangelistic service.

"Mr. President, this great audience today would join me in pledging our loyalty to America, and pledging our prayers on your behalf that God will continue to grant you wisdom, strength, and courage for the overwhelming responsibilities that you bear," said Graham. "Welcome, Mr. President, and may God bless you and your family always."

Graham told the President, as well as the others in the audience, that nearly 400,000 people had come to the stadium to protest sin and moral evil—and to affirm their belief in moral integrity and old-fashioned religious convictions.

During his sermon, following his informal remarks of welcome to the Chief Executive, Graham declared that "modern man does not like to think of God in terms of wrath, anger and judgment."

It was the famed preacher's opinion that today's man likes to fashion God after his own preferences and give God the characteristics he wants God to possess. "He tries to remake God to conform to his own wishful thinking and make himself comfortable in his sins," Graham said.

"We trust this is not the end, but only the beginning of a new spiritual dynamic in the churches of Houston. We now pass the torch to the pastors and the Christians. This crusade has touched a wide spectrum of community life ranging from space scientists to political leaders. But the great majority of people who came were students," Graham said following the closing service.

Regarding his health Graham said, "I am feeling much stronger than when the crusade started." A slight infection which nagged the evangelist in the early days of the crusade was gone, he said.

When asked about future plans for Texas, Graham said, "We have no definite plans but we are in contact with several cities, including Fort Worth, San Antonio, and Austin."

During the 10-day Houston Crusade 380,194 people journeyed to the Astrodome, with 13,103 coming forward making decisions for Christ.

In 1952, the first time Graham held a crusade here, he drew 462,500 to Rice Stadium. But it took five weeks to set the mark. Slightly more than 7,500 made inquiries then.

The Houston Crusade was the largest meeting of Evangelist Graham since his Los Angeles meeting two years ago. Nearly one million people heard him then.

The next scheduled crusade is set March 4-13 in Greenville, South Carolina.

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Determine that the thing can and shall be done, and then we shall find the way.
—Abraham Lincoln.

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The Rev. Walter Reynolds, chairman-treasurer of the North Carolina Board of Superannuation, makes public the names of the superannuated ministers and ministers' widows of the state of North Carolina. He states that it would be appropriate for Free Will Baptists to remember them during the holiday season with a gift or card, and also on their birthdays.

SUPERANNUATED MINISTERS

Name	Address	Birthday	Conference
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	August 26, 1879	Albemarle
Rev. W. T. Reynolds	Route 3, Columbia, N. C.	October 11, 1884	Albemarle
Rev. W. H. Lancaster	Route 3, Smithfield, N. C.	November 28, 1881	Cape Fear
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	February 15, 1893	Cape Fear
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	August 22, 1889	Eastern
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	October 10, 1900	Western
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	June 12, 1893	Western
Rev. Romie Mitchell	Route 2, Pikeville, N. C.	December 17, 1893	Western
Rev. Milford Hales	Route 2, Kenly, N. C.	February 5, 1898	Western
Rev. L. H. Boykin	Route 3, Kenly, N. C.	March 2, 1891	Western

MINISTERS' WIDOWS

Name	Address	Birthday	Conference
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh, N. C.	May 25, 1869	Cape Fear
Mrs. W. R. Glover	Box 408, Coats, N. C.	September 28, 1884	Cape Fear
Mrs. M. A. Woodard	Winterville, N. C.	June 5, 1891	Central
Mrs. W. A. Dail	Winterville, N. C.	May 22, 1885	Central
Mrs. L. C. Garner	Newport, N. C.	October 22, 1880	Central
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	May 23, 1892	Eastern
Mrs. L. H. Wetherington	101 Curtis Ave., Deep Creek, Chesapeake, Va.	March 22, 1880	Eastern
Mrs. J. R. Bennett	Bridgeton, N. C.	May 23, 1908	Eastern
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	February 8, 1884	Eastern
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	January 9, 1904	Pee Dee
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	March 7, 1893	Pee Dee
Mrs. Julia W. Snyder	Box 162, Erlanger, N. C.	August 25, 1896	Piedmont
Mrs. Alice Bennett	Box 291, Hope Mills, N. C.	August 8, 1880	Rockfish
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	September 23, 1903	Western
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	February 24, 1891	Western
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	March 25, 1899	Western
Mrs. J. W. Alford	Morehead City, N. C.	October 11, 1881	Western

the Free Will Baptist

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Ayden, North Carolina, Wednesday, December 15, 1965

LUOMA PHOTOS

'Minister of the Year'

Free Will Baptist churches in North Carolina now have the unique opportunity of nominating their minister for the award of "Minister of the Year." This plan was adopted by the North Carolina ministerial association, meeting last June at Cragmont Assembly. From those who are nominated, one will be chosen. The announcement of the winner will be made at the semiannual ministers' meeting in January.

It is hoped that this award will serve to challenge all ministers to greater service for the glory of God.

* * * * *

Church Float Wins

The First Free Will Baptist Church, Wilson, North Carolina, reports that its nativity float took first place in the Christmas parade held in Wilson. The church received $100 as a prize. The YFA and their sponsors were responsible for the work.

* * * * *

On the Light Side

Lady member to pastor: "Thank you for that wonderful sermon today. It did me so much good."

Pastor: "Well, I trust it won't prove as helpful as the last one you heard me preach."

Lady member: "I don't understand what you mean by that."

Pastor: "You see, that last sermon you heard me preach lasted you three months. I haven't seen you in church since then until today."—Evangelistic Illustrations.

* * *

A telephone operator tells this story. Seems she asked a customer, "Do you have the area code?"

"No," came the sniffing reply, "just a bad case of hay fever."—Selected.

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C. H. Overman, *Editor*

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Editorial

THE CHRIST OF BETHLEHEM

God, in His infinite power and wisdom, could have chosen any method or means to provide man with a means of redemption. The choice and the power to accomplish it belonged to Him, and from the very beginning it was His plan that His Son would provide and even be the source of redemption. Thus, we have the glorious Christian story—the story of how Jesus was born in Bethlehem of Judah.

Although He came to this earth as a baby, he was nonetheless the promised Saviour. The official proclamation of His messiahship did not come until He was about thirty years of age. Some events and characteristics, however, remain the same, and are still the same today, regarding the Christ of Bethlehem.

When Jesus was born, all heaven gave voice to His coming. The angels of God announced it, and a special star shone forth from the heavens to guide the wise men. It was a time when all the angelic hosts joined in a great chorus of praise to God.

Jesus' life began in lowly and humble surroundings without riches and earthly comfort. The journey of Joseph and Mary from Nazareth to Bethlehem was simple, without the glamor of a caravan. When they reached the small town, they found that all the rooms in the inn had been taken. Yet, in spite of the fact that the time of deliverance was upon them, there was no panic. They calmly faced the reality of the situation; and finding no other space, they chose a stable. The rich and esteemed frowned upon the scene, but the angels of heaven sang praises. Those who chose to view the scene were blessed in what their eyes saw and their hearts felt.

News of His birth went out to the poor and to the rich. There were no news media such as we have today. Instead, God let it be known through sources that could not err. The angels of heaven carried the news to the lowly shepherds on the Judean hillsides, and they went to see the Christ Child. Many miles away from Bethlehem, the wise men of the East observed a bright star, which they knew to be His star, for they knew about the promise of one who would be "King of the Jews." The star led them to Judea, and there in the town of Bethlehem, they found the Christ.

There were those who did not believe that this tiny baby could ever become a king. Herod refused to accept the fact, for in his heart there was jealousy and fear—fear that he would lose his own power and influence.

After the incident of Simeon's worship of the Christ Child, and after Anna, the prophetess, had spoken of Him in the temple (see Luke 2:25-38), the Bible says, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). The Gospels remain silent about Him until He was twelve years old. Then He is seen in the temple with the doctors.

Jesus' earthly ministry was marked by some of the same characteristics and similarities as was His birth. His purpose on earth was still the concern of the hosts of heaven. After His temptation in the wilderness, angels came and ministered unto Him. On the Mount of Transfiguration, He joined in conversation with two deceased saints, Moses and Elijah.

Jesus was especially interested in the poor and lowly, the sick and suffering, and especially the sin sick. His greatest healing was the healing of the soul. His life was marked by humility; yet, He commanded the attention of the multitudes.

Today there are many who will celebrate the birthday of Christ simply because it is a holiday. Among this number, however, are many who still will not believe—who will not understand that this Christ of Bethlehem is the hope of the soul.

WHERE IS THE ANSWER?

by L. E. BALLARD

THE question is often asked during these days of those of us who are associated with the Free Will Baptist League movement, "Why is it becoming increasingly more difficult to maintain the Free Will Baptist League as a vital part of the local church program?" Complaint is made by those concerned that it is particularly hard to get the young people to attend the Sunday evening training session of the league. Adult attendance is also off, although not as much as is that of the teen-age groups; and this affects attendance at the primary and junior levels, since the younger children are dependent upon their parents to take them to the meeting.

Perhaps this writer is not the best qualified to endeavor to analyze and advise concerning this matter, but he has certainly been keeping watch on this movement from its very beginning, and his close observation has given him some ideas.

Let us begin by saying that even though the adults may not be the most affected group, they are the most responsible. We are well aware of the fact that we are living in an age when most of our young people persist in making their own decisions, and many of them are virtually dictators over their parents. But we cannot believe that the time has come when Christian parents, properly dedicated to God and with reasonable understanding of their children, cannot find a way to exercise influence and necessary authority over their children. We have taken the trouble to look into a few cases where the young people of the home are regular attendants at the church services and auxiliary meetings, and we have found that in most of these cases the parents are themselves dedicated to the church, enlightened concerning the importance of its program, and desire to bring up their children "in the nurture and admonition of the Lord," which is another way of saying "under the influence of the Bible and the church."

Generally, the adults make decisions regarding the overall program of the church. They schedule the various meetings. In most churches today the leaders for the various auxiliary organizations of the church, such as the Sunday school, the woman's auxiliary, and the league, are either appointed or approved by the church body in conference; and the majority of those who attend these conferences and make these decisions are adults. This is the reason we are addressing ourselves primarily to the pastors, the deacons and other adult leaders, and the members of the church, as we offer some suggestions as to what may be responsible for the depression in the league work.

To begin with, let us go back to a statement in the first paragraph of this article: "it is particularly hard to get the young people to attend the **Sunday evening training** session of the league." Now please note the words in bold letters. In how many cases is it a **training** meeting? We have attended a good many league sessions during recent months in different places, and in nearly every case all we got out of it was to hear people, many of whom clearly had not read it before, read things we had already read —and some of which we had written. Now, is **reading** training? Well, it could be! Suppose that, in the league meeting after each part had been read, there was a brief period of frank, friendly discussion of the manner in which the part was read. Was the part read loud enough for all to hear it? Was it read too fast or too slow? Did the reader pronounce the words correctly? Were the proper points emphasized? If a leaguer knew that appraisal of his effort was to be made by the hearers, surely this would be an incentive to prior preparation—even for reading. But the materials given in the program books are not primarily for reading. The material is to be studied, adapted by the one to whom the part is assigned to his own manner of expression, supplemented by additional thoughts or information he may have on the subject, and given as a "talk," not as a reading. Thus, he is training himself to be a speaker, an agency for expressing and evaluating facts for the influencing of others. This is much better than being simply a phonograph, playing back a record somebody else made. **Almost anybody can operate a phonograph!** It just might be that more people would come out to hear that teen-ager make his **first public talk** than would come out to hear him read what Ballard or Bowen has written. But even this is not always the best way to present the program, and should not become the set pattern. Presenting the theme in the form of a dialogue, a playlet, or a panel discussion can often be a delightful vacation from the "talk by talk" method. A little ingenuity—and we have never found a church in which there were not some capable of ingenuity —can adapt the material of almost any program to one of these methods. Anyway, you don't necessarily have to stick to the material given in the program book. If the theme is "Tithing," for example, and the group responsible for the program can put on one of the many fine playlets or skits available on this subject, this would in all probability give both greater emphasis to the theme and more training to the leaguers.

Now, let's notice that "Sunday evening." We might as well face it, things have changed since the Free Will Baptist League movement started. At that time there is no question in the mind of this writer but that Sunday evening was the best time for the training service. We still believe that it is the best time in most churches. But suppose that there are conditions existing in your community or church circle, normal, or abnormal, which makes it difficult to get people out for a meeting at 6 p.m. on Sunday, such as general Sunday afternoon visiting of relatives in other communities or towns, the general pattern of dating among the young people, or the interest in Sunday evening television programs. Should we let the training program die just to stick to a traditional time for the service? If there is a better time—an evening during the week, a period after rather than before the even-

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The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
Greenville, North Carolina

REGENERATION

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3).

In January and February, 1961, I did a series of five articles on the subject chosen for this week. The truths of this doctrine are so vast that many articles, yes, and even books, could be written without exhausting them. Such is the importance of regeneration that it has truly been said: "To be born is an everlasting calamity unless we are born again."

In this message we will consider the nature, the means, the evidences, and the importance of regeneration.

As we think of regeneration, or the act of being born again, it will become clear in our minds that it does not refer to natural things, but to spiritual. Various erroneous notions have been formed about it. Therefore, we would like to remind all that the renunciation of error and the reception of the truth is not regeneration; that external reformation is not regeneration. A man may become industrious, sober, and honest, and not be regenerated. General morality of conduct is not regeneration. Else the rich young ruler would have enjoyed the experience. A flaming, shouting profession of religion in itself is not regeneration. If this were sufficient, the Pharisees, Nicodemus, and Saul would have needed no more, because they all belonged to the greatest of all the religions of their day. They were at times extremely noisy, boisterous, and boastful in their professions; but Christ said to Nicodemus, "Ye must be born again." It is as if He were saying, "Don't marvel at this requirement; for if you do not experience the new birth, you can never see the kingdom of God."

Regeneration is the spiritual change of the heart. It is the renewal of the mind. By it we experience the restoration of the image of God in the soul. The metaphorical descriptions of it are interesting. The Bible says that it is a translation from darkness into light; from the kingdom of Satan into the kingdom of God's dear Son. It is also described as a resurrection; for the Bible says, "You hath he quickened," made alive. In the text it is a new birth. As by the first birth we became partakers of the human nature, so, by the second, of divine nature. As the first introduces us into the natural world, so the second, into the spiritual world—the kingdom of grace. As in the first birth we bear the image and features of our earthly parents, so by the second we bear the image and likeness of the second Adam—the Lord from heaven. There is, however, a blessed disparity between the first and the second birth. By the first birth, we enter upon the troubles and afflictions of the earth; by the second, upon the blessings and privileges of the heirs of heaven. By the first birth we become the heirs of death; by the second, the heirs of life and immortality.

Now this change which is effected by regeneration is a complete change. Look at the understanding now illuminated; the affections are now fixed upon God; judgment is now influenced by the truth; and the conscience is now pacified. Not that any faculty is destroyed, or any new one formed; all the old ones are renewed and spiritualized.

The change which is effected by regeneration is an instantaneous change. This does not mean that there is no preparatory work to be done. The incorruptible seed of the Word of God must be sown in the soil of the heart. There must be germination before there can be a shoot. The truth is the one great instrumental means of regenerating the heart. This is brought to our minds in 1 Peter 1:22, 23, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Yet, there is an instant when we cease to be the children of the wicked one and become the children of the kingdom of God, an instant when we enter into the new spiritual state of being.

The change which is effected by regeneration is a divine change. It is not something that is brought about by man's effort, except as God uses us as instruments in His hand to point a lost world to a loving, merciful, and forgiving God. God is the fountain of all life. He is the author of regeneration and the regenerated life. It is not natural to man, but the loving gift of God to sinful, ruined man. Learning, higher education, and parental influence and training are all important and God-given blessings; but none, nor all, of these things can bring regeneration to the heart of one sinner. Nor do any of the angels have that power. It is for God alone.

The change brought about by regeneration is a mysterious change. Being an internal change, it does not fall within the observation of the natural sense. No eye sees the wonderful process except the eye of God, who sees and knows all. Christ said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). We feel the wind when it blows upon us, and we are conscious of it; but we cannot tell where it came from or where it is going. Then since regeneration is the birth of the new life of a spiritual sort from the old life of the unspiritual sort, thus being made a new creature and a partaker of the divine nature through the power and working of the Holy Ghost, it is to us mysterious. Is it any wonder that Nicodemus asked, "How can these things be?" Is it any wonder that those who have not experienced it doubt and ask the same question? Regeneration is the special work of the Holy Spirit in restoring fallen man to the original image of God. We read in Titus 3:4-6, "But after the kindness and love of God our Saviour toward man appeared, Not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour."

This being one of the greatest subjects that Christ preached when He was in the world, and the most important to the eternal destiny of man, it is worthy of careful scriptural examination by all. It is also worthy of personal examination that each one may make certain that we

(continued on page fifteen)

State Holds Greek Hierarchy's Election of Bishops 'Null and Void'

ATHENS (EP)—A situation believed unprecedented in the history of Greece and the Orthodox Church in Greece has produced one of the most bizarre church-state cases of the 20th Century.

Unilaterally, against state law and against the obvious wishes of the aging, failing Archbishop of Athens and All-Greece, the Church has filled 17 bishoprics, an action countering the expressed desire of the national government.

It has caused such headlines as "Church defies Greece," produced such chaos as crowds in Athens chanting to bishops, "You want gold, not Christ," the spectacle of a government locking bishops out of a cathedral, and a news story charging that the Primate of Greece had been "abducted" by "rebellious" archbishops.

As of November 21, the Greek government regarded the majority faction of the bishops of the Church as a "rebel assembly," one whose action in filling many vacant dioceses through transfers was illegal.

East German Bishop Raps Red 'Idealogical Pressure'

GRIEFSWALD, East Germany (EP)—Bishop Friedrick Grummacher, head of the Evangelical Church of Pomerania, spoke out sharply here against the "hard ideological pressure" being used by East German authorities to get Christians to embrace communism.

Christians, he said, cannot be silent over the fact that "we must see again and again that while the unbridgeable differences between Christian faith and Marxism are being belittled, young people, children and parents are being intimidated by the state power which tries to enforce Marxist ideology."

Bishop Grummacher, chairman of the East German Evangelical Bishops Conference, was addressing the Synod of the Pomerania Church. He charged the state with "ridiculing the Christian faith of children, enforcing discontinuation of church membership, restricting church literature, and interfering with elementary church necessities."

Communists, he also said, have appropriated unconstitutionally church facilities, refused to make space available for religious classes, restricted pastoral care in hospitals and prisons and exerted pressures on youths for participation in atheistic dedication rites.

Finnish Parliament Weighs More Liberal Law on Blasphemy

HELSINKI (EP)—An old Finnish law that calls for the punishment of blasphemy would be replaced by a provision aimed at "protection of faith" under terms of new legislation introduced in Parliament.

The change was proposed as public discussion continued over the trial of Finnish novelist Sannu Salama on a blasphemy charge.

Though some members of Parliament oppose altering the "blasphemy paragraph"—which dates to Czarist rule—on grounds that it upholds national traditions and is a reminder that God's name should be kept holy, observers expected favorable response to the proposed new legislation.

Supporters cited a public demand for the change maintained that God needs no human protection and said religion as such should not be the object of legal safeguards.

Judge Upholds Oath For Grand Jurors

GOLDEN, Colo. (EP) — District Judge George C. Priest has denied a motion to discharge the 1965 Jefferson County Grand Jury as "unlawful, illegal and unconstitutional."

He ruled on a motion filed by two men who held the grand jury could not act constitutionally because the oath administered to jurors "requires an existing belief in God."

A. Orville Helgeson and Gerald M. Swanson, president and secretary of the Peoples Radio Association, who filed the motion are defendants in a civil suit in U. S. District Court which charges misrepresentation of securities.

Judge Priest ruled that he found "nothing in the facts to show that the constitutional rights of the petitioners have been violated," adding that the grand jury had been drawn and sworn according to the statutes of Colorado and this is legally constituted.

International Buddhist Parley Planned in Ceylon

COLOMBO, Ceylon (EP)—An international Buddhist conference will be held here next year as the first step towards setting up a world organization of buddhist monks.

The three-day conference beginning January 19 will be sponsored by the United World Buddhist Association. Delegates from all Buddhist countries will be invited to attend.

'A Mission Field Has Come to Us'

LOS ANGELES (EP) — Thousands of Cuban refugees, streaming into coastal ports of the United States under a special U.S.-Cuba "memorandum of understanding," are receiving a gospel witness in Spanish through free Gospels of John.

"This is the most strategic opportunity we've had for a long time," reports C. Mervin Russell, president of World Gospel Crusades—a literature agency headquartering here which is providing the literature.

"It's like a huge mission field coming to us," Russell exclaimed as he viewed the immigration transactions at Opa-loca Key West recently.

Missionaries and Spanish nationals in Miami are joining in the effort to confront each refugee with his own copy of the Scripture portion.

Ethiopian Church Leaders Commend American Missionaries

NEW YORK (EP)—Two visiting church leaders from southern Ethiopia, commenting on Afro-American relations, have expressed warm appreciation for American missionaries. "Thousands and thousands of Ethiopian Christians look upon missionaries from North America as their spiritual fathers," they told audiences across the continent during their four-month tour. "Thank you for sending them. Send us more. We have no hostile feelings. We appreciate your missionaries and the help they give us."

(continued on page fifteen)

LOCAL CHURCHES NOMINATE

'MINISTER OF THE YEAR'

It's time to select "The Free Will Baptist Minister of the Year." Local congregations are urged to submit the names of pastors together with their accomplishments during the past year. The criteria for selection has already been approved:

—**Service to local church or institution or enterprise.**

—**Denominational service.**

—**Civic and community services.**

Before submitting the name of your pastor as a candidate for this honor, you may want to consult with your church clerk in an effort to ascertain the number of converts during the past year, number of persons baptized, number of counseling sessions held, percentage of increase over last year in the Sunday school and league, number of persons visited, etc. (Some of these figures may be secured from other sources.)

The minister's contribution to denominational service includes not only offices held, but attendance at meetings and "behind the scenes" work. If the local congregation is unable to furnish this information, officers of the State Convention will supply it.

Civic and community services are a vital part of the minister's life. One's ministry should not stop in his local church, but his witness should extend to all phases of community life. Consult officials in civic organizations as well as pastors in your community to determine the contribution your minister has made in these areas.

Each church may nominate its pastors, and the governing board of any denominational enterprise may nominate a minister on its staff. A fee of $10 should accompany each nomination. The income will be used to place the name of the chosen minister on the plaque of the Free Will Baptist Heritage Foundation at Mount Olive College. The certificate awarded will bear the inscription: "Free Will Baptist Minister of the Year."

Send your application and fee of $10 to the Rev. Fred A. Rivenbark, Chairman, 817 Lynn Road, Durham, North Carolina, no later than January 5, 1966.

MY TESTIMONY

by HORACE BECTON
Kinston, North Carolina

Has God called me into service? This question is being asked daily by people, sometimes even to me. The answer is, yes, without any doubt. I've been called twice. The first time was when I was a young man; but I put God off and at the same time asked Him in my prayers for a good companion in life, which He supplied. But, you see, the Bible teaches to put God first; but I put my own selfish desires first. This way I put God off and still He blessed me in every way, even with seven healthy children.

I want to pause here and say that I truly thank God for the opportunity of having been reared in a Christian home, and for dedicated men of God like Brother N. Bruce Barrow, who thirty years ago led me to Christ and baptism. I never will forget that day. I remember telling my family after then that God had a purpose for me.

Well, the years went by until two years ago when I had been to Rocky Mount and was on my way back home. I never will forget what a pretty, calm day it was, and the exact location of the country I was in. This time God spoke to me about the lost people who were around me in a hurry to get some place. But what about their soul, when they came to the end of life's journey? This time, against the advice of many in my family, friends, and loved ones, except my wife and children, I sought to study and equip myself.

I now have an entirely new outlook on life, and this is to be a friend to and endeavor to win the lost for Christ. I feel that this is what He wants me to do. I do not deny the fact that it has been very discouraging many times, and I have made many mistakes. I pray daily that God will forgive me for these mistakes and will help me to be just what He wants me to be. I feel that I am nothing without God. We all are nothing, but through Him we have a mighty fortress.

I was told by one that becoming a preacher was just another racket. Some have talked to me about the financial side, etc., but with God as my witness none of these ideas affect me in the least because God tells us to put ourselves completely in His divine will and He will take care of all our needs.

After forty-two years, I fear that time is swiftly running out for me; and I say again that my desires are not for the material gains of this life. Our only hope is in Christ Jesus. I want to be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7, 8).

NEWS NOTES

Selma Church to Host Western Youth Rally

The Selma, North Carolina, Free Will Baptist Church will be host to the Western District Youth Rally on Saturday night, December 18, beginning at 7:30. All the youth and those interested in the youth of today in this area are cordially invited to attend. Don't forget this important occasion!

Watch Night Service at East Rockingham Church

On Friday, December 31, from 7 p.m. until midnight, there will be a watch night service at the East Rockingham Free Will Baptist Church, East Rockingham, North Carolina. The service will consist of good old-time preaching and good old-time singing. The pastor, the Rev. Walter Carter, and the church membership invite the public to attend.

Mr. Carter states: "Come one, come all to this watch night service and worship the Lord with us. Pastors, bring all of your singers. Preachers, now is your opportunity to preach God's Word. Remember the watch night service, and don't forget the date."

COMING EVENTS

December 25—Christmas Day

Christmas Holidays

The Free Will Baptist Press will observe the following Christmas holidays: we will close at 3 p.m. on December 24, and will be closed until 7:30 a.m., December 28.

Missions

Fayetteville Occupies Church Building

by A. B. BRYAN
Convention Missions Director

On November 14, the First Free Will Baptist Church in Fayetteville, North Carolina, held its first services in the newly purchased church building. The church site, land, building, and all its furnishings, with eight classrooms, rest rooms, a modern kitchen, and a large dining room area, was purchased from the Christian Advent church for $25,000.

Part of the congregation attending the first service in the Fayetteville church.

The church is located three blocks north of the Veteran's Hospital and one block east of 401 Highway. A housing development is being built across the street which will be used by many people connected with the large army base at Fort Bragg.

The Rev. Taylor Hill is seen during the 11 a.m. worship service as John Adcox directs the singing.

I was greatly impressed to see more than 200 people in attendance on that day. When Sunday school began at 9:45 a.m., there were more than eighty people present; however, by the time Sunday school was over and the 11 a.m. worship service began, the ushers were very busy bringing in additional seating to accommodate the people. It was a great day. The building was also filled for a sing-spiration service in the afternoon.

Three young ladies thrill the congregation in the afternoon song service.

On Monday night a revival began with the Rev. A. J. Lyczkowski of Morehead City as the visiting evangelist. During the meeting, six people were moved to take membership with the church and several more were moved for other decisions. On Sunday night following the meeting, seven more people took membership with the church.

The Rev. Taylor Hill is pastor of the Fayetteville church and has a working organization that would put many older church organizations to shame. The church is less than two years old and has been organized into a full church only a few months. The pastor said in a testimonial service during the afternoon of November 14, "This may be foolishness to some people, but to us it is the power of God." One young man in the church has announced his call to the ministry and has been licensed to the ministry by the Cape Fear Conference of which the church is a member. From what I saw in the Fayetteville church, I can say that I am proud to be connected with the department of missions of the State Convention.

Shortly after I arrived home on Sunday night, November 14, our mission pastor in Clinton, North Carolina, the Rev. Stewart Humphrey, called by long distance telephone to tell me that during services that day there were three decisions for Christ and that they had scheduled a baptismal service. Eight people were to be baptized who had made public confessions of faith in recent services.

Free Will Baptists have come to take notice of what is happening in the mission program of the Convention. Your offerings and prayers are helping to get people to Christ. The pictures shown with this article will give you some idea of what is happening in the Fayetteville church.

UNITED IN PRAYER FOR MISSIONS

by J. E. TIMMONS

Our imaginations are kindled as we think of our Free Will Baptist churches and pastors uniting in prayer at the throne of Grace for God's mission servants and the task we are endeavoring to perform on the Mexico mission field.

We are told that sound cannot pass through a vacuum. Neither can God's mighty acts be seen and felt unless His people pray. Intercessory prayer creates the conditions under which God's power reaches human hearts. Thirty-five more years remain in this century. No one can foresee what disasters await mankind. No one can foresee adequately the marvelous blessings which can come to pass if, in this day, a great spiritual awakening can be experienced. God is able to do more than we can ask or think. His power is the same today as it was when He raised our Lord from the tomb and sent the Holy Spirit at Pentecost.

Great crises and great opportunities are often strangely united. We must remember that one of the greatest blessings today is the fact that the door of missions is still open to proclaim the gospel of the Christ of God. When we realize the countless millions in Mexico and in all Latin America without hope in Christ, our effort seems so feeble. Our greatest single contribution we can make to evangelizing Mexico is the providing of well-trained, disciplined, Spirit-

(continued on page thirteen)

Family Fireside

Meditations for the Home

Daily Devotionals on Christ's Birth

SUNDAY, DECEMBER 19

THE ANNOUNCEMENT

Scripture Reading—Luke 1:26-38

God sent one of His angels to Mary to announce that she would conceive and bear a son who would be named Jesus. The angel was definite in saying that this would be a miracle from God, for Mary knew no man. Luke definitely states that Mary was a virgin. There were many questions in Mary's mind, but she accepted the will and providence of God. ". . . be it unto me according to thy word. . . ." (v. 38). Thus, the miracle of Jesus' birth is set in motion.

AS YOU PRAY

Offer praise and thanksgiving to God for His marvelous power, and for His wisdom in providing a Saviour. Pray that the message of Christmas and true joy will fill your home during this glorious week.

MONDAY, DECEMBER 20

MARY'S SONG OF PRAISE

Scripture Reading—Luke 1:46-55

Mary's words of praise in this passage are known as "The Magnificat." She paid great reverence to the Lord. She also acknowledged God as her Saviour. She rejoiced in God because of the kind things He had done for her, for she was especially favored by God. This is not to imply or teach that she is to be worshiped as some worship her. Her place is no more than any faithful saint. Her name is to be revered, but not worshiped.

AS YOU PRAY

Ask God to fill your heart with a song—a song that the soul can sing in the darkest night. Pray that each soul in your home will be filled with Christmas joy.

TUESDAY, DECEMBER 21

JOSEPH AND THE ANGEL

Scripture Reading—Matthew 1:18-25

This passage gives further evidence to the miracles of Jesus' birth. The angel gave reassurance that the birth of a child to Mary was as God had planned. Joseph had deep feelings of dread because of Mary until God appeared to him. He then did as the angel of God told him to do. If there were questions, he, too, left the answers in the hands of God. By faith he accepted the truth that all this took place in fulfillment of prophecy and according to the divine plan of God.

AS YOU PRAY

Christmas is an ideal time for soul searching. As you pray, allow the Spirit of God to reveal any element of disbelief and doubt regarding the Person and work of Christ. Claim His power unreservedly.

WEDNESDAY, DECEMBER 22

IN BETHLEHEM

Scripture Reading—Matthew 2:1-7

This is the most familiar account of Jesus' birth. It explains the reason for Mary and Joseph's having to leave Nazareth at such a crucial time. It was necessary for them to journey to Bethlehem to be taxed. The prophets had foretold that He would be born in Bethlehem. Thus, this small town became the center of attraction; for Mary brought forth her firstborn son, wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for Him in the inn.

AS YOU PRAY

Remember that this is a story that has meaning for every heart, from the youngest to the oldest. Pray that your family will receive the full meaning of Christmas, that the love of God will permeate every fibre of our being.

THURSDAY, DECEMBER 23

THE SHEPHERDS' VISIT

Scripture Reading—Matthew 2:8-20

The angels of God not only appeared to Mary and Joseph, they also appeared to the lowly shepherds, and they became the first to carry the wonderful news of Christ's birth. The angels, the shepherds, the light—all these take on a very special meaning. They hold a precious place in our hearts. The shepherds were never the same after this wonderful experience. Regardless of how many Christmas seasons we experience, each one does something for us; for we never grow tired of hearing the story.

AS YOU PRAY

Thank God for the divine humility and also the glory associated with the birth of Jesus. Pray for humble hearts and a willingness to tell others the story of Jesus' birth.

FRIDAY, DECEMBER 24

THE WISE MEN'S VISIT

Scripture Reading—Matthew 2:1-15

Not only did God choose to make known the birth of Jesus to the shepherds, He also revealed it to the wise men from the east. Just who they were, we do not know; but they saw the Bethlehem star and they knew that it was "His star." When they came to the place where Jesus was, they fell down and worshiped Him and presented their gifts unto Him. Herod's interest was based upon his own jealousy and envy, but God protected His Son.

AS YOU PRAY

Remember that the greatest gift that can be presented to Christ is our own personal lives. All other gifts are secondary.

SATURDAY, DECEMBER 25

SIMEON AND JESUS

Scripture Reading—Luke 2:21-35

Simeon was a man who loved God, and God had promised him that he would see Christ before his death. The Spirit led him to the temple, where Mary and Joseph had taken Jesus. There Simeon took the baby in his arms and praised God for the blessed privilege that was his. So great was Simeon's wisdom regarding Christ that Joseph and Mary marveled at his words.

This is the day for praising God, for He has allowed us the glorious privilege of seeing the Christ through the eyes of faith. This is Christmas Day, and we rejoice in His grace and goodness.

AS YOU PRAY

Remember those whose lives are filled with gloom or sorrow today. Pray that the joy of Christmas will flood many lives today.

Keeping Christmas

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?

But you cannot keep it alone.—*Henry Van Dyke.*

—NEWS FROM MOUNT OLIVE—COLLEGE

MOUNT OLIVE, NORTH CAROLINA

COMMITTEE ASKS FOR CHRISTMAS PRESENTS TO MOUNT OLIVE COLLEGE

Plans for the beautification of the new campus of Mount Olive College, Mount Olive, North Carolina, are under study in the above picture by members of the landscape committee. From left to right are President W. Burkette Raper; Mrs. S. A. Smith, Beulaville; Mrs. J. C. Moye Sr., Snow Hill; William McLawhorn, Ayden; Charles Harrell, college business manager; Mrs. Janet Best, Goldsboro; Mrs. W. P. Kemp Sr., chairman of the committee and also from Goldsboro; Mrs. J. W. Boyette, Kenly; and Mrs. M. M. Lownes, Mount Olive.

The landscape design for the new campus was prepared by Lewis Clarke and Associates of Raleigh, an experienced landscape firm. The schedule calls for the planting of trees during the winter in the areas of the Henderson Building and dormitories.

To finance the landscape project, each church, Sunday school, auxiliary, and individual friend is invited to give a Christmas present to the college. The cost of a tree for the new campus is $25, including transplanting, locating in the correct area, and replacement within one year.

An Open Letter To the Friends of Mount Olive College

We visited Mount Olive College today and were inspired by the beauty and quality of the buildings which have been erected on the new campus. During the past year we have been serving on the college landscape committee where we have had an outstanding landscape architect to work with us. Today we approved a plan for planting trees on the new campus.

It is Christmastime, and we are asking every church, Sunday school, and woman's auxiliary to give as a Christmas present the price of one or more trees. The cost of a tree, including transplanting and replacement within one year, is $25. The sizes and kinds of trees have been carefully selected to blend with the architecture of the new campus. Perhaps there are individuals in your church who would also be willing to give a tree. Trees may be given as memorials to loved ones or as Christmas presents to friends.

The college has agreed to keep in a "Book of Remembrance" a record of all gifts to the landscape project. Gifts for this purpose should be earmarked and mailed to Mount Olive College, Mount Olive, North Carolina.

For the glory of God and the education of our children, let's make the new campus of Mount Olive College the most beautiful site in eastern North Carolina! We believe that every Free Will Baptist can be proud of what we are doing for the education of our young people.

Sincerely yours,
Promotional Cochairmen of the
Landscape Committee of
Mount Olive College
Mrs. J. C. Moye Sr.
Mrs. S. A. Smith

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True character can be proved only by full opportunity.—Charles W. Conn.

Chorus to Present Programs

The Mount Olive College Chorus will present two programs of Christmas music Sunday, December 19. At 3:30 p.m., the forty-voice group will sing at Reedy Branch church near Winterville; and at 7:30 p.m., the chorus will give its program at Free Union church near Walstonburg.

On Monday, December 20, at 8:00 p.m., the chorus will conclude its Christmas appearances with a program in the auditorium at Mount Olive College.

Miss Rose Lindsay, chairman of the department of music, will direct the chorus.

The public is cordially invited to each program.

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O'Donnell to Speak

Dr. Roy C. O'Donnell of Greensboro, North Carolina, will be the guest minister for the morning worship service at Mount Olive College on Sunday, December 19. Music will be provided by the college choir under the direction of Miss Rose Lindsay, chairman of the department of music.

O'Donnell, a former dean of Mount Olive College, is currently on the faculty of the University of North Carolina at Greensboro.

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Preachers who should be fishing for men are too often fishing for compliments from men. Many preachers used to sow seed, but now they string intellectual pearls.—Ravenhill.

✠

Don't wonder, if you are living for God, and the devil pours out his wrath upon you. Be true and faithful to God and you will come out the better for it. —Walter E. Isenhour.

'DEVOTION' NOW READY

The 1966 yearbook of programs for the woman's auxiliary, "Devotion," is now ready for sale. Send your orders to Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. The price of the program book is $1, plus 3c tax for North Carolina residents.

When a Former Pastor Returns

It was Mrs. Mary McPlump on the phone and Pastor Pete Present was boiling under his smooth, unruffled appearance.

"Dear Brother Frank Former was here for lunch today," she was saying, "and it was so nice to see him. He and Fannie were really favorites of mine, you know."

Pete knew. He bit his tongue and tried to think of a pleasant reply. But all he found was a deep feeling of resentment and a wish that Frank and Fannie would go on back down to Newville and tend to their own field. Hadn't they felt led to leave this town and accept the call there? Then why did they have to run back every chance they got to visit here and there in the community?

But Pete bit harder, smiled so as to sound pleasant, and said obligingly, "That's wonderful, Sister McPlump, old Frank is a fine fellow."

"Oh," she exclaimed, "You're so right! There just won't ever be another Brother Frank!"

Somehow Peter made it through the call without letting out what he felt inside. He did feel a little hypocritical about his performance as he went back to the table to finish his meal. Polly could see it in his face as he sat down, and she had overheard his encounter on the phone.

"Frank and Fannie again?" she asked.

"Yep," said Pete. "You know, I think sometimes they think more of this place than they do Newville. It makes me wonder why they ever left here anyway."

"Dear Fannie, with all her talents hasn't exactly been easy for me to hear about either," replied Polly.

"Oh well," Pete responded, "maybe this is just another one of those things they didn't remember to warn us about in seminary. Pass the biscuits. . . ."

Delicate Relationship

The problems associated with the relation of a church to a former pastor must rank high on the list of delicate areas of pastoral relationships. Churches and pastors alike should openly face the situation and begin to realize the perils of too close relations between a pastor and his former field.

Here are a few thoughts on the matter that might serve as guidelines.

1. Circumstances will surely arise when a pastor will have to visit a church he earlier served. Funerals, homecomings, and weddings will occasionally bring the call for him to return. Such requests cannot and should not be ignored but the pastor should be the person in charge of such services, the visitor in only an assisting role.

Churches could save their pastors uncomfortable moments by considering a few rules of common sense. The pastor they have called is the shepherd of the flock and is responsible for the supervision of much of the program of the church. As such, he deserves the right to be responsible for all the services unless he chooses to delegate such responsibility.

2. Certainly pastors, by virtue of their training, experience, sensitivity and realization of pastoral problems, should resist the temptation to impose upon the friendships and esteem of the former pastorate. Even the most difficult relations between pastor and church are often forgotten when he has gone to see him in his former community but such visits can do little to aid the present pastor. Purely social visits may produce some very uncomfortable moments for all concerned.

Pastors are human beings, subject to the same feelings as others. Perhaps we all somewhat resent the intrusion into our work by another who is almost certain to provoke comparison.

3. Pastor and church alike could use the period of time between a man's issuance of his resignation and his leaving the field to discuss certain areas of his relationship to the field in the future. Ministers should take the lead in explaining that they must not be expected to maintain a close, visiting relationship with the former field.

There can be no hard and fast rules which will fit every situation. But all concerned should consider the potential difficulties which may result.

(This article was written by Ray Pollard, pastor, First Baptist Church, King, North Carolina, and reprinted from the "Biblical Recorder.")

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If we pray and read the Bible only as a habit, or only to make a report, we are doing little more than counting beads or lighting candles. We must study His Word so that we may discover His divine pattern for our minds and feet. We ought to engage in prayer so that we may have the joy of communion with God.—R. Earl Allen in Bible Paradoxes (Fleming H. Revell Company).

'TASK'

LAYMAN'S LEAGUE PROGRAM BOOKS

"TASK," the Layman's League Program Book for January, February, and March, 1966, may now be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. The price is 25c per copy.

TRANSFORMATION

ALBERT M. EZELL

On filmy wings of Gossamer
Flies the winter snow,
Blanketing with purest white
This dingy earth below.

Spreading beauty everywhere
On hill and country lane,
And barren field that once was host
To rip'ning golden grain.

It gently wraps the muddy marsh
With scars unsightly—deep
In blankets like the flower beds
Where latent beauty sleeps.

It beautifies each rugged place
as well as smooth terrain;
Does not discern between the two
But covers each the same.

How like the love of God is this,
The gently falling snow,
That covers each unsightly spot
We may have made below!

Come now, His gentle voice has called,
The mighty and the low;
And though your sins as scarlet be,
I'll wash them white as snow.

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If you get over on the devil's territory without God's presence with you, you should realize that you are on dangerous ground and get away immediately.—Walter E. Isenhour.

Return of Christmas Cards

Any group wishing to return boxes of Christmas cards for credit are asked to have them to the Press by December 15, 1965.

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why do we have so many denominations? I don't find anything in the Bible that says we should have them. —**Mrs. R. M., Kentucky.**

Answer: We have a sinful group that controls the affairs of Christendom in its allover physical, philosophical, and political operations. So long as natural men are the means by which such functions are carried out, there will continue to be new coalitions, new divisions, splits, and therefore, new denominations. The devil will be using these to further his evil ends and will, with each change, discourage as many true Christians as he can, and will cause to be fattened the coffers of as many unchristian operators as is possible. In this way, the so-called Christian church will continue to alter its functions until corruption will become so nearly universal that Christ will come and take the church in the rapture and will leave the evil functions of the worldly church in the hands of the antichrist and the false prophet. (Read Revelation, Chapters 13 and 17.) This, of course, does not mean that God has not allowed such denominations as the Free Will Baptist to come into being and function to His glory, for He has done just that.

The Anabaptist movement, from which the Free Will Baptist emerged, was one in which the Holy Spirit dominated to the degree that in many great areas, widely segregated from each other, great awakenings were experienced at which time thousands of souls were saved and dedicated to God for His services. From this awakening came ours and other denominations and older groups of Christians were helped to turn, in whole or aggregate units, back from worldliness to a restricted, Christian walk.

The Wesleys, in a similar moving of the Holy Spirit as He worked in their day, experienced the same thing except for the fact that the individual persons involved in this moving of the Spirit seemed to be more prominent or more in the limelight than was true of the Anabaptist move.

There is no question but that the Mennonites and Free Will Baptists, with other denominational groups, came from the Anabaptist movement and served as salt for a seasoning in influencing many to turn from the putrid path of sin into a savory way in their Lord and Saviour.

What happened to Methodism as a whole several years ago seems to be happening to us now as we turn our eyes toward Sodom and Gomorrah, spiritually speaking, and to new and more modern buildings, organizations, and that which otherwise appeals to the flesh and from that which the new man in Christ hungers and thirsts after. Like the Methodist and like the Lutheran and many others that became worldly earlier than we, we are dividing into segments.

Now I predict that when the Free Will Baptists have gotten a little more worldly that, like the Methodist and Lutheran, they will be seeing more nearly eye to eye with larger and more worldly groups and will soon be coming together with them, bringing seven other more miserable spirits with them, and that as Jesus said of the man who swept and garnished his house, the last state will be more miserable than the first. (See Matthew 12:43-47.) There may be good gained in the grouping of churches together if they allow this grouping to serve a good purpose; that is, that of working together to promote Christian education, benevolence, and evangelism; and by evangelism I mean the kind that correctly fulfills the Great Commission as seen in Acts 1:8; Matthew 28:18-20; and Mark 16:15-18, which gives the whole gospel to all the world as far as it is possible. If no sin had been allowed in the church, there would have been no place for denominations as we know them today. All the members would have obeyed Christ's injunctions, and therefore the apostles' precepts that they got from Christ.

Divisions began to threaten the unity of the church while the apostles were still present and active among its members as is suggested in the following Scripture: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Corinthians 1: 10-13).

Then Paul and Barnabas took separate routes in the mission commission that they were ordained for because they disagreed on using John Mark as one of the evangelistic party. Paul chose Silas while Barnabas took John Mark. (See Acts 15:36-40.)

On another occasion, dissension occurred when Peter segregated himself from Gentile Christians to eat. (See Galatians 2:7-21.) "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (Galatians 2:11, 12).

(Continued Next Week)

Please Notice!

Renters of filmstrips are requested to return them to the Free Will Baptist Press as soon as they are used. There is a waiting list; therefore, it will facilitate things a great deal if the filmstrips are returned promptly.

Minister's Manual Available

Griffin's "Manual for Ministers" is now available in a leatherette binding, and may be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. The price is $1.25.

STORIES for our YOUTH

ONE SLED FOR TWO

EDITH A. ELLIS

THE boys and girls were swarming over Clough's Hill in Epsom. They looked like big blobs of various colored paint on a big sheet of white paper, with their warm jackets and caps of all colors. Many of them had received shiny new sleds for Christmas. They had waited for just such a snowstorm as this to try them out.

Sammy Cohen stood there watching the other children coast. Sammy didn't have a sled. In fact, when you looked at Sammy closely, you noticed he didn't have many of the things the other boys had. Sammy's cap looked worn.

As Donald Grant was getting his sled in position to take off again, he glanced over at Sammy and laughed. "Hi, Old Sock Mittens. Where's your sled?"

At Donald's hateful remark some of the other children looked over at Sammy and giggled.

Sammy's white face turned scarlet for a minute, and he shoved his hands into his pockets as quickly as he could. He knew his parents couldn't afford to buy him a sled. They hadn't had much money to spend since his dad had been sick. But he liked to watch the other boys and girls coast and imagine how it would feel to go sailing down the snowy hill on one of their sleds.

Billy Ashland, who was right behind Donald, didn't giggle. Billy was holding his sled up in the air all ready to run and follow after Donald, in a good old fast "belly bump" slide. But he changed his mind when he heard Donald's remark. Billy could see Sammy's feelings were hurt when he saw him turn about and start toward home. He stood still a moment, trying to think of some way to help. Suddenly he remembered the memory verse he had learned in Sunday School last Sunday, "Whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). Then he suddenly knew just what to do.

"Hey, Sammy. Wait a minute. My sled is big enough for two. Come on, pile on and see how grand it is to whizz down the hill."

"No thanks, Billy. I guess I'd better go home. The other boys don't want me over here."

"Don't pay any attention to Donald. He doesn't mean half he says."

Sammy didn't need to be urged. He had been thinking what he would give for just one slide down the hill.

He hurried over to Billy, and as he pulled his hands out of his pockets Billy couldn't help noticing what queer-looking mittens he was wearing. They really did look as if they had been made out of a man's socks, but he pretended not to notice them.

The two boys piled on the sled and started down the hill at great speed, their happy laughter echoing after them. "Boy! that was a keen slide, Billy. Let me pull the sled back up the hill for you," Sammy said.

"No, let's pull it together. We'll make better time that way. There isn't much more time to slide before supper, Sammy. We want to take advantage of every minute. Never can tell when there'll be a thaw and melt our snow.

Later on as they were starting for home, Sammy said, "It was nice of you to ask me to coast with you, Billy. Thanks a lot."

"It's lots more fun to do things together. I had lots more fun after you started to coast with me. Come on over to my house, and we'll have a cup of hot chocolate. Mom always makes some for me after I've been out in the cold."

Sammy hesitated a minute, thinking how good the hot chocolate would taste. He hadn't had any for a long time. "Are you sure your mother won't mind, Billy?"

"Course, she won't mind. She's always glad when I bring my friends home with me. You'll like my mom, Sammy; she's a peach. Come on, you'll be glad you did."

It was nice and warm in Billy's house. It smelled good, too. Sammy wondered what Mrs. Ashland had been cooking.

"This is Sammy Cohen, Mom. He's been coasting with me, so I brought him home for some hot chocolate."

"Hello Sammy. I'm glad you came in with Billy. You boys need a hot drink after being out in the cold. I saw you coming up the street, and I have your chocolate all fixed. I just took a pan of gingerbread from the oven. It's all on the kitchen table, boys; help yourselves."

Sammy thought he'd never had anything that tasted so good in his whole life. How he wished he could take some of the gingerbread home to his brother, Harry; but of course he couldn't ask for it.

"Sammy, haven't you got a brother? I see a boy out at your house sometimes, but I never see you together."

"Yes, that's my brother Harry. He's younger than I am, but he goes out only when I stay home for something."

"Well, that's funny. Don't you get along well, or why don't you go out and play together?"

Sammy hesitated a minute. Should he tell why, he wondered. After all he couldn't let Billy think he quarreled with Harry, or that they didn't have fun playing together. "Well, it's only on cold days, Billy; we have only one warm coat. So when Harry is out I stay in, and he stays in when I go out."

Mrs. Ashland came out in the kitchen just in time to hear what Sammy said. "Well, I guess we can fix that," she said smiling at Sammy. "Billy, where is your leather jacket you wore before I got this new one for you? I believe it will just fit Sammy."

The leather jacket fit Sammy much better than the one he was wearing. But he didn't know what to say. He started to take the jacket off.

"No, Sammy, you wear it. I'll put yours in a bag and you can take it home to Harry," Mrs. Ashland said, as she helped him back on with the jacket.

"Thanks, thanks a lot, Mrs. Ashland." Sammy put his hands in the pockets. "There's something in these pockets," he said pulling out a couple of red mittens.

"Those are a pair of my old mittens. I thought you would like them since they go with the coat. I got two new pairs for Christmas. I don't need those."

(continued on page fifteen)

MISSIONS

(continued from page seven)

led, dedicated men of the Book. They must be able not only to survive themselves in hostile isolation; they must also be able to triumph by faith, evangelize effectively, and instruct by precept and example.

Let's face it—we haven't done missionary work until we have established self-governing, self-supporting, and self-propagating churches. We haven't done missionary work until we have reproduced ourselves in the hearts and lives of the Mexican workers. They must walk and live by faith; they must weep for the lost; they must have an aggressive, clear missionary vision. To bring all of this about, I ask you to pray for your missionary and native pastors in Old Mexico.

A recent Sunday evening, after preaching at our Mission in Piedras, Negras, I went to a home where a year-old infant had died and the people had gathered to spend the night. An official mourner was singing a sad tune. I arrived and expressed my sympathy to the mother of the infant and asked her permission to read the Bible to all gathered. This was given and I opened God's Word to those in sorrow. This, I believe, was greatly appreciated by the many there; however, the official mourner left. Certainly God's Word brings light and hope. May God grant us a part in giving hope to lost humanity this Christmas season.

CHURCH SETS PATTERN

by BOBBY G. BAZEN

On October 30, 1965, a plan for retiring the purchase price of 2.89 acres of land for an Original Free Will Baptist church in Virginia Beach, Virginia, was introduced to the Albemarle Union Meeting and League Union. This plan called for certificates of land investment to be issued to persons or organizations that would contribute one dollar per square foot of land.

The union meeting and league union became excited about the plan and donated the purchase price of 50 and 100 square feet respectively. But the thing that thrilled me most was the enthusiasm that the president of the League Union (Mrs. Otto Sawyer) was able to create in her own local league (Sound Side Free Will Baptist League). On November 28, 1965, we received a contribution from every league of the church that ranged from $5 to $25: Story Hour, $5; Junior, $5; Intermediate, $5; Senior, $10; and Adult, $25.

This is the kind of effort and cooperation that we must have if the cause of Free Will Baptists is to be properly represented on this mission field. If every league, Sunday school, church, and church auxiliary would follow this example, we could have a strong Free Will Baptist church at Virginia Beach that would be self-supporting in less than two years. If you could just witness the need for Christ to be represented in this great area, I am sure that you would do the best you could for this phase of our mission service. Great numbers are passing away daily without a saving knowledge of Christ. May God impress upon you the importance of supporting the mission work of Free Will Baptists. Then we can "preach the gospel to every creature."

WHERE IS THE ANSWER?

(continued from page three)

ing service, or some other time—it would be far better to change the time, regardless of whether or not we approve the conditions making the change necessary, than to let the league die—or go on in a half-dead condition.

Finally, we come to what may be the root of this whole matter. Pastors, deacons, parents, and other adults of the church, are we as deeply concerned as we ought to be about our young people being trained and participating in the work of the church? Are we really convinced of the importance of the training program? Some of us did not have the benefits of training, and we have been able to serve the Lord without it. Is it our thinking that our children can get along as well without special training as we have? If such reasoning is causing us to be indifferent to the training program, we need to consider the difference in the world our children are going to face and the world in which we have lived and labored. Anyway, how many of us know how much better job we could have done had we had more training?

We should not give up too easily to the trend of the day, nor run up the white flag too quickly in the face of modern rebellion of youth against our traditional ways of carrying on church work. Of course we tell our children that we loved the Lord enough to walk miles to attend the meetings when we were young; but we do not tell them that Pa didn't have a car, or that the roads were often in such condition that walking was the only thing possible, or that we did not have a television! Instead of trying so hard to get our young people to do as we used to do, let us try harder to adapt our program to the way they do now. This will not be as much a recognition of the rightness of their ways as it will be a recognition of the importance of our program.

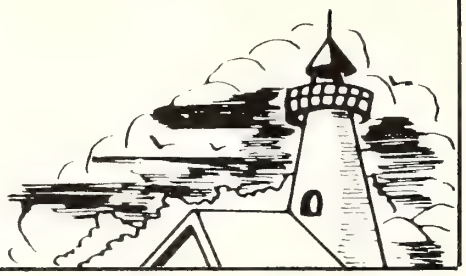
Maybe the answer to our title question can be best found in the answers to some other questions. Pastors, do you preach as much about the good things young people have the opportunity to do today as you do about the bad things they are doing? Do you find the time for earnest, sincere personal or group counseling with your young people on the matter of their participation in the church work? Are you willing to adapt your time to their time, rather than insist that they "forsake all" to meet you when and where you say meet? Parents, do you have heart-to-heart talks with your children, not to lay down "thou shalt not's" but to lovingly set before them the blessings of the church and its auxiliaries? On those Sunday evenings when you do not feel like going to church, do you go anyway for the sake of making it possible for that child of yours to go, or to set an example for both young and old within the church family who might be inclined to stay home because of personal feelings? The Free Will Baptist League is so constituted that parents neither have to drive their children or guide them but are privileged to go along with them. What a lesson we can learn from Psalm 13! The Shepherd "leadeth" us beside the still waters; He "maketh" us to lie down in green pastures; but in our times of great need, and in things of most importance, He is "with" us. Let us adults get "with" our young people in the matter of the league, rather than merely mark out a way and command them to "walk ye therein!"

Bitterness in your heart certainly won't bring sweet smiles to your face. Let God take the bitterness out.—Walter E. Isenhour.

St. Claire Bible Class

The Sunday School Lesson

FOR DECEMBER 26



Nehemiah: Committed To a Task

Lesson Text: Nehemiah 4:6-14, 21-23

Memory Verse: Psalm 90:17

I. INTRODUCTION

We know nothing about the birth or the death of Nehemiah. He bursts upon us a man in the fullness of his powers, trusted, capable, conscientious, devout. In the three books of Chronicles, Ezra, and Nehemiah we have recorded the middle section of his life. It is the section of maturity and strength. But his birth and death are shrouded in mystery. This is remarkable in view of the age to which he belonged. Many believe that the age in which Nehemiah lived was the greatest of all ages. It was the age when Greece was in her glory: Aeschylus was writing his tragedies; Democritus, Plato, and Socrates were proclaiming their philosophies; Aristophanes was writing his comedies; Herodotus and Thucydides, their histories; in fact, forty men in Greece were making for themselves mighty names. The very fact that Nehemiah lived in this period and stands out in the midst of this people is sufficient proof of his greatness.

Nehemiah was a cupbearer to the king of Persia at Sushan. It was his office to take charge of all the wine that was used at the king's table, to pour it out and hand the cup to the king. This was an important office, for he saw the king everyday at his meals and could speak with him, as could very few of even the highest princes. Then, too, the life of the king was in his hands; for if he were an enemy, he could have allowed poison to be put into the wine to kill the king. So the cupbearer was always a man whom the king could trust.

Nehemiah was a Jew who had been taken captive; and, like all other Jews, he loved Jerusalem and was always anxious to hear from there. A Jew by the name of Hanani was visiting friends in Persia and had a talk with Nehemiah. Naturally, Nehemiah asked him about the city of Jerusalem. Hanani told him that the people were very poor, and were looked down upon by all about them. Furthermore, he told him that the wall of Jerusalem was broken down and its gates had been burned. This news upset Nehemiah very much because of his great love for his home country and the city of Jerusalem in particular.

Nehemiah sought permission of the king of Persia to return home and help in the rebuilding of the wall around the city of Jerusalem. With a company of horsemen and many friends, he made the trip of almost a thousand miles to Jerusalem. The Book of Nehemiah tells the story of how he led in the rebuilding of the wall around the city against great difficulty. It is one of the great stories of the Old Testament with which everyone of us should be acquainted.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Nehemiah had so inspired the people that they had a mind to work (v. 6).

2. Inspired by the devil, evil men are always opposed to the work of the Lord (v. 6).

3. Although they may disagree among themselves, sinners are one in opposition to God's work (v. 8).

4. At one and the same time, Nehemiah and his men trusted God and set a watch (v. 9).

5. Although there was enough to weary the workers, they kept steadily at work (v. 10).

6. The adversaries tried to keep their plans under the cover, but the neighboring Jews revealed them to their brethren (vv. 11, 12).

7. Nehemiah stationed guards in every place to fortify the city against an attack (v. 13).

8. Nehemiah called upon the people to trust God's strength and greatness rather than be afraid of the enemy (v. 14).

9. In equal numbers, the people worked and took up arms (v. 21).

10. So determined were Nehemiah and his men that they stayed on the job day and night, changing clothes only to wash them (vv. 22, 23).—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Five men were trapped in a spar and zinc mine in Salem, Kentucky. They were entombed by falling rocks. They had nothing to eat. They were in total darkness. One of the men could have saved himself had he not run back to warn the others. When the entombed men discovered that they could not escape, they began to pray and sing. Their prayer and praise service lasted for 53 hours. Then they were rescued. Later one of the men testified as follows: "We lay there from Friday morning till Sunday morning. We prayed most earnestly 'without ceasing.' When the rescuers reached us, we were still praying." When the men were brought up out of the mine, on the cap of each one were scrawled these words: "If we are dead when you find us, we are all saved!"

"Then they cried unto the LORD in their trouble, and he delivered them out of their distresses" (Psalm 107:6).—Selected.

2. Faith achieves the impossible. During the World War a lad at the front was carried back wounded very badly; but all aflame with enthusiasm, he looked up into the surgeon's face and said: "I tell you, Doc, they do things out there that can't be done." That is the kind of faith that achieves.—Sunday School Times.

3. One of God's most helpful provisions for mankind is work—honest, conscientious work: "In the sweat of thy face shalt thou eat bread" (Genesis 3:19). As soon as God created man, He gave him work to do: "And the Lord God . . . put him into the garden of Eden to dress it and to keep it" (2:15).

"Work," said Thomas A. Edison, "is measured not by hours, but by what is accomplished. Rewarding toil calls for two per cent of inspiration, and ninety-eight per cent of perspiration."

David Livingstone worked in a factory from 6 a.m. until 8 p.m. Then he went to night school for two hours and studied far into the night until his mother took his books from him.

Some years ago, many hives of bees were brought from a cold climate to the tropical island of Barbados. Right away the bees went to work, gathering honey

(continued on page fifteen)

THE CHURCH WORLDWIDE

(continued from page five)

Pastors Abagolay Nunemo and Markina Majja, president and secretary respectively, of the Evangelical Fellowship of Ethiopia, represented over 1000 Protestant churches, most of them the outcome of missionary work.

The pastors admitted, however, that in some ways they were disappointed after seeing American churches. "It has been like a child visiting his grandfather for the first time," explained Mr. Markina, "and finding that he is not as great a man as he had imagined. First of all, we had the idea before we came that most people here were Christian. Now we have seen how few people are really interested in God, even though many go to church. And even the Christians seem to lack a real love for Christ. Perhaps because they have such wonderful buildings and homes and cars they do not feel their need for God as much as we do in Ethiopia."

Both men felt that evangelical congregations leave too much to their ministers. In Ethiopia, they said, every believer felt responsible to win others.

Double Negative Unmasks Fraud Who Lived off Parish Charity

NEW YORK (EP)—Joseph Horowski, 62, may spend five years in prison for committing this grammatical horror: "I am sure it will not do no danger."

Because a nun doubted that a Franciscan brother could perpetrate a double negative in a mailed appeal for funds, Horowski's 10-year-career of defrauding Catholic parishes and convents is at an end.

Horowski pleaded guilty here of mail fraud involving a non-existent "Home for the Aged and Incurable Men." His letters soliciting funds netted him more than $150,000 in a decade.

'Death of God' Theologians Hit by Methodist Bishops

SEATTLE (EP)—The Council of Bishops of The Methodist Church joined battle with the "death of God" theologians by issuing a statement reaffirming belief "in the living God." A message "to our Church and the world" issued by the Council meeting here also condemned federal aid to parochial schools and called on Christians to carry on a ministry of reconciliation in all areas of life.

Church Funds Involved in Collapse of Canadian Firm

NEW YORK (EP)——Funds of at least one Church were involved in the collapse of the Atlantic Acceptance Corporation, a Canadian enterprise which enjoyed the confidence — and investments — of such financial titans as the Ford Foundation, Morgan Guaranty Trust Company and the pension fund of U. S. Steel.

The General Council of the Congregational Christian Churches, a forerunner of the United Church of Christ, was listed as one of the investors in the Canadian finance corporation that was thrown into receivership earlier this year. The United Church of Christ pension funds were also known to have invested in Atlantic Acceptance.

It is believed that Church losses from the debacle, which financial experts are likening to the toppled empire of Swedish match king Ivar Kreuger, will be minor, since the Church and its agencies have traditionally followed a policy of widely diversified investments.

✠

The Lighted Pathway

(continued from page four)

have experienced it in our own hearts and lives. Let us guard against counterfeits. The world is full of them. They are being taught and passed out as truth to many unsuspecting souls to their final destruction. Therefore, we must avoid apathy and be satisfied with nothing less than the experience of the complete change itself.

Since this subject is so great and the space allotted for the column will not hold the remainder of what I want to say, I am continuing it next week.

✠

St. Claire Bible Class

(continued from page fourteen)

for the winter. The winter didn't come, however. The bees became lazy. They stopped gathering honey. They spent their time flying about stinging people Trouble is usually produced by those who do not produce anything else.—Bible Expositor.

✠

Sometimes a refreshing shower comes out of a dark cloud. This can be true spiritually.—Walter E. Isenhour.

Boys' and Girls' Stories

(continued from page twelve)

"Do you think Harry would like a piece of this gingerbread, Sammy?" asked Mrs. Ashland. "It won't be very warm when you get home, but your mother can heat it up in the oven."

"Yes, Mrs. Ashland, I'm sure Harry would love it. It's the very best gingerbread I ever ate."

As Sammy took the package and started home, he couldn't help thinking how perfectly right Billy was when he said, "You'll like my mom, Sammy! She's a peach."

"Bring Harry tomorrow, Sammy," Billy shouted after him.

"And both of you come with Billy for hot chocolate," Mrs. Ashland added.—Guide for Juniors.

✠

Spiritual Middle Age

Humorists are forever coming forth with a new clue for telling when one has reached Middle Age.

The United Churchman has compiled a list of clues for telling when you have reached Spiritual Middle Age. Here they are: read them and see if you have arrived.

You have reached spiritual middle age if you send the children to Sunday school, but seldom go yourself; if you cannot remember where your box of church envelopes is at the moment; if you allow others to criticize the minister or attack the church and make no comment; if you cannot recall when you had your last communion service; if you haven't attended a recent business meeting of your church; if you hate to talk about religion because it is embarrassing to take a stand; if you can't get the family together for family devotions if you can't remember the theme of the last sermon you heard; if you have become so involved in your club or lodge that you have no time for church; if you have let your subscription run out to your church paper; if you don't even go to church on Christmas and Easter because of the traffic jam in the parking lot; if it is more important to be one of the crowd than to be one with Christ.

Well, if you've read this far, have you decided whether you are middle age or not? Remember, if you've been spiritually middle age for as much as 30 years, you're probably spiritually dead.—David C. Boaz, in **The Biblical Recorder.**

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The Rev. Walter Reynolds, chairman-treasurer of the North Carolina Board of Superannuation, makes public the names of the superannuated ministers and ministers' widows of the state of North Carolina. He states that it would be appropriate for Free Will Baptists to remember them during the holiday season with a gift or card, and also on their birthdays.

SUPERANNUATED MINISTERS

Name	Address	Birthday	Conference
Rev. Thomas F. Davenport	Route 1, Creswell, N. C.	August 26, 1879	Albemarle
Rev. W. T. Reynolds	Route 3, Columbia, N. C.	October 11, 1884	Albemarle
Rev. W. H. Lancaster	Route 3, Smithfield, N. C.	November 28, 1881	Cape Fear
Rev. Hermon Wooten	104 Avery St., Garner, N. C.	February 15, 1893	Cape Fear
Rev. B. F. Ringgold	Route 5, Box 97, New Bern, N. C.	August 22, 1889	Eastern
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	October 10, 1900	Western
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	June 12, 1893	Western
Rev. Romie Mitchell	Route 2, Pikeville, N. C.	December 17, 1893	Western
Rev. Milford Hales	Route 2, Kenly, N. C.	February 5, 1898	Western
Rev. L. H. Boykin	Route 3, Kenly, N. C.	March 2, 1891	Western

MINISTERS' WIDOWS

Name	Address	Birthday	Conference
Mrs. Nancy Laura Coates	514 S. Boylan Ave., Raleigh, N. C.	May 25, 1869	Cape Fear
Mrs. W. R. Glover	Box 408, Coats, N. C.	September 28, 1884	Cape Fear
Mrs. M. A. Woodard	Winterville, N. C.	June 5, 1891	Central
Mrs. W. A. Dail	Winterville, N. C.	May 22, 1885	Central
Mrs. L. C. Garner	Newport, N. C.	October 22, 1880	Central
Mrs. Winifred Williams	c/o Thomas Cannon, Route 2, Box 340, Ayden, N. C.	May 23, 1892	Eastern
Mrs. L. H. Wetherington	101 Curtis Ave., Deep Creek, Chesapeake, Va.	March 22, 1880	Eastern
Mrs. J. R. Bennett	Bridgeton, N. C.	May 23, 1908	Eastern
Mrs. Duffy Toler	131 N. Eastern St., Greenville, N. C.	February 8, 1884	Eastern
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	January 9, 1904	Pee Dee
Mrs. Emelina Rhodes	Route 2, Tabor City, N. C.	March 7, 1893	Pee Dee
Mrs. Julia W. Snyder	Box 162, Erlanger, N. C.	August 25, 1896	Piedmont
Mrs. Alice Bennett	Box 291, Hope Mills, N. C.	August 8, 1880	Rockfish
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	September 23, 1903	Western
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	February 24, 1891	Western
Mrs. J. B. Ferrell	Route 2, Box 90, Elm City, N. C.	March 25, 1899	Western
Mrs. J. W. Alford	Morehead City, N. C.	October 11, 1881	Western

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 22, 1965

Closing the Book

After Jesus had resisted the temptation of Satan in the wilderness, He returned to His hometown, Nazareth, where He had been brought up, and began to preach in the synagogue. The Book of Esaias (Isaiah) was handed to Him and He began to read the prophecy therein about Himself. When He had finished reading, He closed the book. Those in the synagogue were dumbfounded over His words.

In the words of Saint Luke, with the publication of this issue of "The Free Will Baptist," we are "closing the book" for another year. We are completing 800 pages of printed materials. Volume 80, 1965, will be finished; and in a few months it will be added to the other volumes on the shelf.

What has been written is written. The mistakes are still there, but long forgotten. The good accomplished will live on in the lives of those who became a part of this ministry.

Volume 81 will soon begin. What will it hold? No one really knows, but all who have a part in the publication of "The Free Will Baptist" pray that it will be the greatest volume yet. We covet the prayers and interest of you, the readers, to help make this prayer a reality.

* * * * *

Just Here and There

Did you hear about one of our ministers who bought a "For Sale" sign because of the special "for sale" price? It really happened. At least, that's what he told me.

* * *

More than 50 persons attended the Christmas supper which was given by the Press on December 13. The group was made up of employees, board members, and writers. It was truly a fine supper.

the Free Will Baptist

Volume 80 Number 50

December 22, 1965

C. H. Overman, *Editor*

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Editorial

CHRIST IS BORN

(Taken from the New American Standard Bible)

NOW it came about in those days that a decree went out from Caesar Augustus, that a census should be taken of all the inhabited earth.

2 This was the first census taken while Quirinius was governor of Syria.

3 And all were proceeding to register for the census, everyone to his own city.

4 And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David;

5 in order to register, along with Mary, who was engaged to him, and was with child.

6 And it came about that while they were there, the days were completed for her to give birth.

7 And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

8 And in the same region there were some shepherds staying out in the fields, and keeping watch over their flock by night.

9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

10 And the angel said to them, "Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people;

11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.

12 "And this will be a sign for you: you will find a baby wrapped in cloths, and lying in a manger."

13 And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying,

14 "Glory to God in the highest,
And on earth peace among men with whom He is pleased."

15 And it came about that when the angels had gone away from them into heaven, the shepherds began saying to one another, "Well then, let us go straight to Bethlehem, and see this thing that has happened which the Lord has made known to us."

16 And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger.

17 And when they had seen this, they made known the statement which had been told them about the child.

—Luke 2:1-17.

KEEPING CHRISTMAS

by ARNOLD WOODLIEF
Marianna, Florida

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate ever open? Are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the eternal love of God? Then you can keep Christmas. And if you keep it for a day, why not always? But you can never keep it alone.

The story of the Nativity brings to us three distinct types of individuals: the busy innkeeper, who missed a golden opportunity; the humble shepherds, who heard the message while in the midst of executing their nightly duties; the wise men, who followed the star, bringing their gifts.

Each Christmas season brings with it a new lot of busy innkeepers—people who become too involved with the man-made material things surrounding Christmas to make room for the Christ child's birth. But each Christmas season also brings with it a new lot of humble workers, devoted to whatever job God has assigned to them. Even in the midst of busy hours of toil, they can hear the message, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Despite the pressing hours of toil demanded of them to earn a livelihood, they, too, find ways and means of leaving their flocks in order to worship the King. Likewise, each Christmas brings with it a new lot of wise men who follow the star constantly, untiringly, devotedly, and with ever faithful hearts, bringing their gifts of homage and love to offer the Prince of Peace.

What were you last Christmas—a busy innkeeper, a humble shepherd, or a grateful wise man? But of even more importance, what will you be this Christmas season? Is your heart in tune to hear the angel's message? How much time will you give to following the star and bringing your gifts?

How quickly God's gift was at the first
Christmas!
The stars shining down on the Syrian hills
Where the shepherds watched their flocks;
The camels making their silent way
O'er the sandy desert, bearing the wise men;
The cattle softly munching their food
In the stable where the Christ child lay—
Such gentle things were the accompaniments
Of the quiet advent of the Lord of life.
The coming of Christ into our hearts
Today is also quiet and holy.
Whatever else we do at Christmastime,
Let us open the windows of the soul to the
Light of life.

NEWS NOTES

Second District League Convention To Convene at Tarboro Church

The Second District League Convention of the Central Conference will convene at the First Free Will Baptist Church of Tarboro, North Carolina, on Saturday, January 8, at 7:30 p.m. Leaguers will note that the convention has been postponed one week because of the New Year's holiday. The president, Oscar Ross, urges all leaguers of the district to be present.

Boards and Committees of General Conference to Meet

A general meeting of all boards and committees of the General Conference of Original Free Will Baptists has been planned for Tuesday night, December 28, and Wednesday, December 29, 1965, at East Rockingham Free Will Baptist Church, Rockingham, North Carolina. The Tuesday session is to begin at 7 p.m., and the Wednesday session at 10 a.m. All board members and committee members are urged to be present.

He who takes a road that in its nature does not already represent the nature of the goal will miss the goal, no matter how fixedly he holds it in sight. The goal that he reaches will resemble the road he has reached it by.—Martin Buber.

FROM HOLIDAYS TO HOLY DAYS

The name **Christmas** is a corruption of the two words "Christ's Mass." In the Roman Catholic Church this was the high and holy time of worship in honor of the birth of the Savior and the entering of God into the world in the form of man.

The history of this celebration is an interesting and peculiar one. From the 11th century to the 17th century this observance was marked by wild license and debauchery. It was therefore logical that with the rise of Puritanism in 17th century England many objections were raised against this celebration. Many even desired that no observance be held at all. To many Puritans Yuletide appeared to be Fooltide. They frequently called Christmas "the superstitious man's idol day" and "the heathen's feasting day."

Not only did England view Christmas suspiciously but here in early America Puritan New England under Governor Bradford took steps to see that no celebration of the birth of our Savior took place. As a matter of fact the Pilgrims spent their first Christmas in the New World by going ashore from the Mayflower to fell trees. In 1659 the General Court of Massachusetts decreed that "anybody who was found observing such days as Christmas by forbearing from labor, feasting or in any other way, shall pay for every such offense five shillings." This particular law was repealed in 1681 but Christmas did not become a legal holiday in Massachusetts until 1856 and it was late in the 19th century before it was celebrated wholeheartedly in New England.

The celebration of Christmas was suppressed by the Puritans not because they were atheists or anti-Christ. On the contrary, they held him in such high regard that they would rather not celebrate the occasion of his birth, than to celebrate it in a blasphemous way. Today you will find the Jehovah's Witnesses holding the same belief and refraining from observing Christmas.

A better solution than outlawing the Christmas season can be found. One solution might be to put the Mass back into the Christmas; but the worship of the "God-now-in-human-form" at the center of our season's activities and see to it that all else remains on the periphery. —Tom Hilton in **The Presbyterian Outlook.**

CHRIST, the LORD

CHRIST JESUS, the focal point of all history, the divider of all time, the man of all men, the monarch of monarchs, the King of kings and the Lord of lords, was born in a stable and laid in a manger.

Only one object can satisfy the eye of the mind and that object is Jesus—Son of man without sin; Son of God with power. Simeon, having waited long for the consolation of Israel, seeing the Christ, who in eternity rested motherless on the bosom of his Father and in time rested fatherless on the bosom of a woman, grasping the ancient of days who became the infant of days, said: "For mine eyes have seen thy salvation."

Jesus was born in Bethlehem. Not in Jerusalem, the city of a thousand memories, glorious and guilty, with evil grit and diadem inside her walls; and not in Athens the intellectual center of the world. Not even in illustrious Rome, festering on the spoils of war. But in Bethlehem, called by some, "a weed patch ignored by world travelers," a small village. Bethlehem — drawing a new star to enlighten its obscurity, drawing sages from the East, drawing the angel of the Lord, drawing of the heavenly host a multitude—is remembered in all generations. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; . . ." (Micah 5:2).

It is universally agreed among men of understanding that Jesus Christ is the most famous character of human history. Yet, too few have bowed at the shrine of truth to discover the real purpose for which He came. Paul, first century scholar and missionary-evangel, tarried there, and emerged from rendezvous with revelation to publish the most wonderful tidings of time or eternity—"Christ Jesus came into the world to save sinners."

He who preached the greatest sermons ever uttered did not come into the world primarily to preach. He who gave sight to the blind, hearing to the deaf, and speech to the dumb, did not come into the world primarily to heal. He whose lofty ideals and principles radiated from a sinless heart and a flawless character did not come into the world primarily to establish an example for character. He whose fidelity in life and courage in death will forever be incomparable did not come into the world primarily to teach men to live honestly and die bravely. There is one magnificent accomplishment that stands out preeminently above all others—"Christ Jesus came into the world to save sinners!"

by CHARLES SAPP
Mount Olive, North Carolina

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Luke 2:11: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The heavenly hosts knew the real import of His visit to earth, and informed Joseph, "He shall save His people from their sins"; and the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." John the Baptist chose his text carefully, and to the multitudes declared, "Behold the Lamb of God which taketh away the sin of the world."

As a preacher, Christ excelled; as a teacher, He predominated; as a philosopher, He is unequaled; as a man, He was unsurpassed. Yet, His primary glory lies in none of these. Our text contains this eternal purpose of His coming into the world, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." I want to point out three great truths in this text. First the fact, Jesus was the Saviour.

1. A SAVIOUR

This is a great truth, almost beyond human conception. The world stood in need of a saviour—a saviour ethically, one who could lift the world out of its moral corruption. The fruit of hundreds of years of disruption of the home by war, the world stood in need of a saviour—a saviour politically; one who could expose the greed and the vice of political corruption of the high Roman officials, and of oppressive tax gatherers who drained the people continually of their hardearned dollars. The world needed a saviour religiously, one who could break down the idolatry of a benighted world and produce a religion that would satisfy the human thirst for God.

But an ethical saviour was not enough. Plato, the world's greatest thinker in philosophical ethics, went as far as is humanly possible to be an ethical saviour. Ethics and philosophy may come near in teaching you what is right, but it is not enough. The world also has had its political saviours. Alexander, Judas Maccabees, and others have tried to pull the world from its depraved state; and perhaps they have reached zeniths hitherto unknown to man, only to see their efforts fruitless as they slipped even further into the ignominy of human corruption. The world has seen its religious reformers, men who have tried to break through to God in human effort only to leave themselves and those who followed them emptyhearted and lost.

Yes, the world needed a saviour; and the angels announced one, "For unto you is born this day in the city of David a Saviour." But He was more than a Saviour.

2. "WHICH IS CHRIST"

Listen and reminisce, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The one the world had waited for had come. The

(continued on page six)

THE CHURCH - WORLD-WIDE

Famed Young Nak Church in 20th Anniversary; Dr. Pierce Speaker

SEOUL, Korea (EP)—With Dr. Bob Pierce, president of World Vision, as visiting evangelist, the famed Young Nak Presbyterian Church here celebrated its 20th anniversary the week of November 29—December 5.

The 2000-seat auditorium was jammed to capacity each night and in the three Sunday morning worship services, with overflow crowds participating via closed circuit television.

Young Nak Presbyterian Church was formed in 1945, when Dr. Han Kyung Chik (who has served as its pastor throughout the 20-year history) walked with a handful of his former parishioners in North Korea to Seoul to begin a new life in the south. Today the church has an active membership of over 4,800 with more than 6,000 persons attending on a typical Sunday morning and a total church constituency of more than 10,000. It is said that the church may have the largest regular attendance of any Presbyterian congregation in the world.

Hundreds of first-time decisions for Christ were recorded in the evangelistic meetings.

Special music for the week of anniversary celebration was provided by Howard and Ada Skinner of the Maranatha Bible Conference, Muskegon, Michigan.

Dr. Bob Pierce, whose organization cares for over 16,000 orphans in Korea alone, traces the beginnings of World Vision's farflung service program here to his associations with Dr. Han just prior to and throughout the Korean war.

Vatican-Orthodox Split Repaired

VATICAN CITY (EP) — In simultaneous ceremonies here and in Istanbul, the mutual excommunications of Pope Leo IX and Patriarch Michael Caerularius of Constantinople which divided the Rocan and Orthodox churches nine centuries ago were annulled December 7.

Pope Paul VI and Patriarch Athenagoras both read declarations which healed the East-West split of 1954 and could be a step toward possible reunification of the Roman Catholic and Orthodox churches.

New Rule at Anglican Cathedral—Women, Take Off Your Shoes!

DUNEDIN, New Zealand (EP)—St. Paul's Anglican Cathedral here has a new rule for women parishioners. They must take off their shoes at the chancel steps befor going to the altar rail.

The rule was adopted because a royal blue carpet used in Westminster Abbey for the coronation of Queen Elizabeth II and now gracing the chancel of the cathedral here had begun to show signs of wear from the heels of women's shoes.

Explained the parish magazine: "The carpet, with the gold one in the sanctuary, was used at the Abbey for the coronation, but even now it is showing signs of undue wear under these fashionable instruments of destruction. And the carpet is irreplaceable."

10,000 to Visit Bethlehem For Christmas Rites

JERUSALEM (EP)—The number of Christian pilgrims permitted to cross into Jordan this year for Christmas rites in Bethlehem will be increased by more than one third over the 1964 total, it was announced here.

Raphael Levy, Israeli representative on the mixed border commission, said it was expected that upwards of 10,000 persons would make the pligrimage to the site of Christ's birth.

Only 1 Pastoral Dwelling Entitled to Tax Exemption

AUSTIN, Texas (EP)—The "ministry of the church" refers only to the congregational pastor when it involves the question of property tax exemption for a dwelling owned by a church, the Texas Supreme Court ruled here.

It reaffirmed without a written opinion a decision of the Court of Civil Appeals that tax exemptions for church-owned dwellings apply only to one—that used by the pastor.

(continued on page eight)

OBITUARIES

MRS. LULA P. REGISTER

On November 30, 1964, after a long and tedious illness, the spirit of our dear friend and sister in Christ, Mrs. Lula P. Register, left the tenement of clay, and passed into the life beyond to meet her Saviour. She was a faithful member of St. Mary's Free Will Baptist Church in New Bern, North Carolina, and a loyal co-worker with the woman's auxiliary. She was ever ready to lend a helping hand wherever needed. It can be truly said that she was "faithful until death." Because of this, her loved ones and friends have the comforting assurance that to her will be given a "crown of righteousness," and that she is basking in the heavenly sunlight of the eternal city, not made with hands.

She was a devoted wife and mother, as well as a good neighbor. She is sorely missed and mourned by those who knew her and loved her best. Her fine Christian character is worthy of emulation, and her love for all things pertaining to the promotion of the gospel of Christ and His kingdom work gives encouragement and great incentive to us to continue in the work of the Lord until He calls us to our heavenly home.

Therefore, be it resolved:

First, that our auxiliary has lost one of its most worthy members and co-workers, and that her passing has left a vacant place in our hearts and in our church and auxiliary. We can look up and say, "Thy will be done," knowing that our heavenly Father doeth all things well, and that He is able to comfort and sustain us every trying hour, if we put our trust in Him.

Second, that we, as Christians, make every possible effort to show forth the spirit of Christ in our relationship one with another in Christian love and fellowship, and that we live true and faithful to Him, as did our deceased sister and friend.

Third, that a copy of this memoriam be placed in our minutes of the woman's auxiliary, a copy sent to "The Free Will Baptist" for publication, and a copy be sent to the family.

Respectfully submitted,

Mrs. W. J. Gaskins
Mrs. D. W. Hancock
Mrs. Alvin Stilley

CHRIST THE LORD

(continued from page four)

one who had been the subject of far-sighted prophets was now a reality. Isaiah had said of Him prophetically: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father; The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. . . ." (Isaiah 9:6, 7). Paul tells us, "But when the fulness of the time was come, God sent forth his Son, made of a women, . . . to redeem them who were under the curse of the law, . . ." (Galatians 4:4, 5).

3. "THE LAW"

The Scripture everywhere affirms the fact that Jesus was both deity and man. His names denote His deity; His acts prove His deity; He himself claimed to be God. He said: "I and the Father are one." "He that hath seen me hath seen the Father also." "Before Abraham was I am."

But not only does the Scripture everywhere affirm His deity and humanity: the human experience of sin and the holiness of God demand both. Man the offender must pay the price of his sin. God the offended must be satisfied. The infinite God could not be satisfied with anything less than infinite; and yet it must come from finite man, the offender, in order for justice to have her due. Jesus Christ took this unique place of becoming the Godman, that He might "save His people from their sins."

Have you ever noticed the way Christ is revealed in the Scripture? Matthew begins with His humanity: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Mark begins with His deity: "The beginning of the gospel of Jesus Christ, the Son of God." Then John, in writing the last Gospel, begins his book by uniting both His deity and His humanity: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

As a preacher, Christ excelled; as a philosopher, He is unequaled; as a man, He is unsurpassed. Yet, His primary glory is in none of these virtues. The true meaning of the incarnation is lost if we stop here. The Word is plain at this point, and we are not in doubt that His earthly ministry reflected in time is transcended by His atoning death which projects into eternity! Because He who was righteousness personified became sin for us, we shall become the righteousness of God in Him. Because He who was rich became poor, we through His poverty shall someday become rich. Because He who ruled heaven exchanged it for earth, we shall someday exchange earth for heaven. Because He entered earth through a stable door and rested on a bed of straw, we shall someday sweep through gates of pearl, borne by the angels of God. Because He became like us and died, we shall someday be made like Him and live—live forever! That is why He came. "This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief."

In Little Bethlehem

WALTER E. ISENHOUR

From all the fair Judean fields
  The sun withdrew her light,
And sent the evening shadows o'er,
  Which deepened into night,
Where shepherds kept their flocks of sheep
  Beside the rippling rills,
And led them into pastures green
  Through valleys and o'er hills.

When everything in stillness lay,
  And scarce a sound was heard,
Our Father sent the angels down
  To bring to them the word
That Jesus Christ, our blessed Lord—
  God's precious Diadem—
Was born the Saviour of the world
  In Little Bethlehem.

In swaddling clothes He lay that night,
  Cradled in a manger;
And although promised to the world,
  Yet to the world a stranger.
And Joseph watched beside His bed
  While others soundly slept;
And Mary, mother Mary, too,
  Her vigils o'er Him kept.

The angels sang, O sweetly sang,
  In melody and mirth,
Out in the fields that blessed night:
  "Good will toward men on earth!"
The shepherds heard this sacred song
  From heaven's holy band,
As in the stillness of the night
  It floated o'er the land.

And soon they hastened to the town,
  The town of Bethlehem,
To find the holy little Babe
  God promised unto them
As Saviour and Redeemer true—
  The fair Emmanuel—
To make salvation's only plan
  To save the world from hell.

When they had found and worshiped Him,
  They happily returned
To tell the good news unto men
  From hearts that in them burned.
And soon the good news spread abroad—
  O, the wondrous story!—
That in the town of Bethlehem
  Was born the "King of Glory!"

✠

THE GIFT

by MRS. H. L. BOWEN
Winterville, North Carolina

As I stood on the corner of a very busy street in the city, the air was clear and very cold. The people were rushing to and fro. Yes, they were gay. I could hear music in the air. Christmastime had come again. The stores all around me were filled with gifts; Christmas trees were all aglow. It seemed as if the whole earth was mantled in peace and beauty. "Santa Claus" was on all the lips of children as they rushed by me. As I stood there amidst the noise, I wondered if any of these people were thinking of Christ. Would He be a stranger to any?

If He were to ring the bell or knock on your door this Christmas, would you be too tired to let Him in? Has Santa's pack become so full—have you been so busy filling this pack that you have forgotten the greatest Gift, Christ? Is your home so full of guests that you have no room for Christ? Would you ask Him to stay somewhere else, as He did so long ago? Is your home too fine to shelter the one you say that you love so much? All of those beautiful gifts you have—dare you throw one away?

If we have not let Christ into our Christmas, we have given away the greatest gift God ever gave. May He not have to ring the bell of our hearts. I pray our hearts are opened wide so that Christ can come in and stay.

✠

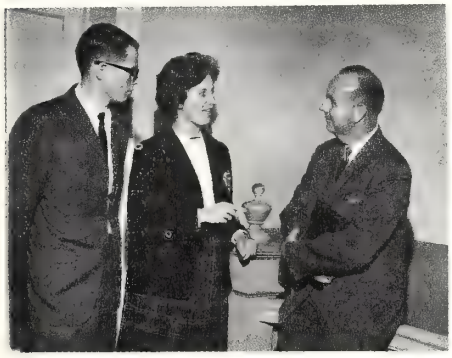
Which has done more to make our lives spiritual and to release us from the tyranny of the world, the thought that we may at any moment enter into the presence of our Lord, or the thought that every moment we are in the presence of the Lord?—Walter Rauschenbusch.

—NEWS FROM MOUNT OLIVE COLLEGE—

MOUNT OLIVE, NORTH CAROLINA

College Chapel Services

Chapel services at Mount Olive College each week are designed to provide worship experiences for both students and faculty. The speakers who come to the campus for these services contribute greatly to the religious life of the academic community.



In the above picture, the Rev. Earl H. Glenn, pastor of St. Mary's Free Will Baptist Church in New Bern and a recent chapel speaker at the college, is shown discussing college life with two students, Stewart Humphrey of Mount Olive and Lorena Moseley of Winterville.

In commenting upon his duties as director of religious activities, Charles L. Sapp declared, "Students are not content just to hear a sermon. They want to express their own ideas and ask the speaker many questions concerning what he has said, or maybe what he has failed to say. When we are fortunate enough for a speaker to spend a part of his day with us, as Glenn did, this discussion is continued over lunch in the cafeteria and in the halls.

"As the one who is responsible for planning chapel services at Mount Olive College, I want to express my personal appreciation to the ministers of our church who have been so helpful in this ministry to students."

✠

It is not the outward storms and stresses of life that defeat and disrupt personality, but its inner conflicts and miseries.—J. B. Phillips.

Founder's Day Personalities

The Fourteenth Anniversary of the chartering of Mount Olive College was observed December 9 with a special program in the First Baptist Church of Mount Olive. Participating in the program were, left to right, Charles L. Sapp, college chaplain, who gave the invocation and benediction and read the Scriptures; the Honorable W. H. Franklin, mayor, who brought greetings from the Town of Mount Olive; the Rev. Walter Reynolds, president of the North Carolina State Convention, who spoke on behalf of Free Will Baptists, sponsors of the college; the Rev. F. B. Cherry of Greenville, who delivered the Founder's Day Address; and President W. Burkette Raper who presided at the services.

Music for the day was provided by the college chorus under the direction of Rose Lindsay, chairman of the department of music. Tommy Harris of Greenville was guest organist for the day.

Following the founder's day program, Mayor Franklin, Mr. Reynolds, and Mr. Cherry joined members of the faculty for a luncheon in the college cafeteria.

Christmas Holidays

The Free Will Baptist Press will observe the following Christmas holidays: we will close at 3 p.m. on December 24, and will be closed until 7:30 a.m., December 28.

Dean Awarded Degree

Raymond P. Carson, Academic Dean of Mount Olive College was awarded the degree of Doctor of Education by Florida State University at graduation ceremonies in Tallahassee, Florida, on December 18, 1965. Dr. Carson did his doctoral studies in the department of higher education. The title of his doctoral dissertation was "Factors Related to the Participation of Selected Young Adult Males in Continuing Education."

During the 1963-64 term, Carson served as research assistant to Dr. Wayne L. Schroeder, professor of adult education. The W. J. Kellogg Foundation's Southeastern Junior College Leadership program awarded him a fellowship for the 1964-65 term.

Before returning to school for doctoral studies, Dr. Carson, an ordained Methodist minister, served as pastor for several local churches in Virginia and for three years was Dean of Men and professor of psychology at Ferrum Junior College, Ferrum, Virginia.

A native of Belmont, North Carolina, Carson is a graduate of Brevard Junior College, Brevard, North Carolina; Duke University; and Duke Divinity School. He is married to the former Ruth Sullivan of Rock Hill, South Carolina. They have two children, Mary Jo, 15, and Walter, 11.

No 'Baptist' December 29

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 29. This will be the last issue you receive this year. The next "Baptist" you receive will be the issue of January 5, 1966.

'TASK'

LAYMAN'S LEAGUE PROGRAM BOOKS

"TASK," the Layman's League Program Book for January, February, and March, 1966, may now be ordered from the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. The price is 25c per copy.

Family Fireside

Meditations for the Home

Daily Devotionals for the New Year

SUNDAY, DECEMBER 26

ALL THINGS NEW

Scripture Reading—Revelation 21:1-8

The eternal God of heaven and earth, who has existed from all eternity, shall one day provide a new heaven and a new earth for those who faithfully follow His will through faith in Christ. Then shall all the heartaches and problems be dissolved forever through Him who shall make all things new.

AS YOU PRAY

Thank God for the promise to the faithful that they shall one day become habitants of this wonderful place called heaven. Remember that each effort shall one day be rewarded.

MONDAY, DECEMBER 27

NEWNESS IN CREATION

Scripture Reading—Genesis 1:1-28

In the beginning, all things were perfect. All things, including man, were without blemish. There was perfect light, perfect vegetation, perfect animals; and man was perfect; for he was created in the image and likeness of God. Man knew no sin; but when man chose to disobey the will of God, he lost his new spirit of being as well as the newness of the presence and communion of God; but God did not leave him in his sins.

AS YOU PRAY

Thank God for His power of creation and for His perfect knowledge. Pray for the fulfilling of His perfect will in your heart.

TUESDAY, NOVEMBER 28

A NEW HEART

Scripture Reading—Ezekiel 36:25-30

These verses speak of the comforting that God promised the ancient nation, Israel. They had been rebellious and God had chastened them many times. His desire was to give them a "new heart," a heart free from idolatry and filthiness. It was to be a warm heart, filled with the spirit of God.

AS YOU PRAY

Remember that the way to begin the new year is by allowing God to give you the new heart and the new spirit which is promised to all who believe.

WEDNESDAY, DECEMBER 29

NEW CREATURES

Scripture Reading—1 Corinthians 5:17-21

God has declared that He can make all things new. He can make new creatures out of old, sinful creatures. If any man is in Christ, he is a new creature. Thus, the condition to becoming new is simply to be in Christ. The transformation is so great that the old things pass away—fade into insignificance—and all things become new. There is a new purpose and outlook for life. The things of God become new and meaningful.

AS YOU PRAY

Remember that if the things of God do not seem as new as they once did, then it is time to renew your life in dedication to Him.

THURSDAY, DECEMBER 30

NEWNESS OF LIFE

Scripture Reading—Romans 6:1-4

It is true that the grace of God is sufficient to forgive all sin, but one must not willfully sin just because of the fact that God's grace is sufficient to forgive it. Paul says, "God forbid."

Christ was raised from the dead; likewise, the Christian has been raised, and therefore must walk in newness of life.

AS YOU PRAY

Remember that a willful, deliberate sin is not so easily forgiven. Pray for the grace to flee from evil and temptation. Remember that the new life must be free from sin.

FRIDAY, DECEMBER 31

A NEW AND LIVING WAY

Scripture Reading—Hebrews 10:19-25

In the days of the Jewish priesthood, only the priest could approach the mercy seat. Once a year he would enter the holy of holies and sprinkle the blood of an animal upon the altar for the atonement of the people's sins. The atoning work of Christ, however, provides for the priesthood of each believer. The Christian can come boldly to the throne of grace, but this must be with a pure heart—sprinkled from an evil conscience. It is important to remember that this priesthood carries certain obligations; such as, considering one another in love, and meeting together for worship.

AS YOU PRAY

Thank God for the priesthood of each believer, that we may go directly to the throne of grace with our requests and petitions. Pray that God will make you a worthy priest. Covenant to faithfully attend the house of God during 1966.

SATURDAY, JANUARY 1

NEW EVERY MORNING

Scripture Reading—Lamentations 3:22-26

The Lord's mercies are everlasting. They are not extended one hour and then withdrawn the next. Jeremiah says that they are "new every morning." No more appropriate words could have been phrased to describe the long-suffering of the Lord.

AS YOU PRAY

On this first day of 1966, rededicate your life to His will and purpose. Remember that He is merciful and will receive the life that is surrendered to Him in sincerity.

Please Note!

Due to the fact that "The Free Will Baptist" will not be published next week, we suggest for the week of January 2-8 that you read selections from the Bible made by different members of your family. The next "Family Fireside" will appear in the January 5, 1966, issue, for the week of January 9-15.

Church Worldwide

(continued from page five)

The appeals court had reversed a trial court which ruled that a dwelling owned by South Park Baptist Church in Houston and occupied by its "education minister" was exempt from property taxation.

Direct Mail Held Answer to Church Urban Problems

FORT WORTH, Tex. (EP)—An "alarming" urbanization trend means that churches must use direct mail if they are to remain alive, an Oklahoma Baptist official predicted here.

The warning came from Floyd A. Craig, director of communications for the Baptist General Convention of Oklahoma.

In addressing the Direct Mail Club of Fort Worth, Mr. Craig said "city churches should realize that they are slowly being populated out of business."

He cited the phenomenal growth of high-rise apartments as the basic problem which the urban churches are facing. "High-rise apartments are dealing a death blow to the churches. There is no way at present to secure entrance into most high-rise apartment buildings by churches or by anyone else except by invitation, but the mail could get through."

He advocated that churches use mailing campaigns "to enlist new members and to get requests from individuals for a representative to call at a convenient time to explain the services of the local church."

The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119: 105).

REV. WILLET L. MORETZ
P. O. Box 524
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(Editor's Note: Due to the illness of the regular writer of this column, Brother Moretz, we are printing an article by A. L. Halteman, taken from the "Gospel Herald.")

'BORN . . . A SAVIOUR'

Deity encased in humanity was Mary's firstborn Son, who was to be called "Jesus," because He was sent to save us from our sins. "Wonderful name He bears." He was the Saviour before the foundation of the world (Revelation 13: 8). He was that when He lay in the Bethlehem manger. Angels announced Him thus to the shepherds: "Unto you is born this day . . . a Saviour."

Man, the climax of God's creation (Genesis 1), was to have dominion over the earth. Conscience was his monitor until corrupted by an alien, the arch-enemy—Satan. Compare Isaiah 14; Ezekiel 28. Satan usurped God's throne in man through the instrumentality of the woman. Then God announced His purpose to accomplish redemption by way of a woman (Genesis 3:15); the seed of the woman was to bruise Satan's head. Humanity failed to comprehend fully the meaning of the promise. Sacrifices and offerings were instituted to foreshadow the coming Redeemer and His redemptive work. Compare Leviticus 1 to 7.

Further, the ruling of the Last Adam (1 Corinthians 15:22, 25, 45-47), the perfect Man who should do all God's will (Hebrews 10:5-10), was foreshadowed in the government of His "chosen" through a monarchy. The definite promise to David was that out of his loins (Acts 2: 30), **the** King—"the blessed and only Potentate, the King of kings, and Lord of lords" (1 Timothy 6:15, 16) should come forth. When that government became corrupted and was threatened with a final dissolution of the Kingdom ordained to represent God (Isaiah 7; 2 Chronicles 28), the promise concerning the "seed of the woman" was again verified, and indeed clarified to and through the prophet Isaiah. Isaiah is called the eagle-eyed prophet because he saw hundreds of years in advance: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," literally, "God with us" (Isaiah 7:14).

Finally, there was no "body" or people as a whole, and no prophet to represent God on earth. Only a few were looking "for redemption in Jerusalem" (Luke 2:38). Yet neither time nor distance nor circumstances were effectual to make the promise of "none effect" (Galatians 3:17).

Many brides in Israel, perhaps, harbored a dim hope that they might be "the mother of my Lord" (Luke 1:43), but none grasped in their understanding the supernatural—the literally supernatural —power by which it should be accomplished. Even Mary, when the angel announced her favor with God, "cast in her mind what manner of salutation this should be" and needed the angel's assurance to "fear not." By her question, "How shall this be?" (vv. 29, 34), we learn that she was fully aware that her conception was not to be the same as that of Sarai, Hannah, Elisabeth and of others (Hebrews 11:11; 1 Samuel 1:17-20; Luke 1:13, 14). Only the angel could reconcile in her mind the prophecy and the announcement (Luke 1:35).

How sublime Mary's expression, "Behold the handmaid of the **Lord;** be it unto me according to Thy Word!" Through probable reproach and scandal she was reported by her espoused husband who also was assured by the angel's "Fear not" (Matthew 1:20).

Still the promise progressed: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David." The sword must pierce Mary's soul (Luke 2:34, 35) before she realizes the fruition of the things she kept in her heart and pondered over (2:19). The "corn of wheat" must fall into the ground and die or it shall abide alone (John 12:24-26). After His crucifixion, Christ was dead (lost) to the world and living only to the children of faith (Matthew 28:16, 17; Mark 16:9-14); but He is coming again in power and glory (Mark 13:26; Luke 21:27) when every eye shall see Him (Revelation 1:5-7).

Thus was the foundation of our faith laid through Christ (Acts 4:12; 1 Corinthians 3:11). It is distinct from anything natural. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). We are "born again" by the power of the same Spirit that declared Jesus the Son of God (Romans 1:3, 4; 1 Peter 1:3, 23). The Seed of God's Word calling into the heart by the operation of God through faith generates the new life from above and by the cooperation of the human will becomes a tangible life—a new creation (2 Corinthians 5:15-17).

There is no better time than right now to let this dear loving Saviour be born in your heart. In the simplicity of a child, may you say into the ears of our ever-present Lord,

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus."

Church in the Home

by ALFRED RANDALL

Quite an audience, that one assembled in Caesarea that day in A. D. 38, waiting for Peter and those six accompanying brethren from Joppa.

They had been invited by their God-fearing, generous, praying friend and relative, Cornelius, whose prayers and alms had reached through to heaven; had "come up for a memorial before God."

That audience was an eager, spiritually-hungry, reverent, expectant one.

Beyond being a God-planned and assembled audience with a God-sent messenger, it was also a Holy Ghost-endorsed one: "While Peter yet spoke these words, the Holy Ghost fell on them which heard the word."

Hats off to that officer—to that centurion—to that captain of the Italian regiment who, in his spiritual infancy, assembled that select audience in his home, thus preparing the way to swing wide open the gospel door to the Gentiles. That great, effectual door has been open through the centuries.

What a preacher does for and with an audience is frequently told us. What an audience, under God, can do for a preacher, for a city, and for the centuries is also important. A service in a home changed world history.

Faith in God's tomorrow will bring strength to our action in God's today.—Halford E. Luccock.

NOTES AND QUOTES

By J. C. Griffin

CHRISTMAS

We are now approaching another Christmas. It is the holiday that we claim to observe as the "Birthday" of our Lord and Saviour Jesus Christ. But do our readers believe that Jesus is pleased with the way that the majority of the people keep that day? I am sure that God is not well pleased with the attitude of millions, even those who claim to be Christians.

Christ was born to die. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

But do we appreciate that love? That was a great event in the world's history. It is indeed great to the born again child of God. But had the Christ, who was born of the Virgin Mary, not been born there could have been no salvation. Because the sin of man required an atonement and Christ was born to make that atonement, we see in His birth the working of God's plan of redemption for lost humanity. When we appreciate His birth, we really appreciate His death.

If you have gone down the street shopping—Christmas shopping—you have noticed around the stores that people are busy picking presents for their relatives and friends. A great number are purchasing toys that are soon torn and broken and thrown into garbage cans. Thousands and thousands of worthless gifts are purchased that make the world no better, the busy "hum-drum" of people see but little of the blessing of the Christ child or the Slain Lamb of God. There is absolutely nothing seen among the great number of shoppers that acknowledges the birth of Christ. When Christ was born, that first Christmas He was worshipped, by those who found the manger, mother and child. He should be worshipped, but as said before, Santa Claus has robbed the Christ of much worship.

I have reached the place that I feel indignant when I see that stuffy fixed-up person who goes to cities and towns all dressed up in red and making promises and fooling little children, having letters written which are broadcast over the air. This tom-foolery does not honor Jesus Christ but instead it is a mockery of the Christ child.

Infidels can observe the day with as much respect as many who claim to be believers in Christ.

"In olden days when a child was born among the Jews, two or three local musicians waited outside to know if the new arrival was a boy or a girl. If it were a boy, they immediately beat the drum, and played upon whatever instruments they had, accompanying the din with improvised rhymes, complimentary to the dignity of the family. This peculiarity is in agreement with a statement in the Talmud: 'the birth of a male child causes universal joy.' But the moment they learned from the silence and sad looks of the visitors that a daughter had been born, the drum was lowered and the musicians walked away."—Dr. U. A. Michelson, in "The Jewish Hope."

Dr. Michelson says again, "While attending the Rabbi school, we discussed one day the duties of a Jewish woman and I asked my Rabbi why a Jewish woman was making a blessing over lights on the evening of the Sabbath, and why there was rejoicing over the birth of a male child and not over a female child. He answered that the Jewish woman was not making a blessing over the lights of the Sabbath, but prayer, since the Messiah, when he comes, is to be the light of the world, that God would grant her that one of her children should be that light; likewise there is rejoicing over the birth of a son, because in such a son the Messiah might appear, hence the singing and the psalms of welcome." Certainly with this expectancy the Jewish woman could rejoice in the birth of a son. But one mother beyond all others had the real joy, even before her Son was born that she was to be the Mother of the Messiah, because the angel had informed her of that which should be. She had the evidence, for "She pondered all these things in her heart." Not only did Mary, but Joseph who was a man of God and who was to take Mary as his wife, was informed that when Mary should bring forth, that the man child should be the Messiah. But to the masses it was a secret, and the place of birth was so much away from the pomp and glory of the world, that there is nothing said as to the singing of men and women at the birth of Christ by men and women, but the Lord furnished the music by sending a heavenly host of angels to celebrate the occasion. Heaven rang with the grand music of those heavenly beings. It was a sacred time in heaven and on earth. Peace and good will was heralded across the horizon of the universe, but it soon died away and the wicked forgot the occasion and the wicked took over and sought to destroy the Lord Jesus, even old Herod had all the boy babies killed that the name of Jesus might be blotted out, but he failed to destroy the child. Since the devil could not destroy the Lord Jesus, it has been the idea of old Satan to destroy the work of the Christ born in Bethlehem nearly 2,000 years ago. But, in spite of the devil in substituting his religion and his method of observing the event, there are still to be found those who will not compromise with the devil, but believe that the birth of the Lord Jesus should be observed with reverence and deep devotion. The "wise men" worshiped Him at birth.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:1-11). Now this is the way to worship Christ and to observe His birthday.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for ,behold, I bring yo ugood tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men" (Luke 2:8-14).

Again this teaches us that the only

(continued on page eleven)

Bible QUESTIONS and ANSWERS

Conducted by J. P. BARROW
3824 Richland Ave., Nashville 5, Tenn.

Question: Why do we have so many denominations? I don't find anything in the Bible that says we should have them. —**Mrs. R. M., Kentucky.**

(Continued from Last Week)

Of course the human element or that evil element manifested in the old man or the natural man was seen cropping out before Christ died; for James and John, and their mother, in their behalf, petitioned Jesus that these two sons of Zebedee have places of priority in the coming kingdom, which fact caused some division and misunderstanding among the disciples. Jesus put the rest at ease as He satisfied the petitioners by asserting that He had no right to so dole out positions for the coming event, but that all this was in the hands of God and would be attended by Him. (See Matthew 20: 20-28 and Mark 10:35-45.)

A whole denomination, if controlled by God, could serve its purpose well by cooperating to carry out the kingdom's work; but usually the bigger the group, the more dissension and friction and the less efficiency there is per capita. I would warn against some groups, however, in our day that are making their own denomination as they call it. It is most likely that in many divisions a leader or certain leaders, jealous of the honored positions of their fellow leaders, work to bring about a schism so that they may do away with this authority exercised by these offices they hold that they themselves may obtain this authority by which to gain their own personal ends. When this is done, the new power pack may be heading for a more despotic position, therefore, a more evil end than that they curtail by bringing about dissension. So watch such. They mean no good in their evil maneuverings.

I have been told by some students that first attended our school and then went to another that rings its own bell rather loudly, or toots its own horn indiscreetly as it seeks the acclaim of all of Christendom, that some of the officials of that school employ persuasive measures through the chapel messages and in other meetings by which to entice student preachers to try to get their churches out of their present denomination and get it to support that school and other benevolence, rather than those of their denominations. I have met Jehovah's Witnesses that have boasted to me and others with this same kind of propaganda, claiming that all denominations are evil.

This is not right in the light of any biblical ethics that I find in the sacred library. That God-given Book teaches from cover to cover that we should do to others as we would that they do to us. All such teachings as these above mentioned would be resented if these students or other followers should try to get their constituents and supporters to turn from them and their so-called independent move to the denomination from which they came.

Jehovah's Witnesses get right after theirs when they are about to lose them. I know this from assisting a man that had been attending Jehovah's Witness Kingdom Hall in finding Christ as his Saviour. He came to the Free Will Baptist church that I was attending awhile, and one night he went forward and was gloriously saved. Then in about a year, he had a cooling off period that caused his Christian friends much concern. Then one night he attended a meeting in this church and went forward again when the invitation was given, at which time he wept as at the former going forward. I kept in touch with him for awhile to learn that his business partner was a Jehovah's Witness and that he had contributed largely to the construction of a nice hall, giving much of his time and wealth to the promotion of the work and that this, my friend, was one on whom he centered much of his attention because of the contact that being business partners afforded. They dissolved partnerships in the enterprise and the Christian became an outstanding leader in the church; but the Jehovah's Witness became more completely dedicated to the Kingdom Hall and its functions. I guess he, like this so-called Christian school referred to above, is still trying to build his kingdom by tearing down other institutions.

Finally, if you can work with other Christians, those in local churches, those in denominations, or whatever the organization may be to the glory of God and without violating what the Bible teaches, then by all means do that. If you find those whose open and consistant violation of Christian principles will not allow you to work with them, then work alone with God or find those with whom you can work without committing this sin; but don't be pharisaical in your attitude toward anyone or any group. Remember that the command to restore such as are unorthodox that you withhold fellowship from is as definitely taught as that to withdraw and not be unevenly yoked together with heretics. The Bible says a great deal to those who are the means of contention or dissension, and gives them a clear understanding that they are to spend eternity in the same lake of fire as the unorthodox and others that are unsaved.

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Notes and Quotes

(continued from page ten)

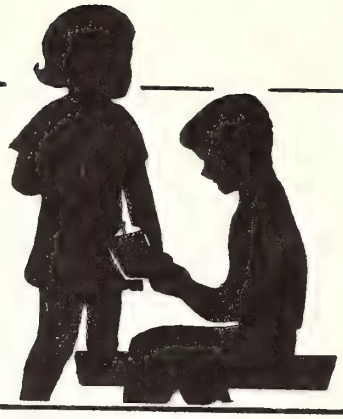
way to properly observe the birth of the Lord Jesus is by worshiping Him and making gifts in His name spreading of the gospel of the Lord and the helpful giving to those who are in need; not foolish giving to those who do not need, or the giving with expectation of getting gifts. Let us worship in the beauty of holiness and give God praise for sending Jesus into the world that through Him all can be saved who will believe in and accept God's Wonderful Gift to the world. "God so loved that He gave." Yes, He gave us a Saviour. May we worship that Saviour on Christmas.

(Editor's Note: This article is reprinted from the December 20, 1950, issue of "The Free Will Baptist.")

TO BE CLOSED

In observance of New Year's Day, the Press will be closed on Saturday, January 1, and Monday, January 3, in order to give the employees the usual day for the occasion.

STORIES for our YOUTH



THE PROMISE

JUANITA BROWN

DOUG looked up from his stamp collection when Jim Bradey burst into the room. Jim exclaimed breathlessly, "Hey, Doug! How about doing our Christmas shopping today?"

Doug pushed his chair back from the stamp-cluttered table and frowned at his pal. "I can't go, Jim. I don't have any money—not even a dime."

Jim flipped a bothersome strand of brown hair from his forehead. "Oh, this is a perfect day to go. Can't you borrow some money? Or, say listen, I have an idea. Sell some of your stamps. You know Mr. Keener would buy part of your stamp collection any time you want to sell. Why don't you sell just enough to get some Christmas money?"

Doug tapped on the table with his magnifying glass. He knew he had some valuable stamps, but he also knew something else. He knew about a promise he had made.

"I can't sell any of these stamps. I promised Uncle Will I wouldn't," he said finally.

"But Doug, we've gotta get downtown today. Ripley's **Believe It, Or Not** van is parked down on First Street. For only a quarter you can go through it. There are strange daggers on display and all kinds of interesting things—and oh," Jim grabbed his friend's arm, "there is even a shrunken head from some far-off head-hunting tribe!"

"I'd like to see that!" Doug exclaimed.

Jim continued, "Your Uncle Will is dead now. It wouldn't matter what you do about the stamps."

"A promise is still a promise, isn't it?" Doug said. "I have to keep my word."

Jim twirled his jacket impatiently. "Okay, just keep your word then and miss out on the fun. I'll get Ricky to go with me."

Doug didn't say anything. He felt pretty glum as Jim left the room. He turned back to his stamps, but instead of sticking them into his album, he held the big Australian stamp in his hand and stared into space. Doug thought of the day when his Uncle Will had given the stamps to him. It was a little more than a year ago.

One day his Uncle Will had asked him to come over. When Doug got there, his uncle had his entire stamp collection stacked on the desk.

"My eyes are getting too bad to keep up my stamp hobby," his uncle had said. "Doug, I've noticed that you've shown quite an interest in your own small stamp collection. I've been wondering how you would like a larger one."

Doug exclaimed, "I'd sure like a larger collection!"

His Uncle Will spread the stamp albums out around him, handling them fondly. "I've worked on this collection for years, Doug. There are some very valuable stamps in it. Several times I've been tempted to sell some of them, but each time I've managed without selling. Now, if they are ever sold, I'd like to see the money go for some good purpose—either for someone's education, or the Lord's work."

Doug remembered his uncle had looked him squarely in the eye and asked, "If I give this collection to you, will you solemnly promise that you will not sell it or any part of it before you are 21?"

Doug had said, "Of course, I'll promise, Uncle Will. I want to keep the collection and build it up some more."

That day Doug had gone home with the stamp collection. Less than six months later, his uncle died. Doug had enjoyed the hobby and spent many hours working on it.

"I sure would like to go to town with Jim. Mrs. Yates promised me a job cleaning out her basement next week. I'm going to see if she wouldn't just as soon have it cleaned today."

Doug went to the phone and called the neighbor. "I'm glad you called, Doug," Mrs. Yates said. "I've just been thinking about calling you. I'm going to be too busy to help you clean out that basement, so I think we'd better let it go until after Christmas."

Doug's heart sank. He was counting on that for his Christmas money. "Okay," he answered weakly and hung up.

He turned to the window and stared for a long time. It was a crisp winter morning—just perfect for doing things. Suddenly the phone rang.

Doug grabbed it eagerly. Maybe Mrs. Yates had changed her mind!

But the voice was a man's. "Is this Douglas Randolph? This is Mr. Keener. A friend of yours told me that you have a valuable stamp collection. Maybe we can get together. I need a few stamps to complete a certain series in my album. Would you like to sell a few of your stamps?"

Doug hesitated just a moment before saying, "No, I'm sorry, Mr. Keener. They are not for sale."

"I can understand that, young fellow. They were your uncle's and you hate to part with them. But just let me ask you one other thing."

Then Mr. Keener asked Doug if he had a certain valuable stamp. It didn't take Doug long to remember that he did have that stamp in his collection.

"I'm sure I have it, because Uncle Will pointed it out to me as one of the most valuable stamps he had."

"Well, I'll tell you what I'll do. I'm especially interested in that series. I'll give you twenty-five dollars for that one stamp if it's in good condition. How does that sound to you?

Doug couldn't help but be excited. Twenty-five dollars for one stamp! "I could sure use twenty-five dollars!" he told Mr. Keener. "Let me call you back after while."

When Doug turned from the phone, he hurried to his room to make certain the stamp was in good condition.

He thumbed through his album quickly. There it was, and it was in good shape.

"Maybe this is the Lord's way of providing Christmas money," he thought.

But right away he knew the Lord wouldn't provide by having him break his promise.

(continued on page fifteen)

Today the SON...

Out of our night of tumult and of doubting,
Through this dark warfare of the ways of men,
There breaks serene above the empty shouting
A sudden star, and Christmas comes again.

Comes not, O God, without Thy long preparing,
That reaches back before all time began,
And not without the wonder of Thy caring
To seek and save the worthless race of man.

Today the Son His first sweet step has taken
Upon our road of human grief and loss;
O happy fir tree, from your boughs shall waken
The stark and tortured semblance of a Cross.

This is an hour for giving and forgiving;
That I, on whom the Christmas candles shine,
May still be mindful of the wanderers living
In lonelier lands, on harder ways than mine.

The Christmas gift which God Himself will cherish
Is that which feeds the hungry, clothes the poor,
And speaks the Word, that sinners may not perish,
But have the way of endless life made sure.

—Catherine Ruth Smith

St. Claire Bible Class

The Sunday School Lesson

FOR JANUARY 2, 1966

WHAT IT MEANS TO BELIEVE

Lesson Text: Matthew 8:5-13; Hebrews 11:1-6

Memory Verse: John 1:12

I. INTRODUCTION

Our printed Scripture for today is taken from two New Testament books—Matthew and Hebrews.

Matthew is the Gospel which was written for the Jews. It was written by a Jew in order to convince Jews that Jesus was the promised Messiah. It has one phrase which runs through it like an ever recurring theme—"All this was done that it might be fulfilled which was spoken by the prophet saying." This phrase is repeated at least 16 times. Matthew's primary purpose is to show how the Old Testament prophecies received their fulfillment in Christ: thus compelling the Jews to accept Him as the Messiah.

The author of the Book of Hebrews is not known although many Bible scholars feel that it was written by Paul. It, with the possible exception of the Book of Matthew, shows more relationship to the Old Testament than any other book of the New Testament. The theme of the book is "The excellency of Christ." The writer begins by giving a description of Christ (Hebrews 1:1-4), then goes on to show that Christ is better than angels, sacrifices, and the other things contained in the law. It appears that an effort is made to show how the law is fulfilled in Christ.

What do these two books, Matthew and Hebrews, have in common? Both seem to have been written to help men believe—Matthew to help the Jews believe that Christ is the Messiah, and the Hebrews to help the church to believe that the law is fulfilled in the gospel.—Advance Quarterly (F.W.B.).

II. HINTS THAT HELP

1. Faith embraces more than mere historical belief.

2. Faith will find expression in action.

3. Faith is the source of the Christian's power.

4. Faith is the door through which we establish communion and fellowship with God.

5. Faith is the motivating force behind all acceptable works.

6. Faith accepts the Word of God without additional evidence.

7. Faith transforms and translates those who possess it.

8. Without faith it is impossible to please God.

9. Faith is of both the mind and the heart.

10. We should walk by faith and not by sight.

—Teen-Age Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. General Robert E. Lee once sent word to General Stonewall Jackson that he wanted to talk with him at his convenience about matters not very urgent. Immediately General Jackson rode to headquarters to see General Lee, although the weather was stormy and bad. Lee expressed surprise at seeing Jackson so soon. General Jackson said, "General Lee's slightest wish is a supreme command for me, and I always take pleasure in prompt obedience!"

Even the slightest wish of the Lord should inspire all that is in His followers. It should be a pleasure to go the limit for Him.—Bible Teacher (F.W.B.).

2. Here are some examples of the types of faith which honor God:

"A faith that will believe without encouragement from others.—Abraham (Genesis 18:9-15).

"A faith that will believe without encouragement from God.—The Syrophenician woman (Matthew 15:22-28).

"A faith that believes without previous experience.—Noah (Hebrews 11:7).

"A faith that will believe without hurrying to prove.—The nobleman of Capernaum (John 4:47-53).

"It is this calm, unswerving steadiness that marks matured faith, though many a tottering moment is apt to spoil its earlier steps while the vile heart of unbelief remains."—Selected.

3. A dry cell is a very commonly used object in our homes today. The most familiar ones are shaped like a cylinder. When we look at a dry cell, we are not immediately aware of the power it contains. Its energy, however, can be used to provide light; run a small motor; or ignite a spark plug which, if properly wired, will power a gasoline engine.

Faith is very much like a dry cell. The world looks at faith and sees very little. It never realizes the power that faith contains. But Jesus said that faith could move mountains. Faith led the centurion of Capernaum, a Gentile, to come to Jesus in behalf of his servant who was sick of the palsy. His faith was so strong that he did not believe it was necessary for Jesus to be near his servant to heal him. When Jesus volunteered to come to his house the centurion said, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed" (Matthew 8:8).

The eleventh chapter of Hebrews is a roll call of those men of old whose lives were built upon the power of faith. Abel was well-pleasing to God when, in faith, he brought unto God his sacrifice. Enoch, because of his faith, was translated and did not experience death.

Faith is a source of power that can do many things just as the dry cell can. It was the source of power in the lives of the centurion, Abel, and Enoch. Why not make faith a powerful force in your life also?—Standard Commentary.

LESSON FOR JANUARY 9

The Source of Our Faith

Lesson Text: John 20:24-31; Romans 10: 8-14, 17

Memory Verse: Matthew 16:17

I. INTRODUCTION

Faith prompts the important actions of our lives. A soldier, though he dearly wants to live, is willing to die on the battlefield because he believes in his country and the cause of freedom. A man gives a great sum of money to an institution because he has faith in its purpose and achievements. A parent invests several thousand dollars in his son's

education because he believes he will do well in college. A young girl says "Yes" to a young man because she has faith in his intentions and his integrity.

A greater example of prompting faith is seen in the giving of one's life in dedication to God because one believes that Christ died on Calvary's cross for the sins of man. As we study this lesson today, we should ask ourselves some questions regarding the quality of our faith. What kind is it? How strong is it? Where did it come from? How did we get it? —Bible Student (F.W.B.).

II. HINTS THAT HELP

1. Because of his absence, Thomas missed every blessing that the Lord brought (v. 24).

2. His absence from the meeting resulted in obstinate unbelief (v. 25).

3. Jesus convinced Thomas of his resurrection about eight days later (vv. 26, 27).

4. Believing, Thomas made one of the greatest confessions of all time (v. 28).

5. Christ is as precious to believers today as He was to those who saw Him in person (v. 29).

6. Enough of the works and miracles of Jesus were recorded to prove His deity (vv. 30, 31).

7. Salvation comes to those who believe in their heart and confess with their mouth that God has raised Christ from the dead (vv. 8-10).

8. Real believers are never ashamed of Christ (v. 11).

9. The way of salvation is the same for all people; faith in Christ (vv. 12, 13).

10. The preaching of the gospel is essential to salvation (v. 14).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. How easy it is for us to become unbelieving and spiritually impoverished when we habitually absent ourselves from the fellowship of other persons who are of "like precious faith" (2 Peter 1:1). This question is perpetually pertinent: "What kind of church would mine be if every member were just like me?"

A pastor asked an elderly lady about her son-in-law: "Is he a member of a church?"

"Yes," she replied hesitantly; "at least he is a trunk member."

Asked the pastor, "And what kind of member is a trunk member?"

She replied, "That's what I have always called the church members who, when moving from one place to another, ask for their church letter and put it in the bottom of their trunks. There their letters often stay. Trunk members drift away from churches and seldom attend divine services. They contribute little or nothing to churches. They are just trunk members and nothing more."

Life, in full-orbed blessedness, begins when we acclaim Christ as the absolute Master of our whole being, saying, "Christ shall be magnified in my body, whether it be by life, or by death" (Phillippians 1:20).

When converted, Dr. B. H. Carroll submissively prayed, "Lord, take my hands and let them work for Thee. Take my feet and let them go for Thee. Take my mind and let it think for Thee. Take the whole of me, for I belong altogether to Thee!"

When Henry Martyn reached India, he knelt and prayed, "Lord, I have hitherto lived to little purpose—like a cloud upon the earth. Now let me burn out for Thee!"

The dearest idol I have known
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only Thee.
—*Bible Expositor.*

2. Surveying plays an important part in building the roads that are linking together all parts of our country. The surveyor, however, could not do his job without the aid of his transit. The accuracy of this instrument depends in part on the tripod on which it rests. This three-legged stand remains firmly level because it is equipped with leveling devices.

Today our faith in God is not based upon something that is shifting. It has a firm foundation. Nature tells us there is a God. The psalmist said, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). We cannot look at the beautiful earth or the majestic heavens without asking ourselves, "Whence came these?"

Experience also tells us there is a God. Thomas had this in mind when he said of the risen Christ, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). When we observe dedicated Christians today witnessing for Him by deed and word, our faith in God is confirmed.

But we would not know God were it not for revelation. The God who created this beautiful world, who lives in the hearts of those who love Him, has given us the Scriptures through which He reveals himself to man. If you would know God personally, you must study the Bible because "faith cometh . . . by the word of God" (Romans 10:17).—Standard Commentary.

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Boys' and Girls' Stories

(continued from page twelve)

"Surely it wouldn't hurt to sell one little stamp. That is not enough of the collection even to count," he argued.

Then Doug thought of something that he hadn't thought about for a long time. The day his uncle had given him the stamps, he had put his big wrinkled hand on Doug's shoulder and prayed, "Lord, help this boy always to be true to You and his fellow man. Help him to be honorable in everything he does throughout his life. Make a man of him that will make Your heart glad."

Doug's eyes became misty as he remembered. "The Lord wouldn't be pleased with me if I broke a promise. Uncle Will would be disappointed, too. Maybe there will be some other way I can earn my Christmas money, but I sure won't sell the stamps."

Doug had fun working with his stamps the rest of the day. Somehow they seemed more like his own than they had before.

The next afternoon Mr. Keener called. "Say, young fellow, I was telling my daughter about your promise and the way you kept it. She said that you are just the boy she is looking for. She has a little candy and gift shop on Market Street and she has been looking for an honest boy to work for a couple of hours after school each day. She will pay five dollars a week. We think you are the type of boy she's been looking for. What do you say to that?"

"It sounds great to me, and thanks a lot, Mr. Keener," Doug said happily as he listened for further instructions.—Junior Trails.

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